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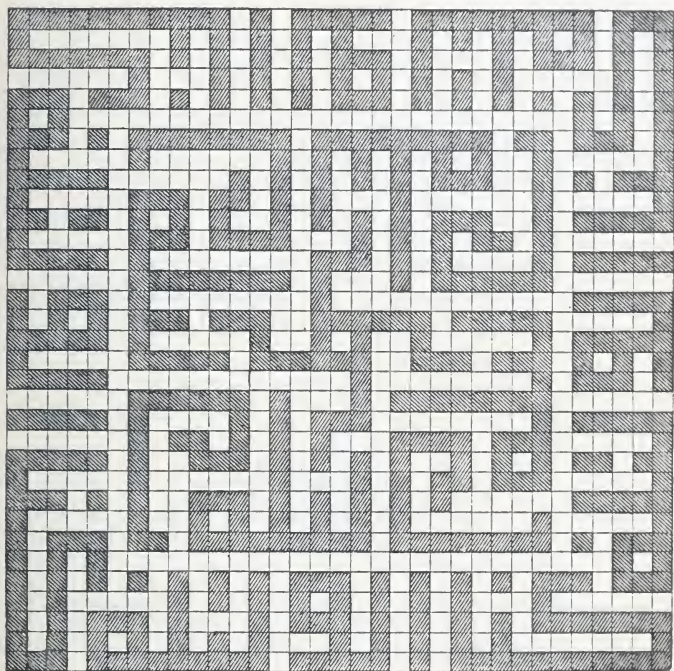
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THE LIBRARY EDITION
OF
The Arabian Nights' Entertainments

VOLUME X



للأبرار كل شيء بَرّ

"TO THE PURE ALL THINGS ARE PURE"

(Puris omnia pura).

—Arab Proverb.

"Niuna corrotta mente intese mai sanamente parole."

—"Decameron"—conclusion.

"Erubuit, posuitque meum Lucretia librum

Sed coram Bruto. Brute! recede, leget."

—Martial.

"Mieux est de ris que de larmes escripre,

Pour ce que rire est le propre des hommes."

—RABELAIS.

"The pleasure we derive from perusing the Thousand-and-One Stories makes us regret that we possess only a comparatively small part of these truly enchanting fictions."

—CRICHTON'S "*History of Arabia*."

A658
Eb

The Book of the Thousand Nights and a Night

(SUPPLEMENTAL NIGHTS)

TRANSLATED FROM THE ARABIC BY
CAPTAIN SIR R. F. BURTON

K.C.M.G. F.R.G.S. &c. &c. &c.

REPRINTED FROM THE ORIGINAL EDITION AND EDITED BY

LEONARD C. SMITHERS



357⁴⁰

IN TWELVE VOLUMES—VOLUME X

LONDON
H. S. NICHOLS & CO. 3 SOHO SQUARE W

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VOLUME III.



Supplemental



Nights

TO THE BOOK OF THE

Thousand Nights and a Night

WITH NOTES ANTHROPOLOGICAL AND EXPLANATORY

BY

RICHARD F. BURTON



TO
HENRY EDWARD JOHN, LORD STANLEY OF ALDERLEY.

THIS
THE MOST INNOCENT VOLUME OF THE NIGHTS
IS INSCRIBED BY HIS OLD COMPANION,

THE AUTHOR.

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FOREWORD.

THE peculiar proceedings of the Curators, Bodleian Library, Oxford, of which full particulars shall be given in due time, have dislocated the order of my volumes. The Prospectus had promised that Tome III. should contain detached extracts from the MS. known as the Wortley-Montague, and that No. IV. and part of No. V. should comprise a reproduction of the ten Tales (or eleven, including "The Princess of Daryábár"), which have so long been generally attributed to Professor Galland. Circumstances, however, wholly beyond my control have now compelled me to devote the whole of this volume to the Frenchman's stories.

It will hardly be doubted that for a complete recueil of The Nights a retranslation of the Gallandian *histoires* is necessary. The learned Professor Gustav Weil introduced them all, Germanised literally from the French, into the Dritter Band of his well-known version—"Tausend und eine Nacht"; and not a few readers of Mr. John Payne's admirable translation (the Villon) complained that they had bought it in order to see Ali Baba, Aladdin, and others translated into classical English, and that they much regretted the absence of their old favourites.

But the *modus operandi* was my prime difficulty. I disliked the idea of an unartistic break or change in the style, ever

"Tâchant de rendre mien cet air d'antiquité."

and I aimed at offering to my readers a homogeneous sequel. My first thought for securing uniformity of treatment was to render the French text into Arabic, and then to retranslate it into English. This process, however, when tried, was found wanting; so I made enquiries in all directions for versions of the Gallandian histories which might have been published in Persian, Turkish, or Hindustani. Though assisted by the Prince of London Bibliopoles,

Bernard Quaritch, I long failed to find my want : the vernaculars in Persian and Turkish are translated direct from the Arabic texts, and all ignore the French stories. At last a friend, Cameron MacDowell, himself well known to the world of letters, sent me from Bombay a quaint lithograph with quainter illustrations which contained all I required. This was a version of *Totárám Sháyán* (No. III.), which introduced the whole of the Gallandian Tales : better still, these were sufficiently Orientalised and divested of their inordinate Gallicism, especially their longsome dialogue, by being converted into Hindustani, the *Urdú Zabán* (camp or court language) of Upper India and the *Lingua Franca* of the whole Peninsula.

During one of my sundry visits to the British Museum, I was introduced by Mr. Alexander G. Ellis to Mr. James F. Blumhardt, of Cambridge, who pointed out to me two other independent versions, one partly rhymed and partly in prose.

Thus far my work was done for me. Mr. Blumhardt, a practical orientalist and teacher of the modern Prakrit tongues, kindly undertook, at my request, to english the Hindustani, collating, at the same time, the rival versions ; and thus, at a moment when my health was at its worst, he saved me all trouble and labour except that of impressing the manner with my own sign manual, and of illustrating the text, where required, with notes anthropological and other.

Meanwhile, part of my plan was modified by a visit to Paris in early 1887. At the Bibliothèque Nationale I had the pleasure of meeting M. Hermann Zotenberg, keeper of Eastern manuscripts, an Orientalist of high and varied talents, and especially famous for his admirable *Chronique de Tabari*. Happily for me, he had lately purchased for the National Library, from a vendor who was utterly ignorant of its history, a MS. copy of *The Nights*, containing the Arabic originals of *Zayn al-Asnam* and *Alaeddin*. The two volumes folio are numbered and docketed "Supplément Arabe, Nos. 2522-23" ; they measure 31 cent. by 20 ; Vol. i. contains 411 folios (822 pages) and Vol. ii. 402 (pp. 804) ; each page numbers fifteen lines, and each *folio* has its catchword. The paper is French, English and Dutch, with four to five different marks, such as G. Gautier ; D. and C. Blaew ; *Pro Patriâ* and others. The highly characteristic writing, which is the same throughout the

two folios, is easily recognised as that of Michel (Mikhaïl) Sabbāgh, the Syrian, author of the *Colombe Messagère*, published in Paris A.D. 1805, and accompanied by a translation by the celebrated Silvestre de Sacy (*Chrestomathie*, iii. 365). This scribe also copied, about 1810, for the same Orientalist, the Ikhwān al-Safā.

I need say nothing more concerning this MS., which M. Zotenberg proposes to describe bibliographically in volume xxviii. of *Notices et extraits des Manuscrits de la Bibliothèque nationale publiés par l'Académie des inscriptions et belles lettres*. And there will be a tirage à part of 200-300 copies entitled, *Histoire d' 'Alā al-Dīn ou La Lampe Merveilleuse, Texte Arabe, publié par H. Zotenberg, Paris, Imprimerie Nationale, 1888*; including a most important contribution:—*Sur quelques Manuscrits des Mille et une Nuits et la traduction de Galland*.¹

The learned and genial author has favoured me with proof sheets of his labours. It would be unfair to disclose the discoveries, such as the Manuscript Journals in the Bibliothèque Nationale (Nos. 15277 to 15280), which the illustrious Galland kept regularly till the end of his life, and his conversations with "M. Hanna, Maronite d'Halep," alias Jean Dipi (Dippy, a corruption of Diab): suffice it to say that they cast a clear and wholly original light upon the provenance of eight of the Gallandian histories. I can, however, promise to all "Aladdinists" a rich harvest of facts which wholly displace those hitherto assumed to be factual. But for the satisfaction of my readers I am compelled to quote the colophon of M. Zotenberg's great "find" (vol. ii.), as it bears upon a highly important question.

"And the finishing thereof was during the first decade of Jamādi the Second, of the one thousand and one hundred and fifteenth year of the Hegirah (=A.D. 1703) by the transcription of the neediest of His slaves unto Almighty Allah, Ahmad bin Mohammed al-Tarādi, in Baghdad City: he was a Shāfi'ī of school, and a Mosuli by birth, and a Baghdadi by residence, and he wrote it for his own use, and upon it he imprinted his signet. So Allah save our lord Mohammed and his Kin and Companions and assain them! Kabikaj."²

¹ M. Zotenberg empowered me to offer his "Aladdin" to an "Oriental" publishing-house well known in London; and the result was the "no-public" reply. The mortifying fact is that Oriental studies are now at their nadir in Great Britain, which is beginning to show so small in the Eastern World.

² P.N. of a Jinni who rules the insect-kingdom and who is invoked by scribes to protect their labours from the worm.

Now as this date corresponds with A.D. 1703, whereas Galland did not begin publishing until 1704-1705, the original MS. of Ahmad al-Tarādī could not have been translated or adapted from the French; and although the transcription by Mikhail Sabbagh, writing in 1805-1810, may have introduced modifications borrowed from Galland, yet the scrupulous fidelity of his copy, shown by sundry marginal and other notes, lays the suspicion that changes of importance have been introduced by him. Remains now only to find the original codex of Al-Tarādī.

I have noticed in my translation sundry passages which appear to betray the Christian hand: but these are mostly of scanty consequence in no wise affecting the genuineness of the text.

The history of Zayn al-Asnam was copied from the Sabbāgh MS. and sent to me by M. Houdas, *Professeur d'Arabe vulgaire à l'Ecole des langues orientales vivantes*; an Arabist, whose name is favourably quoted in the French Colonies of Northern Africa. M. Zotenberg kindly lent me his own transcription of Alaeddin before sending it to print: and I can only regret that the dilatory proceedings of the Imprimerie Nationale, an establishment supported by the State, and therefore ignoring the trammels of private industry, have prevented my revising the version now submitted to the public. This volume then begins with the two Gallandian Tales, "Zeyn al-Asnam" and "Aladdin," whose Arabic original was discovered by M. Zotenberg during the last year: although separated in the French version, I have brought them together for the sake of uniformity. The other eight (or nine, including the Princess of Daryabar), entitled—

History of Khudadad and his Brothers, and the Princess
of Daryabar:

- „ „ the Blind Man, Baba Abdullah;
- „ „ Sidi Nu'uman;
- „ „ Khwajah Hasan al-Habbal;
- „ „ Ali Baba and the Forty Thieves;
- „ „ Ali Khwajah and the Merchant of Baghdad;
- „ „ Prince Ahmad and the Fairy Peri-Banu;
- „ „ the Two Sisters who envied their Cadette,

are borrowed mainly from the Indian version of Totārām Shāyān.

And here I must quote the bibliographical notices concerning the sundry versions into Urdu or Hindustani which have been drawn up with great diligence by Mr. Blumhardt.

"The earliest attempt to translate the Arabian Nights was made by Munshi Shams al-Din Ahmad Shirwání. A prose version of the first two hundred Nights made by him 'for the use of the College at Fort St. George' was lithographed at Madras in the year A.H. 1252 (A.D. 1836) and published in 8vo. volumes (pp. 517, 426) under the title 'Hikayat ool jaleelah' (Hikáyát al-jalilah). The translation was made from an Arabic original but it does not appear what edition was made use of. The translator had intended to bring out a version of the entire work, but states in his preface that, being unable to procure the Arabic of the other Nights, he could not proceed with the translation, and had to be content to publish only two hundred Nights. This version does not appear to have become popular, for no other edition seems to have been published. And the author must not be confounded with Shaykh Ahmad Shirwání, who, in A.D. 1814, printed an Arabic edition of the Arabian Nights Entertainments (Calcutta, Pereira) which also stopped at No. CC.

"The next translation was made by Munshi 'Abd al-Karím, likewise in prose. From the preface and colophon to this work it appears that 'Abd al-Karím obtained a copy of Edward Foster's English version of the Arabian Nights, and after two years' labour completed a translation of the whole work in A.H. 1258 (A.D. 1842). It was lithographed at the Mustafai Press at Kánpúr (Cawnpore) in the year A.H. 1263 (A.D. 1847) and published in four vols., in two royal 8vos. lithographed; each containing two Jilds (or parts, pp. 276, 274; 214 and 195).

"A second edition appeared from the same press in A.H. 1270 (A.D. 1853) also in two vols. 8vo. of two Jilds each (pp. 249, 245; 192, 176). Since then several other editions have been published at Cawnpore, at Lakhnau² and also at Bombay. This translation is written in an easy fluent style, omitting all coarseness of expression or objectionable passages, in language easily understood, and at the same time in good and elegant Hindustani. It is therefore extremely popular, and selections from the 4th Jild have been taken as text books for the Indian Civil Service examinations. A Romanized Urdu version of the first two Jilds according to Duncan Forbes' system of transliteration, was made 'under the superintendence of T. W. H. Tolbort,' and published under the editorship of F. Pincott in London, by W. H.

1 Both name and number suggest the "Calc. Edit." of 1814. See "Translator's Foreword," vol. i., *antea*. There is another version of the first two hundred Nights, from the "Calc. Edit." into Urdu by one Haydar Ali, 1 vol. roy. 8vo. lithog. Calc. 1263 (1846).—R. F. B.

2 "Alf Leilah" in Hindustani, 4 vols. in 2, royal 8vo., lithographed, Lakhnau, 1263 (1846).—R. F. B.

Allen and Co. in 1882.¹ There has been no attempt to divide this translation into Nights: there are headings to the several tales and nothing more. To supply this want, and also to furnish the public with a translation closer to the original, and one more intelligible to Eastern readers, and in accordance with Oriental thought and feeling, a third translation was taken in hand by Totárám Sháyán, at the instance of Nawal Kishore, the well-known bookseller and publisher of Lucknow. The first edition of this translation was lithographed at Lucknow in the year A.H. 1284 (A.D. 1868) and published in a 4to. vol. of 1,080 pages under the title of *Hazár Dastán*.² Totárám Sháyán has followed 'Abd al-Karim's arrangement of the whole work into four Jilds, each of which has a separate pagination (pp. 304, 320, 232, and 224). The third Jild has 251 nights; the other three 250 each. The translation is virtually in prose, but it abounds in snatches of poetry, songs and couplets taken from the writings of Persian poets, and here and there a verse-rendering of bits of the story. This translation, though substantially agreeing in the main with that of 'Abd al-Karim, yet differs widely from it in the treatment. It is full of flowery metaphors and is written in a rich ornate style, full of Persian and Arabic words and idioms, which renders it far less easy to understand than the simple language of 'Abd al-Karim. Some passages have been considerably enlarged and sometimes contain quite different reading from that of 'Abd al-Karim, with occasional additional matter. In other places descriptions have been much curtailed, so that although the thread of the story may be the same in both translations it is hard to believe that the two translators worked from the same version. Unfortunately, Totárám Sháyán makes no mention at all of the source whence he made his translation, whether English or Arabic. This translation reached its fourth edition in 1883, and has been published with the addition of several badly-executed full-page illustrations evidently taken from English prints.

"Yet another translation of *The Nights* has been made into Hindustani, and this a versified paraphrase, the work of three authors whose takhallus, or noms de plume, were as follows, 'Nasím' (Muhammad Asghar Ali Khán), translator of the first Jild, 'Sháyán' (Totárám Sháyán), who undertook the second and third Jilds, and 'Chaman' (Shádí Lál) by whom the fourth and last Jild was translated. The work is complete in 1,244 pages 4to., and was lithographed at Lucknow; Jilds i.-iii. in A.H. 1278 (A.D. 1862) and Jild iv. in 1285 (A.D. 1869). This translation is also divided into Nights, differing slightly from the prose translation of Totárám Sháyán, as the first Jild has 251 Nights and the others 250 each."

1 This is the "Alif" (!) *Leila*, *Tarjuma-i Alif* (!) *Laila ba-Zuban-i-Urdu* (Do Jild, ba-harfát-i-Yurop), an Urdu translation of the Arabian Nights, printed entirely in the Roman character, etc., etc.—R. F. B.

2 *i.e.* The Thousand Tales.

And now I have only to end this necessarily diffuse Foreword with my sincerest thanks to Mr. E. J. W. Gibb, who permitted me to print his version of the Turkish Zayn al-Asnam; and to Dr. Steingass who, during my absence from England, kindly passed my proofs through the press.

RICHARD F. BURTON.

SAUERBRUNN-ROHITSCH, STYRIA.

Sept. 15, '87.

Now when it was the Four Hundred and Ninety-seventh Night,¹

Quoth Dunyázád, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night"; and quoth the King, "Let it be

THE TALE OF ZAYN AL-ASNAM.²

SHAHRÁZÁD replied :—With love and good will ! It hath reached me, O King of the Age, that in Bassorah-city³ reigned a puissant Sultan, who was opulent exceedingly and who owned all the goods of life ; but he lacked a child which might inherit his wealth and dominion. So, being sorely sorrowful on this account, he arose and fell to doing abundant alms-deeds to Fakirs and the common poor, to the Hallows and other holy men and prayed their recourse to Allah Almighty, in order that the Lord (to whom belong Might and Majesty !) might of His grace bless him with issue. And the Compassionate accepted his prayer for his alms to the Religious and deigned grant his petition ; and one night of the nights after he lay with the Queen she went away from him with child. Now as soon as the Sultan heard of the conception he rejoiced with exceeding great joyance, and when the days of delivery near drew he gathered together all the astrologers and sages who strike the sand-board,⁴ and said to them, "'Tis our desire that ye disclose and acquaint us anent the birth which is to be

¹ From the MS. in the Bibliothèque Nationale (Supplement Arab. No. 2523) vol. ii. p. 82, verso to page 94, verso. The Sisters are called Dinárázád and Shahrárázád, a style which I have not adopted.

² The old versions read "Ornament (Adornment?) of the Statues," Zierde der Bildsäulen (Weil). I hold the name to be elliptical, Zayn (al-Dīn = Adornment of The Faith and owner of) al-Asnām = the Images. The omission of Al-Dīn in proper names is very common ; e.g. Fakhr (Al-Dīn) Al-Iftakhārī (Iftikhār-al-Dīn) and many others given by De Sacy (Chrest., i. 30, and in the Treatise on Coffee by Abd al-Kádir). So Al-Kamál, Al-Imád, Al-Baha, are = Kamal al-Dīn, etc., in Ibn Khallikan, iii. 493. Sanam, properly = an idol, is popularly applied to all artificial figures of man and beast. I may note that we must not call the hero, after Galland's fashion, unhappily adopted by Weil, *tout bonnement* "Zayn."

³ Galland persistently writes "Bassorah," a European corruption common in his day, the childhood of Orientalism in Europe. The Hindostani versions have "Bansrá," which is worse.

⁴ For notes on Geomancy (Zarl) Raml) see vol. iii. night ccii.

born during the present month whether it shall be male or female, and what shall befall it from the shifts of Time, and what shall proceed from it." Thereupon the geomantists struck their sand-boards and the astrophils ascertained their ascendants and they drew the horoscope of the babe unborn, and said to the sovran, "O King of the Age and Lord of the Time and the Tide, verily the child to which the Queen shall presently give birth will be a boy and 't will be right for thee to name him Zayn al-Asnám — Zayn of the Images." Then spake the geomantists, saying, "Know, then, Ho thou the King, that this little one shall approve him when grown to man's estate valiant and intelligent; but his days shall happen upon sundry troubles and travails, and yet if he doughtily fight against all occurrence he shall become the most opulent of the Kings of the World." Exclaimed the Sultan, "An the child approve himself valorous, as ye have announced, then the toil and moil which shall be his lot may be held for naught, inasmuch as calamities but train and strengthen the sons of the Kings.¹" Shortly after this the Queen gave birth to a man-child, and Glory be to Him who fashioned the babe with such peerless beauty and loveliness! The King named his son Zayn al-Asnam, and presently he became even as the poets sang of one of his fellows in semblance:—

He showed; and they cried, "Be Allah blest! * And who made him and formed him His might attest!
This be surely the lord of all loveliness; * And all others his lieges and thralls be confest.

Then Zayn al-Asnam grew up and increased until his age attained its fifteenth year, when his sire the Sultan appointed for him an experienced governor, one versed in all the sciences and philosophies²; who fell to instructing him till such time as he waxed familiar with every branch of knowledge, and in due season he became an adult. Thereupon the Sultan bade summon his son and heir to the presence together with the Lords of his land and the Notables of his lieges and addressed him before them with excellent counsel saying, "O my son, O Zayn al-Asnam, seeing that I be shotten in years and at the present time sick of a sickness which haply shall end my days in this world, and which anon shall seat thee in my stead, therefore I bequeath unto thee the following charge. Beware, O my son, lest thou wrong any

¹ The Hindostani Version enlarges upon this:—"Besides this, kings cannot escape perils and mishaps, which serve as warnings and examples to them when dealing their decrees."

² In the XIXth century we should say "All the —ologies."

man, and incline not to cause the poor complain ; but do justice to the injured after the measure of thy might. Furthermore, have a care lest thou trust to every word spoken to thee by the Great ; but rather lend thou ever an ear unto the voice of the general ; for that thy Grandees will betray thee as they seek only whatso suiteth them, not that which suiteth thy subjects." A few days after this time the old Sultan's distemper increased and his life-term was fulfilled and he died ; whereupon his son, Zayn al-Asnam, arose and donned mourning-dress for his father during six days ; and on the seventh he went forth to the Diwan and took seat upon the throne of his Sultanate. He also held a levée wherein were assembled all the defenders of the realm, and the Ministers and the Lords of the land came forward and condoled with him for the loss of his parent and wished him all good fortune and gave him joy of his kingship and dominion and prayed for his endurance in honour and his permanence in prosperity,— And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Ninety-eighth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night" : and quoth Shahrazad :—It hath reached me, O King of the Age, that Zayn al-Asnam seeing himself in this high honour and opulence¹ and he young in years and void of experience, straightway inclined unto lavish expenditure and commerce with the younglings, who were like him and fell to wasting immense wealth upon his pleasures, and neglected his government, nor paid aught of regard to his subjects.² Thereupon the Queen-mother began to counsel him, and forbid him from such ill courses, advising him to abandon his perverse inclinations and apply his mind to rule and commandment, and to further the policy of his kingdom, lest the lieges repudiate him and rise up against him and depose him. But he would on no wise hearken to a single

¹ In the Hindostani Version he begins by "breaking the seal which had been set upon the royal treasury."

² "Three things" (says Sa'di in the *Gulistan*) "lack permanency : Wealth without trading, Learning without disputation, Government without justice." (chapt. viii. max. 8.) The *Bakhtiyâr-nâmeh* adds that "Government is a tree whose root is legal punishment (*Siyâsat*) ; its root-end is justice ; its bough, mercy ; its flower, wisdom ; its leaf, liberality ; and its fruit, kindness and benevolence. The foliage of every tree whose root waxeth dry (lacketh sap) taketh a yellow tint and beareth no fruit."

one of her words and persisted in his ignorant folly ; whereat the folk murmured, inasmuch as the Lords of the land had put forth their hands to tyranny and oppression when they saw the King lacking in regard for his Ryots. And presently the commons rose up against Zayn al-Asnam and would have dealt harshly with him had not his mother been a woman of wits and wisdom and contrivance, dearly loved of the general. So she directed the malcontents aright and promised them every good : then she summoned her son Zayn al-Asnam and said to him, "Behold, O my child that which I foretold for thee, to wit that thou wastest thy realm and lavished thy life to boot by persevering in what ignorance thou art ; for that thou hast placed the governance of thy Kingdom in the hands of inexperienced youth and hast neglected the elders and hast dissipated thy moneys and the moneys of the monarchy, and thou hast lavished all thy treasure upon wilfulness and carnal pleasuring." Zayn al-Asnam, awaking from the slumber of negligence, forthright accepted his mother's counsel, and, faring forth at once to the Diwán,¹ he entrusted the management of the monarchy to certain old officers—men of intelligence and experience. But he acted on this wise only after Bassorah-town was ruined, inasmuch as he had not turned away from his ignorant folly before he had wasted and spoiled all the wealth of the Sultanate, and he had become utterly impoverished. Thereupon the Prince fell to repenting and regretting that which had been done by him, until the repose of sleep was destroyed for him, and he shunned meat and drink : nor did this cease until one night of the nights which had sped in such grief and thoughtfulness and vain regret until dawn drew nigh and his eyelids closed for a little while. Then an old and venerable Shaykh appeared to him in vision² and said to him, "O Zayn al-Asnam, sorrow not ; for after sorrow however sore cometh naught but joyance ; and, would'st thou win free of

1 For this word, see vol. vii. night dcccxxii. It is the origin of the Fr. "Douane" and the Italian "Dogana" through the Spanish Aduana (Ad-Diwan) and the Provençal "Doana." Ménage derives it from the Gr. δοκάνη=a place where goods are received, and others from "Doge" (Dux), for whom a tax on merchandise was levied at Venice. Littré (s. v.) will not decide, but rightly inclines to the Oriental origin.

2 A Hadis says, "The dream is the inspiration of the True Believer" ; but also here, as the sequel shows, the Prince believed the Shaykh to be the Prophet, concerning whom a second Hadis declares, "Whoso seeth me in his sleep seeth me truly, for Satan may not assume my semblance." See night cccl. The dream as an inspiration shows early in literature, e.g.,

—καὶ γὰρ ὄναρ ἐκ Διὸς ἐστὶν (Il. i. 63.)

and

—Θεῖός μοι ἐνὶ πνιόν ἦλθεν Ὀνειρος (Il. ii. 55.)

in which the Dream is Διὸς ἄγγελος.

this woe, up and hie thee to Egypt where thou shalt find hoards of wealth which shall replace whatso thou hast wasted and will double it more than twofold." Now when the Prince was aroused from his sleep he recounted to his mother all he had seen in his dream; but his parent began to laugh at him, and he said to her, "Mock me not: there is no help but that I wend Egypt wards." Rejoined she, "O my son, believe not in swevens which be mere imbroglions of sleep and lying phantasies"; and he retorted saying, "In very sooth my vision is true and the man whom I saw therein is of the Saints of Allah, and his words are veridical." Then on a night of the nights, mounting horse alone and privily, he abandoned his Kingdom and took the highway to Egypt; and he rode day and night until he reached Cairo-city. He entered it, and saw it to be a mighty fine capital; then, tethering his steed, he found shelter in one of its Cathedral-mosques, and he worn out by weariness. However, when he had rested a little he fared forth and bought himself somewhat of food. After eating, his excessive fatigue caused him to fall asleep in the mosque; nor had he slept long ere the Shaykh appeared to him a second time in vision, and said to him, "O Zayn al-Asnam,"— And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Ninety-ninth Night,

Quoth Duniyazad, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad:— It hath reached me, O King of the Age, that the Shaykh again appeared to the Prince in a vision and said to him, "O Zayn al-Asnam, thou hast obeyed me in whatso I bade thee and I only made trial of thee to test an thou be valiant or a craven. But now I wot thy worth, inasmuch as thou hast accepted my words and thou hast acted upon my advice: so do thou return straightway to thy capital and I will make thee a wealthy ruler, such an one that neither before thee was any king like unto thee nor shall any like unto thee come after thee." Hereat Zayn al-Asnam awoke and cried, "Bismillah—in the name of Allah, the Compassionating, the Compassionate—what be this Shaykh who verily persecuted me until I travelled to Cairo; and I having faith in him and holding that he was either the Apostle (whom Allah save and assam!) or one of the righteous

1 In the Hindostani Version he becomes a Pir—saint, spiritual guide.

Hallows of God ; and there is no Majesty and there is no Might save in Allah, the Glorious, the Great ! By the Lord, but I did right well in not relating my dream to any save to my mother and in warning none of my departure. I had full faith in this oldster ; but now, meseemeth, the man is not of those who know the Truth (be He extolled and exalted !) so by Allah I will cast off all confidence in this Shaykh and his doings." With this resolve the Prince slept that night in the Mosque and on the morrow took horse, and after a few days of strenuous travel arrived at his capital Bassorah. Herein he entered by night, and forthright went into his mother, who asked him, "Say me, hast thou won aught of whatso the Shaykh promised thee ?" and he answered her by acquainting her with all his adventure ! Then she applied her to consoling and comforting him, saying, "Grieve not, O my son ; if Almighty Allah hath apportioned unto thee aught thou shalt obtain it without toil and travail.¹ But I would see thee wax sensible and wise, abandoning all these courses which have landed thee in poverty, O my son ; and shunning songstresses and commune with the inexperienced and the society of loose livers, male and female. All such pleasures as these are for the sons of the ne'er-do-well, not for the scions of the Kings thy peers." Herewith Zayn al-Asnam swore an oath to bear in mind all she might say to him, never to gainsay her commandments, nor deviate from them a single hair's breadth ; to abandon all she should forbid him, and to fix his thoughts upon rule and governance. Then he address himself to sleep, and as he slumbered, the Shaykh appeared to him a third time in vision, and said, "O Zayn al-Asnam, O thou valorous Prince ; this very day, as soon as thou shalt have shaken off thy drowsiness, I will fulfil my covenant with thee. So take with thee a pickaxe, and hie to such a palace of thy sire, and turn up the ground, searching it well in such a place where thou wilt find that which shall enrich thee." As soon as the Prince awoke, he hastened to his mother in huge joy and told her his tale ; but she fell again to laughing at him, and saying, "O my child, indeed this old man maketh mock of thee and naught else ; so get thyself clear of him." But Zayn al-Asnam replied, "O mother mine, verily this Shaykh is soothfast and no liar : for the first time he but tried me and now he proposeth to perform his promise." Whereto his mother, "At all events, the work is not wearisome ; so do thou whatso thou wilt even as he bade thee. Make the

¹ A favourite sentiment. In Sir Charles Murray's excellent novel, "*Hassan : or the Child of the Pyramid*," it takes the form, "what's past is past and what is written is written and shall come to pass."

trial and Inshallah—God willing—return to me rejoicing; yet sore I fear lest thou come back to me and say:—Sooth thou hast spoken in thy speech, O my mother!” However, Zayn al-Asnam took up a pickaxe, and, descending to that part of the palace where his sire lay entombed, began to dig and to delve; nor had he worked a long while¹ ere, lo and behold! there appeared to him a ring bedded in a marble slab. He removed the stone, and saw a ladder-like flight of steps, whereby he descended until he found a huge souterrain all pillar’d and propped with columns of marble and alabaster. And when he entered the inner recesses he saw within the cave-like souterrain a pavilion which bewildered his wits, and inside the same stood eight jars² of green jasper. So he said in his mind, “What may be these jars, and what may be stored therein?”—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the full Five Hundredth Night,

Quoth Dunyazad, “O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night,” and quoth Shahrazad:—It hath reached me, O King of the Age, that when Zayn al-Asnam saw the jars, he came forwards and unlidding them found each and every full of antique³ golden pieces; so he hent a few in hand and going to his mother gave of them to her saying, “Hast thou seen, O my mother?” She marvelled at the matter and made answer, “Beware, O my son, of wasting this wealth as thou dissipatedst other aforetime”: whereupon her son sware to her an oath saying, “Have no care, O my mother, nor be thy heart other than good before me; and I desire that thou also find satisfaction in mine actions.” Presently she arose and went forth with him, and the twain descended into the cavern-like souterrain and entered the pavilion, where the Queen saw that which wildereth the wits; and she made sure with her own eyes that the jars were full of

1 In the H. V. the Prince digs a vat or cistern-shaped hole a yard deep. Under the ringed slab he also finds a door whose lock he breaks with his pickaxe, and seeing a staircase of white marble, lights a candle and reaches a room whose walls are of porcelain and its floor and ceiling are of crystal.

2 Arab. Khawābī (plur. of Khābiyah), large jars usually of pottery. In the H. V., four shelves of mother-o’-pearl support ten jars of porphyry ranged in rows, and the Prince supposes (with Galland) that the contents are good old wine.

3 Arab. “’Atik”: the superficial similarity of the words has produced a new noun in Arabic, *z.ʿg.* Abū Antikā—father of antiquities, a vendor of such articles, mostly modern, “brand-new and intensely old.”

gold. But while they enjoyed the spectacle of the treasure, behold, they caught sight of a smaller jar wondrously wrought in green jasper; so Zayn al-Asnam opened it and found therein a golden key; whereupon quoth the Queen-mother, "O my son, needs must this key have some door which it unlocketh." Accordingly they sought all about the souterrain and the pavilion to find if there be a door or aught like thereto, and presently, seeing a wooden lock fast barred, they knew wherefor the key was intended. Presently the Prince applied it and opened the lock, whereupon the door of a palace gave admittance, and when the twain entered they found it more spacious than the first pavilion, and all illumined with a light which dazed the sight; yet not a wax-candle lit it up, nor indeed, was there a recess for lamps. Hereat they marvelled and meditated, and presently they discovered eight images¹ of precious stones, all seated upon as many golden thrones, and each and every was cut of one solid piece; and all the stones were pure and of the finest water and most precious of price. Zayn al-Asnam was confounded hereat, and said to his mother, "Whence could my sire have obtained all these rare things?" And the twain took their pleasure in gazing at them and considering them, and both wondered to see a ninth throne unoccupied, when the Queen espied a silken hanging whereon was inscribed:—O my son, marvel not at this mighty wealth which I have acquired by sore stress and striving travail. But learn also that there existeth a Ninth Statue whose value is twenty-fold greater than these thou seest and if thou would win it, hie thee again to Cairo-city. There thou shalt find a whilome slave of mine Mubarak² hight, and he will take thee and guide thee to the Statue; and 'twill be easy to find him on entering Cairo: the first person thou shalt accost will point out the house to thee, for that Mubarak is known throughout the place. When Zayn al-Asnam had read this writ he cried, "O my mother, 'tis again my desire to wend my way Cairo-wards and seek out this image; so do thou say how seest thou my vision, fact or fiction, after thou assuredst me saying:—This be an imbroglio of sleep? However, at all events, O my mother, now there is no help for it but that I travel once more to

¹ In the text "Ashkhás" (plural of Shakhs), vulgarly used throughout India, Persia, and other Moslem realms, in the sense of persons or individuals. The H. V. follows Galland in changing to pedestals the Arab. thrones, and makes the silken hanging a "piece of white satin" which covers the unoccupied base.

² The blessed or well-omened: in these days it is mostly a servile name, e.g. Sidi Mubarak Bombay. See vol. vii. nights dcccclvii. and dcccclxxxiv.

Cairo." Replied she, "O my child, seeing that thou be under the protection of the Apostle of Allah (whom may He save and assain!) so do thou fare in safety, while I and thy Wazir will order thy reign in thine absence till such time as thou shalt return." Accordingly the Prince went forth and gat him ready and rode on till he reached Cairo, where he asked for Mubarak's house. The folk answered him saying, "O my lord, this be a man that whom none is wealthier or greater in boon deeds and bounties, and his home is ever open to the stranger." Then they showed him the way and he followed it till he came to Mubarak's mansion where he knocked at the door and a slave of the black slaves opened to him.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and First Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night"; and quoth Shahrazad:—It hath reached me, O King of the Age, that Zayn al-Asnam knocked at the door when a slave of Mubarak's black slaves came out to him and opening, asked him, "Who¹ art thou and what is it thou wantest?" The Prince answered, "I am a foreigner from a far country, and I have heard of Mubarak thy lord that he is famed for liberality and generosity; so that I come hither purposing to become his guest." Thereupon the chattel went in to his lord and, after reporting the matter to him, came out and said to Zayn al-Asnam, "O my lord, a blessing hath descended upon us by thy footsteps. Do thou enter, for my master Mubarak awaiteth thee." Therewith the Prince passed into a court spacious exceedingly and all beautified with trees and waters, and the slave led him to the pavilion where Mubarak was sitting. As the guest came in, the host straightway rose up and met him with cordial greeting and cried, "A benediction hath alighted upon us and this night is the most benedight of the nights by reason of thy coming to us! So who art thou, O youth, and whence is thine arrival and whither is thine intent?" He replied, "I am Zayn al-Asnam and I seek one Mubarak, a slave of the Sultan of Bassorah who deceased a year ago, and I am his son." Mubarak rejoined, "What sayest thou? Thou the son of the King

¹ In the text "Min" for "Man," a Syro-Egyptian form, common throughout this MS.

of Bassorah?" and the other retorted, "Yea, verily I am his son.¹" Quoth Mubarak, "In good sooth my late lord the King of Bassorah left no son known to me! But what may be thine age, O youth?" "Twenty years or so," quoth the Prince, presently adding, "But thou, how long is it since thou leftest my sire?" "I left him eighteen years ago," said the other; "but, O my child Zayn al-Asnam, by what sign canst thou assure me of thy being the son of my old master, the Sovran of Bassorah?" Said the Prince, "Thou alone knowest that my father laid out beneath his palace a souterrain,² and in this he placed forty jars of the finest green jasper, which he filled with pieces of antique gold, also that within a pavilion he builded a second palace and set therein eight images of precious stones, each one of a single gem, and all seated upon royal seats of placer-gold.³ He also wrote upon a silken hanging a writ which I read and which bade me repair to thee and thou wouldst inform me concerning the Ninth Statue whereabouts it may be, assuring me that it is worth all the eight." Now when Mubarak heard these words, he fell at the feet of Zayn al-Asnam and kissed them, exclaiming, "Pardon me, O my lord, in very truth thou art the son of my old master," adding presently, "I have spread, O my lord, a feast⁴ for all the Grandees of Cairo, and I would that thy Highness honour it by thy presence." The Prince replied, "With love and the best will." Thereupon Mubarak arose and forewent Zayn al-Asnam to the saloon, which was full of the Lords of the land there gathered together, and here he seated himself, after stablishing Zayn al-Asnam in the place of honour. Then he bade the tables be spread and the feast be served, and he waited upon the Prince with arms crossed behind his back⁵ and at times falling upon his knees. So the Grandees of Cairo marvelled to see Mubarak, one of the great men of the city, serving the youth, and wondered with extreme wonderment, unknowing whence the stranger was.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

1 "Ay Ni'am," an emphatic and now vulgar expression.

2 The MS. here has "Imarah" = a building, probably a clerical error for Maghārah, a cave, a souterrain.

3 Arab. "Zahab-ramli," explained in "Alaeddin." So Al-Mutanabbi sang:—

"I become not of them because homed in their ground : * Sandy earth is the gangue wherein gold is found."

4 Walimah prop. = a marriage-feast.

5 Arab. Mukattaf al-Yadayn, a servile posture.

Now when it was the Five Hundred and Second Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night." And quoth Shahrazad :—It hath reached me, O King of the Age, that Mubarak fell to waiting upon Zayn al-Asnam, the son of his old lord, and the Grandees of Cairo there sitting marvelled to see Mubarak, one of the great men of the city, serving the youth and wondered with extreme wonderment, unknowing whence the stranger was. After this they ate and drank and supped well and were cheered till at last Mubarak turned towards them and said, "O folk, admire not that I wait upon this young man with all worship and honour, for that he is the son of my old lord, the Sultan of Bassorah, who bought me with his money and who died without manumitting me. I am, therefore, bound to do service to his son, this my young lord, and all that my hand possesseth of money and munition belongeth to him nor own I aught thereof at all, at all." When the Grandees of Cairo heard these words, they stood up before Zayn al-Asnam and salamed to him with mighty great respect and entreated him with high regard and blessed him. Then said the Prince, "O assembly, I am in the presence of your worships, and be ye my witnesses. O Mubarak, thou art now freed and all thou hast of goods, gold and gear erst belonging to us becometh henceforth thine own and thou art endowed with them for good each and every. Eke do thou ask whatso of importance thou wouldst have from me, for I will on no wise let or stay thee in thy requiring it." With this Mubarak arose and kissed the hand of Zayn al-Asnam and thanked him for his boons, saying, "O my lord, I wish for thee naught save thy weal, but the wealth that is with me is altogether overmuch for my wants." Then the Prince abode with the Freedman four days, during which all the Grandees of Cairo made act of presence day by day to offer their salams as soon as they heard men say, "This is the master of Mubarak and the monarch of Bassorah." And whenas the guest had taken his rest he said to his host, "O Mubarak, my tarrying with thee hath been long"; whereto said the other, "Thou wottest, O my lord, that the matter whereinto thou comest to enquire is singular-rare, but that it also involveth risk of death, and I know not if thy valour can make the attainment thereto possible to thee." Rejoined Zayn al-Asnam, "Know, O Mubarak, that opulence is gained only by blood; nor

cometh aught upon mankind save by determination and predestination of the Creator (be He glorified and magnified!), so look to thine own stoutness of heart and take thou no thought of me." Thereupon Mubarak forthright bade his slaves get them ready for wayfare; so they obeyed his bidding in all things and mounted horse and travelled by light and dark over the wildest of wolds, every day seeing matters and marvels which bewildered their wits, sights they had never seen in all their years, until they drew near unto a certain place. There the party dismounted and Mubarak bade the negro slaves and eunuchs abide on the spot, saying to them, "Do ye keep a watch and ward over the beasts of burthen and the horses until what time we return to you." After this the twain set out together afoot, and quoth the Freedman to the Prince, "O my lord, here valiancy besitteth, for that now thou art in the land of the Image¹ thou camest to seek." And they ceased not walking till they reached a lake, a long water and a wide, where quoth Mubarak to his companion, "Know, O my lord, that anon will come to us a little craft bearing a banner of azure tinct and all its planks are of chaunders and lign-aloes of Comorin, the most precious of woods. And now I would charge thee with a charge the which must thou most diligently observe." Asked the other, "And what may be this charge?" Whereto Mubarak answered, "Thou wilt see in that boat a boatman² whose fashion is the reverse of man's; but beware, and again I say beware, lest thou utter a word, otherwise he will at once drown us.³ Learn also that this stead belongeth to the King of the Jinns and that everything thou beholdest is the work of the Jánn."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Third Night,

Quoth Duniyazad, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad:—It hath reached me, O King of the Age, that Mubarak and Zayn al-Asnam came upon a lake where, behold, they found a little craft

¹ Here the Arabic has the advantage of the English; "Shakhs" meaning either a person or an image. See *supra*, p. 8.

² Arab. "Kawárijj" = one who uses the paddle, a paddler, a rower.

³ In the Third Kalandar's Tale (vol. i. p. 131), Prince 'Ajib is forbidden to call upon the name of Allah, under pain of upsetting the skiff paddled by the man of brass. Here the detail is omitted.

whose planks were of chaunders and lign-aloes of Comorin and therein stood a ferryman with the head of an elephant, while the rest of his body wore the semblance of a lion.¹ Presently he approached them and winding his trunk around them² lifted them both into the boat and seated them beside himself: then he fell to paddling till he passed through the middle of the lake and he ceased not so doing until he had landed them on the further bank. Here the twain took ground and began to pace forwards, gazing around them the while and regarding the trees which bore for burthen ambergris and lign-aloes, sandal, cloves and gelsamine,³ all with flowers and fruits bedrest whose odours broadened the breast and excited the sprite. There also the birds warbled, with various voices, notes ravishing and rapturing the heart by the melodies of their musick. So Mubarak turned to the Prince and asked him saying, "How seest thou this place, O my lord?" and the other answered, "I deem, O Mubarak, that in very truth this be the Paradise promised to us by the Prophet (whom Allah save and assain!)." Thence they fared forwards till they came upon a mighty fine palace all builded of emeralds and rubies with gates and doors of gold refined: it was fronted by a bridge one hundred and fifty cubits long to a breadth of fifty, and the whole was one rib of a fish.⁴ At the further end thereof stood innumerable hosts of the Jann, all frightful of favour and fear-inspiring of figure and each and every hent in hand javelins of steel which flashed to the sun like December leven. Thereat quoth the Prince to his companion, "This be a spectacle which ravisheth the wits"; and quoth Mubarak, "It now behoveth that we abide in our places nor advance further lest there happen to us some mishap; and may Allah vouchsafe to us safety!" Herewith he brought forth his pouch four strips of a yellow silken stuff and zoning himself with one threw the other over his shoulders"; and he gave the two remaining pieces to the Prince that he might do with them on

1 Arab. "Wahsh," which Galland translates "Tiger," and is followed by his Hind. translator.

2 Arab. "Laffa 'l-isnayn bi-zulûmati-h," the latter word = Khurtûm, the trunk of an elephant, from Zalm = the dewlap of sheep or goat.

3 In the text "Yâmin," a copyist's error, which can mean nothing else but "Yasîmîn."

4 The H. V. rejects this detail for "a single piece of mother-o-pearl twelve yards long," etc. Galland has *une seule écaille de poisson*. In my friend M. Zotenberg's admirable translation of Tabari (i. 52) we read of a bridge at Baghdad made of the ribs of Og bin 'Unk (=Og of the Neck), the fabled King of Bashan.

5 I have noted that this is the primitive attire of Eastern man in all hot climates, and that it still holds its ground in that grand survival of heathenry, the Meccan Pilgrimage. In Galland the four strips are of *taffetas jaune*, the Hind. "Tafti."

like wise. Next he dispread before either of them a waist shawl¹ of white sendal and then he pulled out of his poke sundry precious stones and scents and ambergris and eagle-wood²; and, lastly, each took seat upon his sash, and when both were ready Mubarak repeated the following words to the Prince and taught him to pronounce them before the King of the Jann:—"O my lord, Sovran of the Spirits, we stand within thy precincts and we throw ourselves on thy protection"; whereto Zayn al-Asnam added, "And I adjure him earnestly that he accept of us." But Mubarak rejoined, "O my lord, by Allah I am in sore fear. Hear me! An he determine to accept us without hurt or harm he will approach us in the semblance of a man rare of beauty and comeliness but, if not, he will assume a form frightful and terrifying. Now an thou see him in his favourable shape do thou rise forthright and salam to him and above all things beware lest thou step beyond this thy cloth." The Prince replied, "To hear is to obey," and the other continued, "And let thy salam to him be thy saying, "O King of the Sprites and Sovran of the Jann and Lord of Earth, my sire, the whilome Sultan of Bassorah, whom the Angel of Death hath removed (as is not hidden from thy Highness) was ever taken under thy protection and I, like him, come to thee suing the same safeguard."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fourth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad:—It hath reached me, O King of the Age, that Mubarak fell to lessoning Zayn al-Asnam how he should salute the King of the Jinns, and pursued, "Likewise, O my lord, if he hail us with gladsome face of welcome he will doubtless say thee:—Ask whatso thou wantest of me! and the moment he giveth thee his word do thou at once prefer thy petition saying, O my lord, I require of thy Highness the Ninth Statue than which is naught more precious in the world, and thou didst promise my father to vouchsafe me that same." And after this Mubarak instructed his master how to address the King and

¹ The word it Hizám = girdle, sash, waist-belt, which Galland turns into *nappes*. The object of the cloths edged with gems and gums was to form a barrier excluding hostile Jinns: the European magician usually drew a magic circle.

² This is our corruption of the Malay Aigla = sandal-wood.

crave of him the boon and how to bespeak him with pleasant speech. Then he began his conjurations and fumigations and adjurations and recitations of words not understood of any, and but little time elapsed before cold rain down railed and lightning flashed and thunder roared and thick darkness veiled earth's face. Presently came forth a mighty rushing wind and a voice like an earthquake, the quake of earth on Judgment Day.¹ The Prince, seeing these horrors and sighting that which he had never before seen or heard, trembled for terror in every limb²; but Mubarak fell to laughing at him and saying "Fear not, O my lord: that which thou darest is what we seek, for to us it is an earnest of glad tidings and success; so be thou satisfied and hold thyself safe." After this the skies waxed clear and serene exceedingly, while perfumed winds and the purest scents breathed upon them; nor did a long time elapse ere the King of the Jann presented himself under the semblance of a beautiful man who had no peer in comeliness save and excepting Him who lacketh likeness and to Whom be honour and glory! He gazed at Zayn al-Asnam with a gladsome aspect and a riant, whereat the Prince arose forthright and recited the string of benedictions taught to him by his companion, and the King said to him with a smiling favour, "O Zayn al-Asnam, verily I was wont to love thy sire, the Sultan of Bassorah, and when he visited me ever I used to give him an image of those thou sawest, each cut of a single gem; and thou also shalt presently become to me honoured as thy father and yet more. Ere he died I charged him to write upon the silken curtain the writ thou didst read and eke I gave promise and made covenant with him to take thee like thy parent under my safeguard and to gift thee as I gifted him with an image, to wit, the ninth, which is of greater worth than all those viewed by thee. So now 'tis my desire to stand by my word and to afford thee my promised aid."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ Lit. = the Day of Assembly, "Yaum al-Mahshar." These lines were translated at Cannes on Feb. 22nd, 1886, the day before the earthquake which brought desolation upon the Riviera. It was a second curious coincidence. On Thursday, July 10th, 1863—the morning when the great earthquake at Accra laid in ruins the town and the stout old fort built in the days of James II—I had been reading the Koranic chapter entitled "Earthquakes" (No. XCIX) to some Moslem friends who had visited my quarters. Upwards of a decade afterwards I described the accident in "Ocean Highways" (New Series, No. II., Vol. I. pp. 448-461), owned by Trübner & Co., and edited by my friend Clements Markham, and I only regret that this able Magazine has been extinguished by that dulllest of Journals, "Proceedings of the R. S. S. and monthly record of Geography."

² Galland has *un tremblement pareil à celui qu'Israÿel (Israÿl) doit avoir le jour du jugement.*

Now when it was the Five Hundred and Fifth Night,

Quoth Duniyazad, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad :—It hath reached me, O King of the Age, that the Lord of the Jann said to the Prince, I will take thee under my safeguard and the Shaykh thou sawest in thy swevens was myself and I also 'twas who bade thee dig under thy palace down to the souterrain wherein thou sawest the crocks of gold and the figures of fine gems. I also well know wherefore thou art come hither, and I am he who caused thee come and I will give thee what thou seekest, for all that I would not give it to thy sire. But 'tis on condition that thou return unto me bringing a damsel whose age is fifteen, a maiden without rival or likeness in loveliness ; furthermore, she must be a pure virgin and a clean maid who hath never lusted for male nor hath ever been solicited of man¹ ; and lastly, thou must keep faith with me in safeguarding the girl whenas thou returnest hither, and beware lest thou play the traitor with her whilst thou bringest her to me." To this purport the Prince sware a mighty strong oath, adding, "O my lord, thou hast indeed honoured me by requiring of me such service, but truly 'twill be right hard for me to find a fair one like unto this ; and grant that I find one perfectly beautiful and young in years after the requirements of thy Highness, how shall I weet if she ever longed for mating with man or that male never lusted for her?" Replied the King, "Right thou art, O Zayn al-Asnam, and verily this be a knowledge whereunto the sons of men may on no wise attain. However, I will give thee a mirror of my own,² whose

1 The idea is Lady M. W. Montague's ("The Lady's Resolve") :—

In part she is to blame that has been tried :

He comes too near that comes to be denied.

As an unknown correspondent warns me, the sentiment was probably suggested by Sir Thomas Overbury ("A Wife," St. xxxvi.) :—

—In part to blame is she

Which hath without consent bin only tride :

He comes too near that comes to be denide.

2 These highly compromising magical articles are of many kinds. The ballad of "The Boy and the Mantle" is familiar to all, and the case of Sir Kay's lady :—

When she had tane the mantle

With purpose for to wear ;

It shrunk up to her shoulder

And left her backside bare.

Percy, vol. i. 1, and Book iii.

Percy derives the ballad from "Le Court Mantel," an old French piece, and Mr. Evan (Specimens of Welsh Poetry) from an ancient MS. of Tegan Earfron, one of Arthur's mistresses, who possessed a mantle which would not fit immodest

virtue is this. When thou shalt sight a young lady whose beauty and loveliness please thee, do thou open the glass,¹ and, if thou see therein her image clear and undimmed, do thou learn forthright that she is a clean maid without aught of defect or default and endowed with every praiseworthy quality. But if, contrariwise, the figure be found darkened or clothed in uncleanness, do thou straightway know that the damsel is sullied by soil of sex. Shouldst thou find her pure and gifted with all manner good gifts, bring her to me, but beware not to offend with her, and do villainy, and if thou keep not faith and promise with me bear in mind that thou shalt lose thy life." Hereupon the Prince made a stable and solemn pact with the King, a covenant of the sons of the Sultans which may never be violated.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixth Night,

Quoth Duniyazad, "O sister mine, art thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad :—It hath reached me, O King of the Age, that the Prince Zayn al-Asnam made a stable and trustworthy compact to keep faith with the King of the Jann and never to play traitor thereto, but to bring the maid *en tout bien et tout honneur* to that potentate who made over to him the mirror, saying, "O my son, take this looking-glass whereof I bespake thee and depart straightway." Thereupon the Prince and Mubarak arose and, after blessing him, fared forth and journeyed back until they made the lakelet, where they sat but a little ere appeared the boat which had brought them bearing the Jinni with elephantine head and leonine body, and he was standing up ready

women. See also in Spenser, Queen Florimel's Girdle (*F. Q.* iv. 5, 3), and the detective is a horn in the *Morte d'Arthur*, translated from the French, temp. Edward IV., and first printed in A.D. 1484. The *Spectator* (No. 579) tells us "There was a Temple upon Mount *Etna* which was guarded by dogs of so exquisite a smell, that they could discover whether the persons who came thither were chaste or not"; and that they caused, as might be expected, immense trouble. The test-article becomes in the *Tuti-námeh* the Tank of Trial at Agra; also a nose-gay which remains fresh or withers; in the *Kathá Sarit Ságara*, the *reil* lotus of Shiva; a shirt in story lxix., *Gesta Romanorum*; a cup in Ariosto; a rose-garland in "The Wright's Chaste Wife," edited by Mr. Furnival for the Early English Text Society; a magic picture in *Bandello*, part i., No. 21; a ring in the *Pentamerone*, of Basile; and a distaff in "L'Adroite Princesse," a French imitation of the latter.

¹ Looking-glasses in the East are mostly made, like our travelling mirrors, to open and shut.

for paddling.¹ The twain took passage with him (and this by command of the King of the Jann) until they reached Cairo and returned to their quarters, where they abode whilst they rested from the travails of travel. Then the Prince turned to his companion and said, "Arise with us and wend we to Baghdad²-city that we may look for some damsel such as the King describeth!" and Mubarak replied, "O my lord, we be in Cairo, a city of the cities, a wonder of the world, and here there is no doubt but that I shall find such a maiden, nor is there need that we fare therefor to a far country." Zayn al-Asnam rejoined, "True for thee, O Mubarak, but what be the will and the way whereby to hit upon such a girl, and who shall go about to find her for us?" Quoth the other, "Be not beaten and broken down, O my lord, by such difficulty: I have by me here an ancient dame (and cursed be the same!) who maketh marriages, and she is past mistress in wiles and guiles; nor will she be hindered by the greatest of obstacles."³ So saying, he sent to summon the old trot, and informed her that he wanted a damsel perfect of beauty and not past her fifteenth year, whom he would marry to the son of his lord; and he promised her sumptuous Bakhshish and largesse if she would do her very best endeavour. Answered she, "O my lord, be at rest: I will presently contrive to satisfy thy requirement even beyond thy desire; for under my hand are damsels unsurpassable in beauty and loveliness, and all be the daughters of honourable men." But the old woman, O Lord of the Age, knew naught anent the mirror. So she went forth to wander about the city and work on her well-known ways.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventh Night,

Quoth Duniyazad, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the

1 In Eastern countries the oarsman stands to his work, and lessens his labour by applying his weight, which cannot be done so forcibly when sitting even upon the sliding-seat. In rowing as in swimming, we have forsaken the old custom and have lost instead of gaining.

2 I have explained this word in nights cxliv. and dcxciii., etc., and may add the interpretation of Mr. L. C. Casartelli (p. 17), "*La Philosophie Religieuse du Mazdéisme*, etc., Paris, Maisonneuve, 1884." "A divine name, which has succeeded little (?) is the ancient title *Bagh*, the O. P. *Baga* of the Cuneiforms (*Baga varzaka Auramazda*, etc.) and the *Bagha* of the Avesta, whose memory is preserved in Baghdad—the city created by the Gods(?). The Pahlevi books show the word in the compound *Baghōbakht*, lit. = what is granted by the Gods, popularly Providence."

3 The H. V. makes the old woman a "finished procuress whose skill was unrivalled in that profession."

waking hours of this our night," and quoth Shahrazad (— It hath reached me, O King of the Age, that the old woman went forth to work on her well-known ways, and she wandered about town to find a maiden for the Prince Zayn al-Asnam. Whatever notable beauty she saw she would set before Mubarak ; but each semblance as it was considered in the mirror showed exceeding dark and dull, and the inspector would dismiss the girl. This endured until the crone had brought to him all the damsels in Cairo, and not one was found whose reflection in the mirror showed clear-bright and whose honour was pure and clean, in fact such an one as described by the King of the Jann. Herewith Mubarak, seeing that he had not found one in Cairo to please him, or who proved pure and unsullied as the King of the Jann had required, determined to visit Baghdad : so they rose up and equipped them and set out, and in due time they made the City of Peace where they hired them a mighty fine mansion amiddlemost the capital. Here they settled themselves in such comfort and luxury that the Lords of the land would come daily to eat at their table, even the thirsty and those who went forth betimes,¹ and what remained of the meat was distributed to the mesquin and the miserable ; also every poor stranger lodging in the Mosques would come to the house and find a meal. Therefore the bruit of them for generosity and liberality went abroad throughout the city and won for them notable name and the fairest of fame ; nor did any ever speak of aught save the beneficence of Zayn al-Asnam and his generosity and his opulence. Now there chanced to be in one of the cathedral-mosques an Imám,² Abu Bakr hight, a ghostly man passing jealous and fulsome, who dwelt hard by the mansion wherein the Prince and Mubarak abode : and he, when he heard of their lavish gifts and alms-deeds and honourable report, smitten by envy and malice and hatred, fell to devising how he might draw them into some calamity that might despoil the goods they enjoyed and destroy their lives, for it is the wont of envy to fall not save upon the fortunate. So one day of the days, as he lingered in the Mosque after mid-afternoon prayer, he came forward amidst the folk, and cried, "O ye, my brethren of the Faith which is true and who bear testimony to the unity of the Deity, I would have you to weet that housed in this our quarter are two

1 In the text "Al-Sádi w'al-Ghádi" : the latter may mean those who came for the morning meal.

2 An antistes, a leader in prayer (nights lxxxi. and cccxxvii.) : a reverend, against whom the normal skit is directed. The H. V. makes him a Muezzin, also a Mosque-man ; and changes his name to Murad. Imám is a word with a host of meanings, *e.g.*, model (and master), a Sir-Oracle, the Caliph, etc., etc.

men which be strangers, and haply ye have heard of them how they lavish and waste immense sums of money— in fact, moneys beyond measure—and for my part I cannot but suspect that they are cutpurses and brigands, who commit robberies in their own country and who came hither to expend their spoils.”——And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighth Night,

Quoth Dunyazad, “O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night,” and quoth Shahrazad:—It hath reached me, O King of the Age, that the Imam in his jealousy of Zayn al-Asnam and Mubarak said to the congregation, “Verily they be brigands and cutpurses,” adding, “O believers of Mohammed, I counsel ye in Allah’s name that ye guard yourselves against such accursed; for haply the Caliph shall in coming times hear of these twain and ye also shall fall with them into calamity.¹ I have hastened to caution you, and having warned you I wash my hands of your business, and after this do ye as ye judge fit.” All those present replied with one voice, “Indeed we will do whatso thou wishest us to do, O Abu Bakr!” But when the Imam heard this from them he arose and bringing forth ink-case and reed-pen and a sheet of paper, began inditing an address to the Commander of the Faithful, recounting all that was against the two strangers. However, by decree of Destiny, Mubarak chanced to be in the Mosque amongst the crowd when he heard the address of the blameworthy Imam, and how he purposed applying by letter to the Caliph. So he delayed not at all but returned home forthright and taking an hundred dinars and packing up a parcel of costly clothes, silver-wrought all, repaired in haste to the reverend’s quarters and knocked at the door. The preacher came and opened to him, but sighting Mubarak he asked him in anger, “What is ’t thou wantest and who art thou?” Whereto the other answered, “I am Mubarak and at thy service, O my master the Imam Abu Bakr; and I come to thee from my lord the Emir Zayn al-Asnam who, hearing of and learning thy religious knowledge and right fair repute in this city, would fain make acquaintance with thy Worship and do by thee whatso behoveth him. Also he hath sent me to thee with

¹ *i.e.* being neighbours they would become to a certain extent answerable for the crimes committed within the quarter.

these garments and this spending-money, hoping excuse of thee for that this be a minor matter compared with your Honour's deserts; but, Inshallah, after this he will not fail in whatever to thee is due." As soon as Abu Bakr saw the coin and gold¹ and the bundle of clothes, he answered Mubarak, saying, "I crave pardon, O my lord, of thy master the Emir for that I have been ashamed of waiting upon him, and repentance is right hard upon me for that I failed to do my devoir by him; wherefore I hope that thou wilt be my deputy in imploring him to pardon my default and, the Creator willing, to-morrow I will do what is incumbent upon me and fare to offer my services and proffer the honour which beseemeth me." Rejoined Mubarak, "The end of my master's wishes is to see thy worship, O my lord Abu Bakr, and be exalted by thy presence and there-through to win a blessing." So saying he bussed the reverend's hand and returned to his own place. On the next day, as Abu Bakr was leading the dawn-prayer of Friday, he took his station amongst the folk amiddlemost the Mosque and cried, "O, our brethren the Moslems great and small and folk of Mohammed one and all, know ye that envy falleth not save upon the wealthy and praiseworthy and never descendeth upon the mean and miserable. I would have you wot, as regards the two strangers whom yesterday I mis-spake, that one of them is an Emir high in honour and son of most reputable parents, in lieu of being (as I was informed by one of his enviers) a cutpurse and a brigand. Of this matter I have made certain that 'tis a lying report, so beware lest any of you say aught against him or speak evil in regard to the Emir even as I heard yesterday; otherwise you will cast me and cast yourselves into the sorest of calamities with the Prince of True Believers. For a man like this of exalted degree may not possibly take up his abode in our city of Baghdad unbeknown to the Caliph."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Ninth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad:—It hath reached me, O King of the Age, that Abu Bakr the Imam uprooted on such wise from the minds of men the evil which he had implanted by his own words thrown out against the Emir Zayn al-Asnam. But when he had ended congregational prayers

¹ Arab, "Nakshat" and "Sifrat."

and returned to his home, he donned his long gaberdine¹ and made weighty his skirts and lengthened his sleeves, after which he took the road to the mansion of the Prince; and when he went in he stood up before the stranger and did him honour with the highmost distinction. Now Zayn al-Asnam was by nature conscientious albeit young in years; so he returned the Imam Abu Bakr's civilities with all courtesy and seating him beside himself upon his high-raised diwan, bade bring for him ambergris'd² coffee. Then the tables were spread for breakfast and the twain ate and drank their sufficiency, whereafter they fell to chatting like boon companions. Presently the Imam asked the Prince, saying, "O my lord Zayn al-Asnam, doth thy Highness design residing long in this our city of Baghdad?" and the other answered, "Yes indeed,³ O our lord the Imam; 'tis my intention to tarry here for a while until such time as my requirement shall be fulfilled." The Imam enquired, "And what may be the requirement of my lord the Emir? Haply when I hear it I may devote my life thereto until I can fulfil it." Quoth the Prince, "My object is to marry a maiden who must be comely exceedingly, aged fifteen years; pure, chaste, virginal, whom man hath never soiled and who during all her days never lusted for male kind: moreover, she must be unique for beauty and loveliness." The Imam rejoined, "O my lord, this be a thing hard of finding indeed, hard exceedingly; but I know a damsel of that age who answereth to thy description. Her father, a Wazir who resigned succession and office of his own freewill, now dwelleth in his mansion jealously overwatching his daughter and her education; and I opine that this maiden will suit the fancy of thy Highness, whilst she will rejoice in an Emir such as thyself and eke her parents will be equally well pleased." The Prince replied, "Inshallah, this damsel whereof thou speakest will suit me and supply my want, and the furtherance of my desire shall be at thy hands. But, O our lord the Imam, 'tis my wish first of all things to look upon her and see if she be pure or otherwise; and, as regarding her singular comeliness, my conviction is that thy word sufficeth and thine avouchment is veridical. Of her purity, however, even thou canst not bear sure and certain testimony in respect to that condition." Asked the Imam, "How is it possible for you, O my lord the Emir, to learn from her face aught of her and her honour; also

1 Arab. "Farajiyah," for which see nights xxi. and xxxi.

2 For this aphrodisiac see night dlx.

3 In the text "Ay ni'am," still a popular expression.

whether she be pure or not; indeed, if this be known to your Highness you must be an adept in physiognomy.¹ However, if your Highness be willing to accompany me, I will bear you to the mansion of her sire and make you acquainted with him, so shall he set her before you.”—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Tenth Night,

Quoth Duniyazad, “O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night,” and quoth Shahrazad: “It hath reached me, O King of the Age, that the Imam Abu Bakr took the Prince and passed with him into the mansion of the Wazir; and when they entered, both salam’d to the house-master and he rose and received them with greetings, especially when he learned that an Emir had visited him and he understood from the Imam that Zayn al-Asnam inclined to wed his daughter. So he summoned her to his presence and she came, whereupon he bade her raise her face-veil; and, when she did his bidding, the Prince considered her and was amazed and perplexed at her beauty and loveliness, he never having seen aught that rivalled her in brightness and brilliancy. So quoth he in his mind, “Would to Heaven I could win a damsel like this, albeit this one be to me unlawful.” Thinking thus he drew forth the mirror from his pouch and considered her image carefully when, lo and behold! the crystal was bright and clean as virgin silver, and when he eyed her semblance in the glass he saw it pure as a white dove’s. Then sent he forthright for the Kazi and witnesses and they knotted the knot and wrote the writ and the bride was duly throned. Presently the Prince took the Wazir his father-in-law into his own mansion, and to the young lady he sent a present of costly jewels and it was a notable marriage-festival, none like it was ever seen; no, never. Zayn al-Asnam applied himself to inviting the folk right royally and did honour due to Abu Bakr the Imam, giving him abundant gifts, and forwarded to the bride’s father offerings of notable rarities. As soon as the wedding ended, Mubarak said to the Prince, “O my lord, let us arise and wend our ways lest we lose our time in leisure, for that we sought is now found.” Said the Prince, “Right

¹ Arab. “‘Ilm al-Hiah,” gen. translated Astrology, but here meaning scientific Physiognomy. All these branches of science, including Palmistry, are nearly connected; the features and the fingers, mounts, lines, etc., being referred to the sun, moon and planets.

thou art" ; and arising with his companion, the twain fell to equipping them for travel and gat ready for the bride a covered litter¹ to be carried by camels, and they set out. Withal Mubarak well knew that the Prince was deep in love to the young lady. So he took him aside, and said to him, "O my lord Zayn al-Asnam, I would warn thee and enjoin thee to keep watch and ward upon thy senses and passions, and to observe and preserve the pledge by thee plighted to the King of the Jann." "O Mubarak," replied the Prince, "an thou knew the love-longing and ecstasy which have befallen me of my love to this young lady thou wouldst feel ruth for me ! Indeed, I never think of aught else save of taking her to Bassorah, and of going in unto her." Mubarak rejoined, "O my lord, keep thy faith and be not false to thy pact, lest a sore harm betide thee and the loss of thy life as well as that of the young lady.² Remember the oath thou swarest, nor suffer lust³ to lay thy reason low and despoil thee of all thy gains and thine honour and thy life." "Do thou, O Mubarak," retorted the Prince, "become warden over her, nor allow me ever to look upon her."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eleventh Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad :—It hath reached me, O King of the Age, that Mubarak, after warning Zayn al-Asnam to protect the virgin bride against himself, fell also to defending her as his deputy ; also he prevented the Prince from even looking upon her. They then travelled along the road unto the Island of the Jann, after⁴ they had passed by the line leading unto Misr.⁵ But when the bride saw that the wayfare had

1 Arab. "Mihaffah bi-takhtrawán" : see nights lxxii. and ccccxix.

2 The H. V. is more explicit : "do not so, or the King of the Jānn will slay thee, even before thou canst enjoy her and will carry her away."

3 Arab. "Shahwah," the rawest and most direct term. The Moslem religious has no shame of this passion. I have heard of a Persian Imam, who suddenly excited as he was sleeping in a friend's house, awoke the master with, "Shahwah dāram" = "I am craving for love !" and was at once gratified by a "Mut'ah," temporary and extempore marriage to one of the slave-girls. These morganatic marriages are not, I may note, allowed to the Sunnis.

4 Arab. "Min ba'di an" for "Min ba'di mā" = after that, still popular in the latter broad form.

5 The word has been used in this tale with a threefold sense, Egypt, old Cairo (Fostat) and new Cairo, in fact to the land and to its capital for the time being.

waxed longsome nor had beheld her bridegroom for all that time since the wedding-night, she turned to Mubarak and said, "Allah upon thee : inform me, O Mubarak, by the life of thy lord the Emir, have we fared this far distance by commandment of my bridegroom Prince Zayn al-Asnam?" Said he, "Ah, O my lady, sore indeed is thy case to me, yet must I disclose to thee the secret thereof which be this. Thou imaginest that Zayn al-Asnam, the King of Bassorah, is thy bridegroom ; but, alas ! 'tis not so. He is no husband of thine ; nay, the deed he drew up was a mere pretext in the presence of thy parents and thy people ; and now thou art going as a bride to the King of the Jann, who required thee of the Prince." When the young lady heard these words, she fell to shedding tears and Zayn al-Asnam wept for her, weeping bitter tears from the excess of his love and affection. Then quoth the young lady, "Ye have nor pity in you nor feeling for me : neither fear ye aught of Allah that, seeing in me a stranger maiden ye cast me into a calamity like this. What reply shall ye return to the Lord on the Day of Reckoning for such treason ye work upon me?" However, her words and her weeping availed her naught, for that they stinted not way-faring with her until they reached the King of the Jann, to whom they forthright on arrival made offer of her. When he considered the damsel she pleased him, so he turned to Zayn al-Asnam and said to him, "Verily the bride thou broughtest me is exceeding beautiful and passing of loveliness ; yet lovelier and more beautiful to me appear thy true faith and the mastery of thine own passions, thy marvellous purity and valiance of heart. So hie thee to thy home and the Ninth Statue, wherefor thou askedst me, by thee shall be found beside the other images, for I will send it by one of my slaves of the Jann." Hereupon Zayn al-Asnam kissed his hand and marched back with Mubarak to Cairo, where he would not abide long with his companion but, as soon as he was rested, of his extreme longing and anxious yearning to see the Ninth Statue, he hastened his travel homewards. Withal he ceased not to be thoughtful and sorrowful concerning his maiden-wife and on account of her beauty and loveliness, and he would fall to groaning and crying, "O for my lost joys whose cause wast thou, O singular in every charm and attraction, thou whom I bore away from thy parents and carried to the King of the Jann. Alas, and woe worth the day!"—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twelfth Night,

Quoth Duniyazad, "O sister mine, art thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad:---It hath reached me, O King of the Age, that Zayn al-Asnam fell to chiding himself for the deceit and treason which he had practised upon the young lady's parents, and for bringing and offering her to the King of the Jann. Then he set out nor ceased travelling till such time as he reached Bassorah, when he entered his palace; and, after saluting his mother, he apprized her of all things that had befallen him. She replied, "Arise, O my son, that we may look upon the Ninth Statue, for I rejoice with extreme joy at its being in our possession." So both descended into the pavilion where stood the eight images of precious gems, and here they found a mighty marvel. 'Twas this. In lieu of seeing the Ninth Statue upon the golden throne, they found seated thereon the young lady whose beauty suggested the sun. Zayn al-Asnam knew her at first sight and presently she addressed him saying, "Marvel not for that here thou findest me in place of that wherefor thou askedst; and I deem that thou shalt not regret nor repent when thou acceptest me instead of that thou soughtest." Said he, "No, by Allah, O life-blood of my heart, verily thou art the end of every wish of me nor would I exchange thee for all the gems of the universe. Would thou knew what was the sorrow which surcharged me on account of our separation and of my reflecting that I took thee from thy parents by fraud and I bore thee as a present to the King of the Jann. Indeed I had well-nigh determined to forfeit all my profit of the Ninth Statue and to bear thee away to Bassorah as my own bride, when my comrade and councillor dissuaded me from so doing lest I bring about my death and thy death." Nor had Zayn al-Asnam ended his words ere they heard the roar of thunderings that would rend a mount and shake the earth, whereat the Queen-mother was seized with mighty fear and affright. But presently appeared the King of the Jinns, who said to her, "O my lady, fear not! 'Tis I, the protector of thy son, whom I fondly affect for the affection borne to me by his sire. I also am he who manifested myself to him in his sleep, and my object therein was to make trial of his valiance and to learn an he could do violence to his passions for the sake of his promise, or whether the beauty of this lady would so tempt and allure him that he could not keep his promise to me with due regard.--- And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirteenth Night.

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad: — It hath reached me, O King of the Age, that the King of the Jann said to the Queen-mother, "Indeed Zayn al-Asnam hath not kept faith and covenant with all nicety as regards the young lady, in that he longed for her to become his wife. However, I am assured that this lapse befell him from man's natural and inherent frailty albeit I repeatedly enjoined him to defend and protect her until he concealed from her his face. I now accept¹ this man's valour and bestow her upon him to wife, for she is the Ninth Statue by me promised to him and she is fairer than all these jewelled images, the like of her not being found in the whole world of men save by the rarest of chances." Then the King of the Jann turned to the Prince and said to him, "O Emir Zayn al-Asnam, this is thy bride: take her and enjoy her upon the one condition that thou love her only nor choose for thyself another one in addition to her: and I pledge myself that her faith thewards will be of the fairest." Hereupon the King of the Jann disappeared and the Prince, gladdened and rejoicing, went forth with the maiden and for his love and affection to her he paid to her the first ceremonious visit that same night² and he made bride-feasts and banquets throughout his realm, and in due time he formally wedded her and went in unto her. Then he stablished himself upon the throne of his kingship, and ruled it, bidding and forbidding, and his consort became Queen of Bassorah. His mother left this life a short while afterwards, and they both mourned and lamented their loss. Lastly, he lived with his wife in all joyance of life till there came to them the Destroyer of delights and the Separator of societies. — And Shahrazad was surprised by the dawn of day and ceased to say her pleasant³ say.

¹ Arab. "Kabbaltu" = I have accepted, *i.e.*, I accept emphatically. Arabs use this form in sundry social transactions, such as marriages, sales, contracts, bargains and so forth, to denote that the engagement is irrevocable and that no change can be made. De Sacy neglected to note this in his Grammar, but explains it in his *Chrestomathy* (i. 44, 53), and rightly adds that the use of this energetic form *peut-être serait* *acceptable d'applications plus étendues*.

² *La nuit de l'entrée*, say the French: see Lane, "Leylet ed-dukhlah" (M. E., chapt. vi.).

³ This MS. uses "Milâh" (pleasant) for "Mubâh" (permitted). I must remark, before parting with Zayn al-Asnam, that its object is to inculcate that the price of a good wife is "far above rubies" (Prov. xxxi. 10: see the rest of this fine chapter), a virtuous woman being "a crown to her husband" (*ibid.* xxii. 4); and "a prudent wife is from the Lord" (Prov. xix. 4). The whole tale is told with extreme delicacy, and the want of roughness and energy suggests a European origin.

THE TALE OF ZAYN AL-ASNAM.

(TURKISH.)

NOTE I.

I. The following version has been kindly made for me by Mr. E. J. W. Gibb, of Glasgow, author of "Ottoman Poems," the "Story of Jewad," and an excellent translation of "The History of the Forty Vezirs." I now proceed to quote from Mr. Gibb's "Foreword."

The book from which the following story has been translated was printed at Constantinople in A.H. 1268; and is entitled *Mukhayyālât-i Ledun-i illâhî-i Giridlî 'Alî 'Azîz Efendi*, = Phantasms from the Divine Presence, by 'Alî 'Azîz Efendi of Crete. The printer has given the following note at the beginning of the volume; it appears to have occurred in the MS. copy which he had.

*"Phantasms from the Divine Presence,
of 'Alî 'Azîz Efendi the Cretan*

1211 (= 1796-7).

"In the year aforesaid did the above-named Efendi complete this book; and at that (same) time he went to Prussia along with an embassy, and there he passed away. As he was versed in the mystic and philosophic sciences, and mighty in giving answers, clear and silencing, on obscure questions in every branch of learning, he arranged and wrote down, in the form of a special treatise, the erudite replies which he afforded to the interrogations of certain distinguished persons among the philosophers of Europe, concerning the revolving of the spheres, the strata of the elements, and other matters natural: such (a work was it) that from the perusal thereof the extent of his learning might have been known unto men of science. And he had a work on mysticism, entitled *Vâridât*, and other writings (as well). But his heirs knowing not their value, destroyed and lost them; however, some among them came into the hands of certain of his friends, who have edited and published them."

"Such is written on the back of this book."

This last line is the printer's note.

The Author's Preface may be translated as follows:—

"Rolling up the observances of preamble and cancelling the rules of entitulation, it is humbly declared that, while for a certain season turning over the sheets of these pages of revelations and inspirations, in the college of desire and the library of imagination, a well-worn book with a lengthy appendix, entitled *Khulâsat-al-Khayâl*, (compiled) from the Syriac and Hebrew and other languages laid by in the vault of oblivion, was seen of my warning-beholding eye. When it had been entirely perused and its strange matter considered, as they would form an esoteric scrip, a philosophic volume, such as would cause heedfulness and consideration, and yield counsel and admonition, like the 'Ibret-Numâ of Lami'i and the Elf Leyle of Asma'i, certain of the strange stories and wonderful tales of that book were selected and separated, and having been arranged, dervish-fashion, in simple style, were made the adornment of the reed-pen of composition, and

offered to the notice of them of penetration. For all that this book is of the class of phantasms, still, as it has been written in conformity with the position of the readers of (these) times, it is of its virtues that its perusal will of a surety dispel sadness of heart : and when this has been proved, saying :—

Unworthy though the reed-pen's labour be,

A blessing may it gain, 'Aziz ! for thee,

I implore that my poor name be raised aloft on the tongues of prayers."

Then come the three Mukhayyalât, or Phantasms, each consisting of a principal story with several subordinate tales.

The First Mukhayyal is largely made up of incidents from the following stories in the Thousand and One Nights : Kamer-uz-Zemân, Zeyn ul Esnâm, Prince Amjad, and the Enchanted Horse. Here are all woven into one connected whole, along with a lot about a king of the Jinn and the City of Jabulqâ, and some stories that are new to me.

The Second Mukhayyal I have translated and published under the title of the "Story of Jewâd."

The Third consists of a number of stories that I have never met before.

The object of the entire work appears to be the exaltation of the supernatural powers claimed by holy men. I meditate making a complete translation some day. Meanwhile the following is my version of

THE TALE OF ZAYN AL-ASNAM.

"Then he ('Abd-us-Samed, King of Serendib or Ceylon) requested Prince Asil, first to go along with him to the harem in order that he might show him a strange thing. The Prince consented ; so they entered through the harem door, and after crossing the vestibule and hall, they came to a garden at the end of which was the door of a subterranean vault, whither they went. The door was of hard steel ; and the king drew the key thereof from his pocket and opened it, and they descended by twelve steps into the interior of the vault. Then they entered a place in the midst thereof shaped like the cupola of a bath ; and the Prince saw that in the middle of this place was a circular tank, some fifteen cubits round, wrought and fashioned of Cathayan jasper, and filled to overflowing with diamonds and emeralds, and spinels and red rubies, the very least of which were a rarity of the age. And round about the tank were ten bejewelled stands, on each of which (save one) was set an image, every one more splendid than the other, and all of pure gold. And they were adorned with thousands of costly jewels, treasures of the age, such that all the gems that were in the tank could not have bought those upon one image. While they were looking at these things, King 'Abd-us-Samed, with utmost lowliness, begged the Prince to accept this treasure ; but as he replied, saying, "Let us go forth and think about it," they went out and returned to their chamber. Again the King urged the Prince to accept it ; but the latter, turning the conversation into another course, said : "My King, while the stands be ten, the images are nine ; how comes it that one stand has no image ? Have you given it to anyone ?" The King replied, "My Lord, my Prince, it is a wondrous tale." And as the Prince begged him to relate it, King 'Abd-us-Samed thus began to speak :

THE STORY OF 'ABD-US-SAMED, KING OF CEYLON.

"I, your slave, Sultan of this Ceylon, am son of the late Murtazâ Shâh. I was twenty years old when I ascended my ancestral throne on the death of my father : I strove earnestly in the ordinance of the realm, and wrought manfully

and skilfully to perform the duties of kingship. One night my father came (in a vision) to my side and addressed me, saying, 'My son, I have a last request to make of thee; but I will not tell it thee save thou undertake to accomplish it without knowing what it be; but if thou swear by God to accomplish it, I will declare it to thee.' As it is beyond doubt that fathers or mothers would not urge their children to unbecoming deeds, I without hesitation swore to accomplish it. Then my father took me by the hand and led me to the treasure which thou hast seen. When I beheld it I abode bewildered at the greatness of the riches. On that empty stand was a paper in my father's handwriting; this I took and read, and these words were inscribed thereon: 'My son, in that thou hast undertaken to fulfil it, if thou accomplish not this my last request, be my two hands upon thy collar. Thou shalt go hence to Cairo; there in the Roumelia Square, hard by the Erdebil Fountain, is a revered personage whom they call the Shaykh Mubarak. He is master of the secret sciences, and he it is who hath given me all this treasure. Lay thy face in the dust at his feet, and with uttermost humbleness beg of him this lacking image; for the image which still remains is worth many treasures like to this. If thou sit upon my throne without having procured that image, thou shalt be a rebel against me.' I marvelled at these words of my father, and seeing he had heaped up such vast riches, he should still after his death be so driven as to urge upon me the toils of a journey and the many dangers that must attend it, only that that stand might not remain empty. But as no escape was possible, I constrainedly determined to set out, and having appointed my vezir regent, I disguised myself and started for Cairo.

"When I reached Cairo, I went to the aforesaid place, and having enquired for the Shaykh Mubarak, went up to his door, at which I knocked. A slave-girl came and opened the door, and taking me in led me into the presence of the Shaykh. I saw him to be a man of about five-and-forty years of age, from whose countenance beamed the rays of the light of God. I went forward and kissed his feet reverently, whereon he said, 'Upon thee be peace, my son 'Abd-us-Samed; I rejoice for that thou hast fulfilled the last request of thy father, well done!' And he motioned me to be seated. Straightway they brought food, and after I had eaten and been nobly entreated, he, leaving not to me the need of declaring my want, said, 'My son, thy desire will not be withheld; but thy father rendered me many services ere he gained that treasure, and until thou likewise have done me a service, thou canst not win to thy wish. I have a service for thee to perform; if thou be able to perform it, I will give thee the image that thou seekest. What sayest thou?' I replied, 'Do thou command; whatsoever thy service be, I shall not fail to strive therein so far as in me lies.' He answered, 'Good; but if thou act contrary to my pleasure, then thou shalt die.' When I had likewise undertaken not to act contrary to his pleasure, he continued, 'Thou shalt abide three days in Cairo, then thou shalt go forth and wander from country to country, and from city to city, and from village to village, until thou find an exceeding fair and pure girl in her fourteenth or fifteenth year, who, besides being a virgin, has never so much as longed for the pleasures of love: and thou shalt bring her to me without ever letting even thy hand touch hers; and I will give thee the image. But if thou purpose treachery, or to obtain delight by returning not to me, know that thy death is certain.' I made answer, 'I may seek and find the things visible; but I am not skilled in the secrets of the heart that I should know that no impure thoughts have ever come into the mind; this part of the matter is hard.' Thereon he gave into my hand a mirror and a purse, and said, 'When thou hast found a girl answering in beauty

and other such particulars to my description, hold this mirror to her face, and if it become clouded, she is not the desired one, for her mind is sullied; but if the mirror remain bright, she is the chaste one we desire. However, the accomplishment of this matter will require much outlay, so spend from this purse; with God's permission it will not become exhausted.'

'Accordingly, I took the mirror and the purse, and having kissed the Shaykh's feet, and bade him farewell, and after resting three days in a Khan, I set out on the road to Damascus. I wandered through Damascus, Aleppo, Syria, the islands of the Mediterranean, Constantinople, Rumelia, Frankland, and many many kingdoms and cities; and although I found some perfect in beauty, I found none whose chastity could abide the trial of the mirror. A certain man told me that there were in Baghdād many beauties perfect in loveliness, and said, 'If you go thither, belike you may find the fair one whom you seek.' So I went to Baghdād and rented a house in a certain quarter and having taken up my abode there, began the search. The Imām of the quarter was an old man named Hajī Bekr, who used to come to my house at nights to converse with me. One night I told him the secret of my heart and said, 'If thou canst find a girl such as I wish, that is, such as were acceptable to my taste, I will give thee ten purses; and from that may be judged how I shall treat the girl and her relations. But even if, through the favour of God Most High, she be found, I may not marry her until I have gone and kissed the feet of my father who is grand Vezir of Egypt. If they will give me the girl whom I approve with this condition, I will cover her parents and relations with favours.' Then the Imām, after pondering awhile, thus made answer, 'The Khalif has a Vezir named Nāsir, whom he dismissed from his service, having been displeased at certain of his actions; this Vezir has for a long time sat in the nook of retirement, and he has fallen a prey to exceeding poverty and indigence. He has a daughter named Mihr-i-Dil,¹ who is now in her fourteenth or fifteenth year. She is well known among the women, who say that her like has never been created upon earth. If she suit your taste, she may do; if not, it will be vain to look for another, hoping to find one better than she.' When I heard these words I put ten florins into the Imām's hand, saying, 'Be this shoe-money: go to-morrow to the girl's father and tell him of the affair; and if he be willing to give her, bring me word.'

'He came next day and told me he had spoken to the girl's father, that he was willing, and that they were awaiting my going to their house. So I straightway set out in all haste for the desired quarter, and reached their abode. After I had met her father and conversed with him, he took me into another room where his daughter was standing covered with a veil. Her father went up to her, and when he had raised the veil from his daughter's face, I saw that she was a loving of the soul, such that not merely was the Shaykh's description insufficient, but that never heart or imagination had conceived her like. The glance of her eyes was a disturber of the world such that with one look it made my soul like to hell through the fire of love, and maddened me, taking me out of myself. Forthwith I pulled out the mirror and held it to her face, and when I saw that there was thereon no trace of dullness, even as the Shaykh had said, I made sure of her chastity. When I came forth I kissed her father's hand and prayed him to accept me to son-in-law, and he blessed me, saying, 'There is no refusal; may the Lord of the worlds grant to both of you life and fortune.' The Imām, the Mu'ezzin and the assembly were straightway summoned, and when the marriage-ceremony was completed, I gave the ten purses I had promised, and also ten thousand sequins for the wedding

¹ *i.e.* Sun of the Heart.

expenses, and things proper to women to the value of two hundred purses, which I had prepared before hand. I took from the purse to the amount of about two hundred purses and giving it to the Imām Efendi, sent him off with it, that they might buy whatsoever dresses they should wish. And I gave them notice, saying, 'I may not tarry longer than a week, then I must set out whither I mean to go; let them be ready.'

"When I had delivered poor Nāsir and his belongings from all need, I got ready all things necessary for the journey, and we started on the way to Egypt. While on the journey, I assisted the maiden in mounting into and alighting from the litter and as the poor girl thought I was her husband, she took no heed but disclosed her fair face to me, whereupon my wit and understanding were ravished, and passion and longing brought me to such a pass that I would have abandoned wealth and hoard, image and treasure, nay, even the world itself, but that dread of the Shaykh and fear for my life held me back from accomplishing my desire; for I knew that if I touched but so much as her hand with mine, my death was certain. Accordingly I endured it as I might, and sighed and groaned night and day. When we were come to within an hour's journey of Cairo, I went up to the side of the girl's litter, and caused her to alight. I made them pitch a sun-tent in the shade of which we sat down, and then I laid bare to her the secret that was in my heart, and told her that I was taking her for the Shaykh; whereupon her wailing and lamentations ascended to the heavens, and she fainted and became senseless. We placed her in this plight in the litter; and when we reached the Shaykh's house I knocked at the door thereof. Again a slave-girl came and opened the door and took us in. I caused the girl to alight, and took her into the presence of the Shaykh, whose feet I kissed. He said 'Upon thee be peace, my son; thy service is accepted and thy endeavour thanked; lo, manfulness is the name of this. I rejoice exceedingly that thou hast borne up against the urging of passion in such a case. Thou shalt live long and reap great good from this service.' Then he asked for the purse and the mirror, which I laid before him. He continued, 'Now, do thou again abide in Cairo during three days, and then go to thine own country and thou shalt find the wished-for image placed upon the empty stand.'

"Again I kissed his feet and bade him farewell, and after tarrying for three days in Cairo, returned to my own country. When I arrived there I forgathered with my mother, and after I had related to her all that had happened, we hastened together to the buried treasure. We opened the door, and when we entered we saw upon that oft-mentioned stand my darling, my beloved, Mihr-i-Dil. My senses and understanding forsook me, and I abode for awhile confounded. When she saw me she arose; and there was a paper in her hand which she presented to me. It was signed with the Shaykh's signature, and there was written thereon: 'My son, 'Abd-us-Samed, the reason why thy father and myself deemed it good to subject thee to these trials is this, that having therefore endured toil and trouble, thou mightest know that a virtuous wife is worth many treasures such as this, and consider whether it were more desirable to find upon this stand an image which were worth the world, or better to find thereon the lovely Mihr-i-Dil. Now thou shalt know the value of the latter to the end of thy life; and she is thy wedded wife.'

"Now, my lord (Prince Asil), that is the reason of one of the stands being empty; the image belonging to that stand is the mistress of our harem, the mother of Shive-Zād.¹"

¹ Shīve-Zād is his daughter whom he wants Prince Asil to marry.

Quoth Duniyazad, "O sister mine, how rare is thy tale and delectable!" whereto quoth Shahrazad, "And what is this compared with that I would relate to you on the coming night concerning Alaeddin' and the Enchanted Lamp, an this my lord the King leave me on life?" The King said to himself, "By Allah, I will not slay her until she tell me the whole tale."

Now when it was the Five Hundred and Fourteenth Night,

Quoth Duniyazad,² to Shahrazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales"; and quoth she, "With love and good will: I will relate to you the story of

ALAEDDIN; OR, THE WONDERFUL LAMP."

It hath reached me, O King of the Age, that there dwelt in a city of the cities of China a man which was a tailor, withal a pauper, and he had one son, Alaeddin hight. Now this boy had been from

1 *i.e.* the "Height or Glory ('Alá) of the Faith (al-Din)" pron. Aláaddeen; which is fairly represented by the old form "Aladdin"; and better by De Sacy's "Ala-eddin." The name has occurred in The Nights (nights ccxlix. and ecl.); it is a household word in England, and who has not heard of Thomas Hood's "A-lad-in"? Easterns write it in five different ways, and in the Paris MS. it is invariably "'Alí al-din," which is a palpable mistake. The others are: (1) 'Alá al-Din, (2) 'Alá yadin, (3) 'Alah Din in the II. V., and (4) 'Aláa al-Din (with the Hamzah), the last only being grammatical. In Galland the *Histoire de la Lampe merveilleuse* is preceded by the *Histoire du Dormeur Eveillé*, which, being "The Story of Abú al-Hasan the Wag, or the Sleeper awakened," of the Bresl. Edit. (nights ccxxi.-ccxc.), is here omitted. The Alaeddin Story exists in germ in Tale ii. of the "Dravidian Nights Entertainments" (Madana Kamara-Sankádái), by Pandit S. M. Natasa Shastri (Madras, 1868, and London, Trübner). We are told by Mr. Coote that it is well represented in Italy. The Messina version is by Pitre, "La Lanterna Magica," also the Palermitan "Lanterne"; it is "Il Matrimonio di Cajussi" of Rome (R. H. Busk's *Folk-lore*); "Il Gallo e il Mago," of Visentini's "Fiabe Mantovane," and the "Pesciolino," and "Il Contadino che aveva tre Figli," of Imbriana. In "La Fanciulla e il Mago," of De Gubernatis ("Novelline di Santo Stefano de Calcenaja," p. 47), occurs the popular incident of the original. "The Magician was not a magician for nothing. He feigned to be a hawker and fared through the streets, crying out, 'Donne, donne, chi baratta anelli di ferro contra anelli di argento?'"

Alaeddin has ever been a favourite with the stage. Early in the present century it was introduced to the Parisian opera by M. Etienne, to the Feydeau by Théaulon's *La Clochette*; to the Gymnase by *La Petite-Lampe* of MM. Scirile and Melesville, and to the Panorama Dramatique by MM. Merle, Cartouche, and Saintine (Gauttier, vii. 380).

2 This MS. always uses Dinárzád like Galland.

his babyhood a ne'er-do-well, a scapegrace ; and, when he reached his tenth year, his father inclined to teach him his own trade ; and, for that he was over indigent to expend money upon his learning other work or craft or apprenticeship, he took the lad into his shop that he might be taught tailoring. But as Alaeddin was a scapegrace and a ne'er-do-well, and wont to play at all times with the gutter boys of the quarter, he would not sit in the shop for a single day ; nay, he would await his father's leaving it for some purpose, such as to meet a creditor, when he would run off at once and fare forth to the gardens with the other scapegraces and low companions, his fellows. Such was his case ; counsel and castigation were of no avail, nor would he obey either parent in aught or learn any trade ; and presently, for his sadness and sorrowing because of his son's vicious indolence, the tailor sickened and died. Alaeddin continued in his former ill courses, and, when his mother saw that her spouse had deceased, and that her son was a scapegrace and good for nothing at all,¹ she sold the shop and whatso was to be found therein, and fell to spinning cotton yarn. By this toilsome industry she fed herself and found food for her son Alaeddin the scapegrace who, seeing himself freed from bearing the severities of his sire, increased in idleness and low habits ; nor would he ever stay at home save at meal-hours, while his miserable, wretched mother lived only by what her hands could spin until the youth had reached his fifteenth year.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Fifteenth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when Alaeddin had come to his fifteenth year, it befell, one day of the days, that as he was sitting about the quarter at play with the vagabond boys, behold, a Darwaysh from the Maghrib, the Land of the Setting Sun, came up and stood gazing for solace upon the lads, and he looked hard at Alaeddin and carefully considered his semblance, scarcely noticing his companions the while. Now this Darwaysh was a Moorman from Inner Marocco and he was a magician who could upheap by his

¹ Arab. "'Abadan," a term much used in this MS., and used correctly. It refers always and only to future time, past being denoted by "Kattu" from Katta = he cut (in breadth, as opposed to Kadda = he cut lengthwise). See De Sacy, *Chrestom.*, ii. 443.

magic hill upon hill, and he was also an adept in astrology. So after narrowly considering Alaeddin he said in himself, "Verily, this is the lad I need and to find whom I have left my natal land." Presently he led one of the children apart and questioned him anent the scapegrace saying, "Whose¹ son is he?" And he sought all information concerning his condition and whatso related to him. After this he walked up to Alaeddin and drawing him aside asked, "O my son, haply thou art the child of Such-an-one the tailor?" and the lad answered, "Yes, O my lord, but 'tis long since he died." The Maghrabi,² the Magician, hearing these words threw himself upon Alaeddin and wound his arms around his neck and fell to bussing him, weeping the while with tears trickling adown his cheeks. But when the lad saw the Moorman's case he was seized with surprise thereat and questioned him, saying, "What causeth thee weep, O my lord; and how camest thou to know my father?" "How canst thou, O my son," replied the Moorman, in a soft voice saddened by emotion, "question me with such query after informing me that thy father and my brother is deceased: for that he was my brother-german and now I come from my adopted country, and after long exile I rejoiced with exceeding joy in the hope of looking upon him once more and condoling with him over the past: and now thou hast announced to me his demise. But blood hideth not from blood³ and it hath revealed to me that thou art my nephew, son of my brother, and I knew thee amongst all the lads, albeit thy father, when I parted from him, was yet unmarried." —And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixteenth Night.

Quoth Dunyazad, "O sister mine, an thou be other than sleepy do tell us some of thy pleasant tales," whereupon Shahrazad replied,

¹ In the text "Ibn min," a vulgarism for "man." Galland adds that the tailor's name was Mustapha—*il y avait un tailleur nommé Mustafa*.

² In classical Arabic the word is "Maghribi," the local form of the root Gharaba—he went far away, (the sun), set, etc., whence "Maghribi"—a dweller in the Sunset-land. The vulgar, however, prefer "Maghrab" and "Maghrabi," of which foreigners made "Mogrebin." For other information see nights dix. and dececv. The "Moormen" are famed as magicians; so we find a Maghrabi Sahhar = wizard, who by-the-by takes part in a transformation scene like that of the Second Kalandar (night xiv. The Nights) in p. 10 of Spitta Bey's "Contes Arabes Modernes," etc. I may note that "Sihr," according to Jauhari and Firozabadi—anything one can hold by a thin or subtle place, *i.e.*, easy to handle. Hence it was applied to all sciences. "Sahhar" being—to 'Alim (or sage): and the older Arabs called poetry "Sihr al-halâl"—lawful magic.

³ *i.e.*, blood is thicker than water, as the Highlanders say.

"With love and good will."—It hath reached me, O King of the Age, that the Maghrabi, the Magician, said to the tailor's orphan, "O my son Alaeddin, and I have now failed in the mourning ceremonies and have lost the delight I expected from meeting thy father, my brother, whom after my long banishment I had hoped to see once more ere I die; but far distance wrought me this trouble nor hath the creature aught of asylum from the Creator or artifice against the commandments of Allah Almighty." Then he again clasped Alaeddin to his bosom crying, "O my son, I have none to condole with now save thyself; and thou standest in stead of thy sire, thou being his issue and representative and 'whoso leaveth issue dieth not,'¹ O my child!" So saying, the Magician put hand to purse and pulling out ten gold pieces gave them to the lad asking, "O my son, where is your house and where dwelleth she, thy mother, and my brother's widow?" Presently Alaeddin arose with him and showed him the way to their home, and meanwhile quoth the Wizard, "O my son, take these moneys and give them to thy mother, greeting her from me, and let her know that thine uncle, thy father's brother, hath reappeared from his exile, and that Inshallah—God willing—on the morrow I will visit her to salute her with the salam and see the house wherein my brother was homed and look upon the place where he lieth buried." Thereupon Alaeddin kissed the Maghrabi's hand, and, after running in his joy at fullest speed to his mother's dwelling, entered to her clean contrariwise to his custom, inasmuch as he never came near her save at meal-times only. And when he found her, the lad exclaimed in his delight, "O my mother, I give thee glad tidings of mine uncle who hath returned from his exile and who now sendeth me to salute thee." "O my son," she replied, "meseemeth thou mockest me! Who is this uncle and how canst thou have an uncle in the bonds of life?" He rejoined, "How sayest thou, O my mother, that I have nor living uncles nor kinsmen, when this man is my father's own brother? Indeed, he embraced me and bussed me, shedding tears the while, and bade me acquaint thee herewith." She retorted, "O my son, well I wot thou haddest an uncle, but he is now dead nor am I ware that thou hast other."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ A popular saying amongst Moslems, which has repeatedly occurred in *The Nights*. The son is the "lamp of a dark house," vol. ii. night cvi.

Now when it was the Five Hundred and Seventeenth Night,

Quoth Duniyazad, "O sister mine, art thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Maroccan Magician fared forth next morning and fell to finding out Alaeddin, for his heart no longer permitted him to part from the lad : and, as he was to-ing and fro-ing about the city highways, he came face to face with him disporting himself, as was his wont, amongst the vagabonds and the scapegraces. So he drew near to him and, taking his hand, embraced him and bussed him ; then pulled out of his poke two dinars and said, "Hie thee to thy mother and give her these couple of ducats and tell her that thine uncle would eat the evening-meal with you ; so do thou take these two gold pieces and prepare for us a succulent supper. But before all things show me once more the way to your home." "On my head and mine eyes be it, O my uncle," replied the lad and forewent him, pointing out the street leading to the house. Then the Moorman left him and went his ways and Alaeddin ran home and giving the news and the two sequins to his parent, said, "My uncle would sup with us." So she arose straightway and going to the market-street bought all she required ; then, returning to her dwelling she borrowed from the neighbours whatever was needed of pans and platters and so forth, and when the meal was cooked and supper-time came she said to Alaeddin, "O my child, the meat is ready but peradventure thine uncle wotteth not the way to our dwelling ; so do thou fare forth and meet him on the road." He replied, "To hear is to obey" ; and before the twain ended talking a knock was heard at the door. Alaeddin went out and opened when, behold, the Maghrabi, the Magician, together with an eunuch carrying the wine and the dessert-fruits : so the lad led them in and the slave went about his business. The Moorman on entering saluted his sister-in-law with the salam : then began to shed tears and to question her, saying, "Where be the place whereon my brother wont to sit ?" She showed it to him, whereat he went up to it and prostrated himself in prayer¹ and kissed the floor crying, "Ah, how scant is my satisfaction and how luckless is my lot, for that I have lost thee, O my brother, O vein of my eye !" And after such fashion

¹ Out of respect to his brother, who was probably the senior : the H. V. expressly says so.

he continued weeping and wailing till he swooned away for excess of sobbing and lamentation ; wherefor Alaeddin's mother was certified of his soothfastness. So coming up to him she raised him from the floor, and said, "What gain is there in slaying thyself?" —And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighteenth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."——It hath reached me, O King of the Age, that Alaeddin's mother began consoling the Maghrabi, the Magician, and placed him upon the diwan ; and, as soon as he was seated at his ease, and before the food-trays were served up, he fell to talking with her, and saying, "O wife of my brother, it must be a wonder to thee how in all thy days thou never sawest me nor learnedst thou aught of me during the life-time of my brother who hath found mercy.¹ Now the reason is that forty years ago I left this town and exiled myself from my birth-place and wandered forth over all the lands of Al-Hind and Al-Sind and entered Egypt and settled for a long time in its magnificent city,² which is one of the world-wonders, till at last I fared to the regions of the Setting Sun and abode for a space of thirty years in the Maroccan interior. Now one day of the days, O wife of my brother, as I was sitting alone at home, I fell to thinking of mine own country and of my birth-place and of my brother (who hath found mercy) ; and my yearning to see him waxed excessive and I bewept and bewailed my strangerhood and distance from him. And at last my longings drove me homewards until I resolved upon travelling to the region which was the falling-place of my head³ and my homestead, to the end that I might again see my brother. Then quoth I to myself:—O man,⁴ how long wilt thou wander like a wild Arab from thy place of birth and native stead? Moreover, thou hast one brother and no more ; so up with thee and travel and look upon him⁵ ere thou die, for who wotteth the woes

1 Al-Marhûm — my late brother. See nights lii. and lxxviii.

2 This must refer to Cairo not to Al-Madinah, whose title is "Al-Munawwarah" = the Illumined.

3 A picturesque term for birth-place.

4 In text "Yâ Râjul" (for Rajul) = O man, an Egypto-Syrian form, broad as any Doric.

5 Arab. Shû hu, the colloquial form of Shuf-hu.

of the world and the changes of the days? 'Twould be saddest regret an thou lie down to die without beholding thy brother, and Allah (laud be to the Lord!) hath vouchsafed thee ample wealth; and belike he may be straitened and in poor case, when thou wilt aid thy brother as well as see him. So I arose at once and equipped me for warfare and recited the *Fatihah*; then, whenas Friday prayers ended, I mounted and travelled to this town, after suffering manifold toils and travails which I patiently endured whilst the Lord (to whom be honour and glory!) veiled me with the veil of His protection. So I entered and whilst wandering about the streets, the day before yesterday, I beheld my brother's son Alaeddin disporting himself with the boys, and, by God the Great, O wife of my brother, the moment I saw him this heart of mine went forth to him (for blood yearneth unto blood!), and my soul felt and informed me that he was my very nephew. So I forgot all my travails and troubles at once on sighting him and I was like to fly for joy; but when he told me of the dear one's departure to the ruth of Allah Almighty, I fainted for stress of distress and disappointment. Perchance, however, my nephew hath informed thee of the pains which prevailed upon me; but after a fashion I am consoled by the sight of Alaeddin, the legacy bequeathed to us by him who hath found mercy for that 'whoso leaveth issue is not wholly dead.'"¹ And Shahrazad was surprised by the dawn of day and ceased to say her permitted say

Now when it was the Five Hundred and Nineteenth Night,

Quoth Duniyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Maghrabi, the Magician, said to Alaeddin's mother, "Whoso leaveth issue is not wholly dead." And when he looked at his sister-in-law she wept at these his words; so he turned to the lad that he might cause her forget the mention of her mate, as a means of comforting her and also of completing his deceit, and asked him saying, "O my son Alaeddin, what hast thou learned in the way of work and what is thy business? Say me, hast thou mastered any craft whereby to earn a livelihood for thyself and for thy mother?" The lad was abashed and put to shame, and he hung down his head and bowed his brow ground-wards; but his parent spake out, "How, forsooth? By Allah, he knoweth nothing at all, a child so ungracious as this

¹ For the same sentiment see "*Jalnâr*" the Sea-born, nights *deccâlin. xlv.*

I never yet saw ; no, never ! All the day long he idly away his time with the sons of the quarter, vagabonds like himself, and his father (O regret of me !) died not save of dolour for him. And I also am now in piteous plight : I spin cotton and toil at my distaff night and day, that I may earn me a couple of scones of bread which we eat together. This is his condition, O my brother-in-law ; and, by the life of thee, he cometh not near me save at meal-times and none other. Indeed, I am thinking to lock the house-door nor ever open to him again but leave him to go and seek a livelihood whereby he can live, for that I am now grown a woman in years and have no longer strength to toil and go about for a maintenance after this fashion. O Allah, I am compelled to provide him with daily bread when I require to be provided !” Hereat the Moorman turned to Alaeddin and said, “Why is this, O son of my brother, thou goest about in such ungraciousness ? ’Tis a disgrace to thee and unsuitable for men like thyself. Thou art a youth of sense, O my son, and the child of honest folk, so ’tis for thee a shame that thy mother, a woman in years, should struggle to support thee. And now that thou hast grown to man’s estate it becometh thee to devise thee some device whereby thou canst live, O my child. Look around thee and Alhamdulillah—praise be to Allah !—in this our town are many teachers of all manner of crafts, and nowhere are they more numerous : so choose thee some calling which may please thee to the end that I stablish thee therein ; and, when thou growest up, O my son, thou shalt have some business whereby to live. Haply thy father’s industry may not be to thy liking ; and, if so it be, choose thee some other handicraft which suiteth thy fancy ; then let me know and I will aid thee with all I can, O my son.” But when the Maghrabi saw that Alaeddin kept silence and made him no reply, he knew that the lad wanted none other occupation than a scapegrace-life, so he said to him, “O son of my brother, let not my words seem hard and harsh to thee, for, if despite all I say, thou still dislike to learn a craft, I will open thee a merchant’s store¹ furnished with costliest stuffs, and thou shalt become famous amongst the folk and take and give and buy and sell and be well known in the city ?” Now when Alaeddin heard the words of his uncle the Moorman, and the design of making him a Khwájah²—merchant and gentleman—he joyed

¹ “ I will hire thee a shop in the Chauk ”—Carfax or market street says the H. V.

² The MS. writes the word Khwájá for Khwájah (see night div.). Here we are at once interested in the scapegrace who looked Excelsior. In fact the tale begins with a strong inducement to boyish vagabondage and scampish indolence ;

exceedingly, knowing that such folk dress handsomely and fare delicately. So he looked at the Maghrabi, smiling, and drooping his head groundwards, and saying with the tongue of the case that he was content.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twentieth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Maghrabi, the Magician, looked at Alaeddin and saw him smiling, whereby he understood that the lad was satisfied to become a trader. So he said to him, "Since thou art content that I open thee a merchant's store and make thee a gentleman, do thou, O son of my brother, prove thyself a man and Inshallah—God willing—to-morrow I will take thee to the Bazar in the first place and will have a fine suit of clothes cut out for thee, such gear as merchants wear; and, secondly, I will look after a store for thee and keep my word." Now Alaeddin's mother had somewhat doubted the Moroccan being her brother-in-law; but as soon as she heard his promise of opening a merchant's store for her son and setting him up with stuffs and capital and so forth, the woman decided and determined in her mind that this Maghrabi was in very sooth her husband's brother, seeing that no stranger man would do such goodly deed by her son. So she began directing the lad to the right road and teaching him to cast ignorance from out his head and to prove himself a man; moreover, she bade him ever obey his excellent uncle as though he were his son, and to make up for the time he had wasted in frowardness with his fellows. After this she arose and spread the table, then served up supper: so all sat down and fell to eating and drinking, while the Maghrabi conversed with Alaeddin upon matters of business and the like, rejoicing him to such degree that he enjoyed no sleep that night. But when the Moorman saw that the dark hours were passing by, and the wine was drunken, he arose and sped to his own stead; but, ere going, he agreed to return next morning and take Alaeddin and look to his suit of merchant's clothes being cut out for him. And as soon as it was dawn, behold, the Maghrabi rapped at the door, which was opened by Alaeddin's mother: the

but the Moslem would see in it the hand of Destiny bringing good out of evil. Amongst other meanings of "Khwajah," it is a honorific title given by Khorasans to their notables. In Arab. the similarity of the word to "Khuwaj"—hunger, has given rise to a host of conceits, more or less frigid (*Han Khalikán*, iii. 45).

Moorman, however, would not enter, but asked to take the lad with him to the market-street. Accordingly, Alaeddin went forth to his uncle and, wishing him good morning, kissed his hand; and the Maroccan took him by the hand and fared with him to the Bazar. There he entered a clothier's shop containing all kinds of clothes, and called for a suit of the most sumptuous; whereat the merchant brought him out his need, all wholly fashioned and ready sewn; and the Moorman said to the lad, "Choose, O my child, whatso pleases thee." Alaeddin rejoiced exceedingly, seeing that his uncle had given him his choice, so he picked out the suit most to his own liking, and the Maroccan paid to the merchant the price thereof in ready money. Presently he led the lad to the Hammám-baths where they bathed; then they came out and drank sherbets, after which Alaeddin arose and donning his new dress in huge joy and delight, went up to his uncle and kissed his hand and thanked him for his favours.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-first Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It has reached me, O King of the Age, that the Maghrabi, the Magician, after leaving the Hammam with Alaeddin, took him and trudged with him to the Merchants' bazar; and, having diverted him by showing the market and its sellings and buyings, said to him, "O my son, it besitteth thee to become familiar with the folk, especially with the merchants, so they mayest learn of them merchant-craft, seeing that the same hath now become thy calling." Then he led him forth and showed him the city and its cathedral-mosques, together with all the pleasant sights therein; and, lastly, made him enter a cook's shop. Here dinner was served to them on platters of silver, and they dined well and ate and drank their sufficiency, after which they went their ways. Presently the Moorman pointed out to Alaeddin the pleasancess and noble buildings, and went in with him to the Sultan's Palace, and diverted him with displaying all the apartments which were mighty fine and grand; and led him finally to the Khán of stranger merchants where he himself had his abode. Then the Maroccan invited sundry traders which were in the Caravanserai; and they came and sat down to supper, when he notified to them that the youth was his nephew, Alaeddin by name. And after they had eaten and drunken and night had

fallen, he rose up and taking the lad with him led him back to his mother, who no sooner saw her boy as he were one of the merchants¹ than her wits took flight and she waxed sad for very gladness. Then she fell to thanking her false connection, the Moorman, for all his benefits and said to him, "O my brother-in-law, I can never say enough though I expressed my gratitude to thee during the rest of thy days and praised thee for the good deeds thou hast done by this my child." Thereupon quoth the Maroccan, "O wife of my brother, deem this not mere kindness of me, for that the lad is mine own son and 'tis incumbent on me to stand in the stead of my brother, his sire. So be thou fully satisfied!" And quoth she, "I pray Allah by the honour of the Hallows, the ancients and the moderns, that He preserve thee and cause thee continue, O my brother-in-law, and prolong for me thy life; so shalt thou be a wing overshadowing this orphan lad; and he shall ever be obedient to thine orders, nor shall he do aught save whatso thou biddest him thereunto." The Maghrabi replied, "O wife of my brother, Alaeddin is now a man of sense and the son of goodly folk, and I hope to Allah that he will follow in the footsteps of his sire and cool thine eyes. But I regret that, to-morrow being Friday, I shall not be able to open his shop, as 'tis meeting-day when all the merchants, after congregational prayer, go forth to the gardens and pleasancess. On the Sabbath,² however, Inshallah!—an it please the Creator—we will do our business. Meanwhile to-morrow I will come to thee betimes and take Alaeddin for a pleasant stroll to the gardens and pleasancess without the city which haply he may hitherto not have beheld. There also he shall see the merchants and notables who go forth to amuse themselves, so shall he become acquainted with them and they with him."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ Arab, "Wāhid min al-Tujjār," the very vulgar style.

² *i.e.* the Saturday (see vol. ii. night cxiv.) established as a God's rest by Commandment No. iv. How it gradually passed out of observance, after so many centuries of most stringent application, I cannot discover: certainly the text in Cor. ii. 16-17 is insufficient to abolish or supersede an order given with such singular majesty and impressiveness by God and so strictly obeyed by man. The popular idea is that the Jewish Sabbath was done away with in Christ; and that sundry of the 1604 councils, *e.g.* Laodicea, anathematized those who kept it holy after such fashion. With the day the aim and object changed; and the early Fathers made it the "Feast of the Resurrection," which could not be kept too joyously.

Now when it was the Five Hundred and Twenty-second Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Maghrabi went away and lay that night in his quarters; and early next morning he came to the tailor's house and rapped at the door. Now Alaeddin (for stress of his delight in the new dress he had donned and for the past day's enjoyment in the Hammam and in eating and drinking and gazing at the folk; expecting furthermore his uncle to come at dawn and carry him off on pleasuring to the gardens) had not slept a wink that night, nor closed his eyelids, and would hardly believe it when day broke. But hearing the knock at the door he went out at once in hot haste, like a spark of fire, and opened and saw his uncle, the Magician, who embraced him and kissed him. Then taking his hand, the Moor-man said to him as they fared forth together, "O son of my brother, this day will I show thee a sight thou never sawest in all thy life," and he began to make the lad laugh and cheer him with pleasant talk. So doing they left the city gate, and the Maroccan took to promenading with Alaeddin amongst the gardens and to pointing out for his pleasure the mighty fine pleasancess and the marvellous high-built¹ pavilions. And whenever they stood to stare at a garth or a mansion or a palace the Maghrabi would say to his companion, "Doth this please thee, O son of my brother?" Alaeddin was nigh to fly with delight at seeing sights he had never seen in all his born days; and they ceased not² to stroll about and solace themselves until they waxed weary, when they entered a mighty grand garden which was nearhand, a place that the heart delighted and the sight belighted; for that its swift-running rills flowed amidst the flowers and the waters jetted from the jaws of lions moulded in yellow brass like unto gold. So they took seat over against a lakelet and rested a little while, and Alaeddin enjoyed himself with joy exceeding and fell to jesting with his uncle and making merry with him as though the Magician were really his father's brother. Presently the Maghrabi arose and loosing his girdle drew forth from thereunder a bag full of victual, dried fruits, and so forth, saying to Alaeddin, "O my nephew, haply thou art become anhungered; so

¹ For "Mushayyadât," see night dclxxxiv.

² All these words *sâru*, *dakhali*, *jalasû*, &c., are in the plur. for the dual—popular and vulgar speech. It is so throughout the MS.

come forward and eat what thou needest." Accordingly the lad fell upon the food and the Moorman ate with him and they were gladdened and cheered by rest and good cheer. Then quoth the Magician, "Arise, O son of my brother, an thou be reposed, and let us stroll onwards a little and reach the end of our walk." Thereupon Alaeddin arose and the Moroccan paced with him from garden to garden until they left all behind them and reached the base of a high and naked hill; when the lad who during all his days had never issued from the city gate and never in his life had walked such a walk as this, said to the Maghrabi, "O uncle mine, whither are we wending? We have left the gardens behind us one and all and have reached the barren hill-country¹; and, if the way be still long, I have no strength left for walking: indeed, I am ready to fall with fatigue. There are no gardens before us, so let us hark back and return to town." Said the Magician, "No, O my son. This is the right road: nor are the gardens ended, for we are going to look at one which hath ne'er its like amongst those of the Kings, and all thou hast beheld are naught in comparison therewith. Then gird thy courage to walk: thou art now a man, Alhamdolillah — Praise be to Allah!" Then the Maghrabi fell to soothing Alaeddin with soft words and telling him wondrous tales, lies as well as truth, until they reached the site intended by the African Magician, who had travelled from the Sunset-land to the regions of China for the sake thereof. And when they made the place, the Moorman said to Alaeddin, "O son of my brother, sit thee down and take thy rest, for this is the spot we are now seeking, and, Inshallah, soon will I divert thee by displaying marvel-matters whose like not one in the world ever saw; nor hath any solaced himself with gazing upon that which thou art about to behold." And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty third Night,

Quoth Duniyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Maghrabi wizard said to Alaeddin, "No one of created beings hath enjoyed the sights *thou* art about to see. But when thou art rested arise and seek some wood-chips and fuel

¹ The Persians apply the Arab word "*Sahrâ*" — desert, to the waste grounds about a town.

sticks¹ which be small and dry, wherewith we may kindle a fire. Then will I show thee, O son of my brother, matters beyond the range of matter.² Now, when the lad heard these words, he longed to look upon what his uncle was about to do, and forgetting his fatigue, he rose forthright and fell to gathering small wood-chips and dry sticks, and continued until the Moorman cried to him, "Enough, O son of my brother!" Presently the Magician brought out from his breast-pocket a casket, which he opened and drew from it all he needed of incense; then he fumigated and conjured and adjured, muttering words none might understand. And the ground straightway clave asunder after thick gloom and quake of earth and bellowsings of thunder. Hereat Alaeddin was startled and so affrighted that he tried to fly; but when the African Magician saw his design he waxed wroth with exceeding wrath, for that without the lad his work would profit him naught, the hidden hoard which he sought to open being not to be opened save by means of Alaeddin. So, noting this attempt to run away, the Magician arose and raising his hand smote Alaeddin on the head a buffet so sore that well-nigh his back teeth were knocked out, and he fell swooning to the ground. But after a time he revived by the magic of the Magician, and cried, weeping the while, "O my uncle, what have I done that deserveth from thee such a blow as this?" Hereat the Maghrabi fell to soothing him, and said, "O my son, 'tis my intent to make thee a man; therefore, do thou not gainsay me, for that I am thine uncle and like unto thy father. Obey me, therefore, in all I bid thee, and shortly thou shalt forget all this travail and toil whenas thou shalt look upon the marvel-matters I am about to show thee." And soon after the ground had cloven asunder before the Maroccan it displayed a marble slab wherein was fixed a copper ring. The Maghrabi, striking a geomantic table³ turned to Alaeddin, and said to him, "An thou do all I shall bid thee, indeed thou shalt become wealthier than any of the kings, and for this reason, O my son, I struck thee, because here lieth a hoard which is stored in thy name: and yet thou designedst to leave it and to levant. But now collect thy thoughts, and behold how I opened earth by my spells and adjurations."—And Shahrazad was surprised by the dawn of day, and ceased to say her permitted say.

1 Arab. Kashákish from the quadril. *✓* kashkasha = he gathered fuel.

2 In text, "Shayy bi-lásh," which would mean lit. a thing gratis or in vain.

3 In the text, "Sabba raml"—cast in sand. It may be a clerical error for "Zaraba raml" = he struck sand, *i.e.* made geomantic figures.

Now when it was the Five Hundred and Twenty-fourth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Maghrabi, the Magician, said to Alaeddin, "O my son, now collect thy thoughts ! under yon stone wherein the ring is set lieth the treasure wherewith I acquainted thee : so set thy hand upon the ring and raise the slab, for that none other amongst the folk, thyself excepted, hath power to open it, nor may any of mortal birth, save thyself, set foot within this Enchanted Treasury which hath been kept for thee. But 'tis needful that thou learn of me all wherewith I would charge thee : nor gainsay e'en a single syllable of my words. All this, O my child, is for thy good : the hoard being of immense value, whose like the kings of the world never accumulated, and do thou remember that 'tis for thee and me." So poor Alaeddin forgot his fatigue and buffet and tear-shedding, and he was dumb and dazed at the Maghrabi's words and rejoiced that he was fated to become rich in such measure that not even the Sultans would be richer than himself. Accordingly, he cried, "O my uncle, bid me do all thou pleasest, for I will be obedient unto thy bidding." The Maghrabi replied, "O my nephew, thou art to me as my own child and even dearer, for being my brother's son and for my having none other kith and kin except thyself : and thou, O my child, art my heir and successor." So saying, he went up to Alaeddin and kissed him and said, "For whom do I intend these my labours ? Indeed, each and every are for thy sake, O my son, to the end that I may leave thee a rich man and one of the very greatest. So gainsay me not in all I shall say to thee, and now go up to yonder ring and uplift it as I bade thee." Alaeddin answered, "O uncle mine, this ring is over heavy for me : I cannot raise it single-handed, so do thou also come forward and lend me strength and aidance towards uplifting it, for indeed I am young in years." The Moorman replied, "O son of my brother, we shall find it impossible to do aught if I assist thee, and all our efforts would be in vain. But do thou set thy hand upon the ring and pull it up, and thou shalt raise the slab forthright, and in very sooth I told thee that none can touch it save thyself. But whilst haling at it cease not to pronounce thy name and the names of thy father and mother, so 'twill rise at once to thee nor shalt thou feel its weight." Thereupon the lad mustered up strength and girt the loins of resolution and did as the Maroccan had bidden him, and hove up the slab with all ease

when he pronounced his name and the names of his parents, even as the Magician had bidden him. And as soon as the stone was raised he threw it aside.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-fifth Night,

Quoth Duniyazad, "O sister of mine, art thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that after Alaeddin had raised the slab from over the entrance to the Hoard there appeared before him a Sardāb, a souterrain, whereunto led a case of some twelve stairs, and the Maghrabi said, "O Alaeddin, collect thy thoughts and do whatso I bid thee to the minutest detail nor fail in aught thereof. Go down with all care into yonder vault until thou reach the bottom and there shalt thou find a space divided into four halls,¹ and in each of these thou shalt see four golden jars² and others of virgin or and silver. Beware, however, lest thou take aught therefrom or touch them, nor allow thy gown or its skirts even to brush the jars or the walls. Leave them and fare forwards until thou reach the fourth hall without lingering for a single moment on the way; and if thou do aught contrary thereto thou wilt at once be transformed and become a black stone. When reaching the fourth hall thou wilt find therein a door, which do thou open, and pronouncing the names thou spakest over the slab, enter there-through into a garden adorned everywhere with fruit-bearing trees. This thou must traverse by a path thou wilt see in front of thee measuring some fifty cubits long, beyond which thou wilt come upon an open saloon³ and therein a ladder of some thirty rungs. And thou shalt also see hanging from its ceiling,"—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-sixth Night,

Quoth Duniyazad, "O sister mine, art thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O

1 Arab. Mauza' = a place, an apartment, a saloon.

2 Galland makes each contain *quatre vases de bronze, grands comme des cuves*.

3 The Arab. is "Liwān," for which see nights cclxiii. and cclcxviii. Galland translates it by a "terrace" and "niche."

King of the Age, that the Maghrabi, the Magician, fell to teaching Alaeddin how he should descend into the Hoard and continued, "On reaching the saloon thou shalt there find a lamp hanging from its ceiling : so mount the ladder and take that lamp and place it in thy breast-pocket after pouring out its contents ; nor fear evil from it for thy clothes, because its contents are not common oil.¹ And on return thou art allowed to pluck from the trees whatso thou pleasest, for all is thine so long as the Lamp is in thy hand." Now when the Moorman ended his charge to Alaeddin, he drew off a seal ring² and put it upon the lad's forefinger saying, "O my son, verily this signet shall free thee from all hurt and fear which may threaten thee, but only on condition that thou bear in mind all I have told thee.³ So arise straightway and go down the stairs, strengthening thy purpose and girding the loins of resolution : moreover, fear not for thou art now a man and no longer a child. And in shortest time, O my son, thou shalt win thee immense riches and thou shalt become the wealthiest of the world." Accordingly,

1 The idea is borrowed from the *lume eterno* of the Rosicrucians. It is still prevalent throughout Syria, where the little sepulchral lamps buried by the Hebrews, Greeks, and Romans, are so called. Many tales are told of their being found burning after the lapse of centuries ; but the traveller will never see the marvel.

2 The first notice of the signet-ring and its adventures is by Herodotus in the Legend of the Samian Polycrates ; and here it may be observed that the accident is probably founded on fact ; every fisherman knows that fish will seize and swallow spoon-bait and other objects that glitter. The text is the Talmudic version of Solomon's seal-ring. The king of the demons, after becoming a " Bottle-imp," prayed to be set free upon condition of teaching a priceless secret, and after cajoling the Wise One, flung his signet into the sea, and cast the owner into a land four hundred miles distant. Here David's son begged his bread till he was made head cook to the King of Ammon at Mash Kernin. After a while, he eloped with Na'üzah, the daughter of his master, and presently when broiling a fish found therein his missing property. In the Moslem version, Solomon had taken prisoner Aminah, the daughter of a pagan prince, and had homed her in his Harem, where she taught him idolatry. One day before going to the Hammam he entrusted to her his signet-ring presented to him by the four angelic Guardians of sky, air, water, and earth, when the mighty Jinni Al-Sakhr (see vol. i. night 3 : iv. night cccxcii., who was hovering about unseen, snatching away the ring, assumed the king's shape, whereby Solomon's form became so changed that his courtiers drove him from his own doors. Thereupon Al-Sakhr, taking seat upon the throne, began to work all manner of iniquity, till one of the Wazirs, suspecting the transformation, read aloud from a scroll of the law : this caused the demon to fly shrieking, and to drop the signet into the sea. Presently Solomon, who had taken service with a fisherman, and received for wages two fishes a day, found his ring and made Al-Sakhr a " Bottle-imp." The legend of St. Kentigern or Mungo of Glasgow, who recovered the Queen's ring from the stomach of a salmon, is a palpable imitation of the Biblical incident which paid tribute to Cesar.

3 The Magician evidently had mistaken the powers of the Ring. This is against all probability and possibility, but on such abnormal traits are tales and novels founded.

Alaeddin arose and descended into the souterrain, where he found the four halls, each containing four jars of gold, and these he passed by, as the Maroccan had bidden him, with the utmost care and caution. Thence he fared into the garden and walked along its length until he entered the saloon, where he mounted the ladder and took the Lamp, which he extinguished, pouring out the oil which was therein, and placed it in his breast-pocket. Presently, descending the ladder, he returned to the garden, where he fell to gazing at the trees whereupon sat birds glorifying with loud voices their Great Creator. Now he had not observed them as he went in, but all these trees bore for fruitage costly gems; moreover, each had its own kind of growth and jewels of its peculiar sort; and these were of every colour, green and white, yellow, red and other such brilliant hues, and the radiance flashing from these gems paled the rays of the sun in forenoon sheen. Furthermore, the size of each stone so far surpassed description that no King of the Kings of the world owned a single gem equal to the larger sort nor could boast of even one half the size of a smaller kind of them.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-seventh Night,

Quoth Dunyazad, "O sister mine, art thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin walked amongst the trees and gazed upon them and other things which surprised the sight and bewildered the wits; and as he considered them, he saw that in lieu of common fruits the produce was of mighty fine jewels and precious stones,¹ such as emeralds and diamonds; rubies, spinels and balasses, pearls and similar gems astounding the mental vision of man. And forasmuch as the lad had never beheld things like these during his born days, nor had reached those years of discretion which would teach him the worth of such valuables (he being still but a little lad), he fancied that all these jewels were of glass or

¹ These are the Gardens of the Hesperides and of King Isope (Tale of Beryn, Supplem. Canterbury Tales, Chaucer Soc. p. 84):—

In mydward of this gardyn stant a feire tre

Of alle manner levis that under sky be,

I-forgit and i-fourmyd, eche in his degre

Of sylver, and of golde tyne, that lusty been to see.

So in the Kathá (S. S.) there are trees with trunks of gold, branches of pearls, and buds and flowers of clear white pearls.

chrystal. So he collected them until he had filled his breast-pockets and began to certify himself if they were or were not common fruits, such as grapes, figs, and such like edibles. But seeing them of glassy substance, he, in his ignorance of precious stones and their prices, gathered into his breast-pockets every kind of growth the trees afforded; and, having failed of his purpose in finding them food, he said in his mind, "I will collect a portion of these glass fruits for playthings at home." So he fell to plucking them in quantities and cramming them in his pokes and breast-pockets till these were stuffed full; after which he picked others which he placed in his waist-shawl and then, girding himself therewith, carried off all he availed to, purposing to place them in the house by way of ornaments and, as hath been mentioned, never imagining that they were other than glass. Then he hurried his pace in fear of his uncle, the Maghrabi, until he had passed through the four halls and lastly on his return reached the souterrain where he cast not a look at the jars of gold, albeit he was able and allowed to take of the contents on his way back. But when he came to the souterrain-stairs,¹ and clomb the steps till naught remained but the last, and, finding this higher than all the others, he was unable alone and unassisted, burthened moreover as he was, to mount it. So he said to the Maghrabi, "O my uncle, lend me thy hand and aid me to climb." But the Moorman answered, "O my son, give me the Lamp and lighten thy load: belike 'tis that weigheth thee down." The lad rejoined, "O my uncle, 'tis not the Lamp downweigheth me at all; but do thou lend me a hand, and as soon as I reach ground I will give it to thee." Hereat the Maroccan, the Magician, whose only object was the Lamp and none other, began to insist upon Alaeddin giving it to him at once; but the lad (forasmuch as he had placed it at the bottom of his breast-pocket, and his other pouches being full of gems bulged outwards)² could not reach it with his fingers to hand it over, so the wizard, after

1 The text causes some confusion by applying "Sullam" to staircase and ladder, hence probably the latter is not mentioned by Galland and Co., who speak only of an *escalier de cinquante marches*. "Sullam" (plur. "Salkîm") in modern Egyptian is popularly used for a flight of steps: see Spitta-Bey's "Contes Arabes Modernes," p. 70. The H.V. places under the slab a hollow space measuring four paces (kadam = 2·5 feet), and at one corner a wicket with a ladder. This leads to a vault of three rooms, one with the jars of gold; the second not to be swept by the skirts, and the third opening upon the garden of gems. "There thou shalt see a path, whereby do thou fare straight forwards to a lofty palace with a flight of fifty steps leading to a flat terrace; and here shalt thou find a niche wherein a lamp burneth."

2 In the H. V. he had thrust the lamp into the bosom of his dress, which, together with his sleeves, he had filled full of fruit, and had wound his girdle tightly around him lest any fall out.

much vain persistency in requiring what his nephew was unable to give, fell to raging with furious rage and to demanding the Lamp, whilst Aladdin could not get at it.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-eighth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will." —It hath reached me, O King of the Age, that Aladdin could not get at the Lamp so as to hand it to his uncle, the Maghrabi, that false felon, so the Magician waxed foolish with fury for that he could not win to his wish. Yet had the lad promised truthfully that he would give it up as soon as he might reach ground, without lying thought or ill intent. But when the Moorman saw that he would not hand it over he waxed wroth with wrath exceeding, and cut off all his hopes of winning it. So he conjured and adjured and cast incense amiddlemost the fire, when forthright the slab made a cover of itself, and by the might of magic lidded the entrance; the earth buried the stone as it was aforesaid, and Aladdin, unable to issue forth, remained underground. Now the Sorcerer was a stranger, and, as we have mentioned, no uncle of Aladdin's, and he had misrepresented himself and preferred a lying claim, to the end that he might obtain the Lamp by means of the lad for whom this hoard had been upstored. So the Accursed heaped the earth over him, and left him to die of hunger; for this Maghrabi was an African of Afrikiyah proper, born in the Inner Sunset-land, and from his earliest age upwards he had been addicted to witchcraft, and had studied and practised every manner of occult science, for which unholy lore the city of Africa¹ is notorious. And he ceased not to read and hear lectures until he had become a past-master in all such knowledge. And of the abounding skill in spells and conjurations which he had acquired by the perusing and the lessening of forty years, one day of the days he discovered by devilish inspiration that

1 Africa (Arab. Afrikiyah) here is used in its old and classical sense for the limited tract about Carthage (Tunis) *i.e.* Africa Propria. But the scribe imagines it to be the P. N. of a city: so in Jûdar (vol. v. night dæxi.) we find Fâs and Miknâs (Fez and Mequinez) converted into one settlement. The Maghribi, Mauritanian, or Moroccan is famed for sorcery throughout the Moslem world: see night dcix. The Moslem "Kingdom of Afrikiyah" was composed of four provinces, Tunis, Tripoli, Constantina, and Bugia; and a considerable part of it was held by the Berber tribe of Sanhâja or Sinhâja, also called the Zenag, whence our modern "Senegal." Another noted tribe which held Bajaiyah (Bugia) in Afrikiyah proper was the "Zawâwah," the European "Zouaves." (Ibn Khall. iv. 84.)

there lay in an extreme city of the cities of China, named Al-Kal'as,¹ an immense Hoard, the like whereof none of the Kings in this world had ever accumulated : moreover, that the most marvellous article in this Enchanted Treasure was a wonderful Lamp which, whoso possessed, could not possibly be surpassed by any man upon earth, either in high degree or in wealth and opulence ; nor could the mightiest monarch of the universe attain to the all-sufficiency of this Lamp with its might of magical means. — And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-ninth Night,

Quoth Duniyazad, "O sister mine, art thou but other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will." — It hath reached me, O King of the Age, that when the Maghrabi assured himself by his science and saw that this Hoard could be opened only by the presence of a lad named Alaeddin, of pauper family and abiding in that very city, and learnt how taking it would be easy and without hardships, he straightway and without stay or delay equipped himself for a voyage to China (as we have already told), and he did what he did with Alaeddin fancying that he would become Lord of the Lamp. But his attempt and his hopes were baffled and his work was clean wasted ; whereupon, determining to do the lad die, he heaped up the earth over him by gramarye to the end that the unfortunate might perish, reflecting that "The live man hath no murtherer."² Secondly, he did so with the design that, as Alaeddin could not come forth from underground, he would also be impotent to bring out the Lamp from the souterrain. So presently he wended his ways and retired to his own land, Africa, a sadder man and disappointed of all his expectations. Such was the case with the Wizard ; but as regards Alaeddin, when the earth was heaped over him, he began shouting to the Moorman whom he believed to be his uncle, and praying him to lend a hand that he might issue from the souterrain and return to earth's surface : but, however loudly he cried, none was found to reply. At that moment he comprehended the sleight which the Moroccan had played upon him, and that the man was no uncle but a liar and a wizard. Then the unhappy despaired of life, and learned to his sorrow that there was no escape

1 Galland omits the name, which is outlandish enough.

2 Meaning that he had incurred no blood-guiltiness, as he had not killed the lad and only left him to die.

for him ; so he fell to beweeeping with sore weeping the calamity had befallen him ; and after a little while he stood up and descended the stairs to see if Allah Almighty had lightened his grief-load by leaving a door of issue. So he turned him to the right and to the left but he saw naught save darkness and four walls closed upon him, for that the Magician had by his magic locked all the doors and had shut up even the garden, where-through the lad erst had passed, lest it offer him the means of issuing out upon earth's surface, and that he might surely die. Then Alaeddin's weeping waxed sorer, and his wailing louder whenas he found all the doors fast shut, for he had thought to solace himself awhile in the garden. But when he felt that all were locked, he fell to shedding tears and lamenting like unto one who has lost his every hope, and he returned to sit upon the stairs of the flight whereby he had entered the souterrain.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirtieth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin sat down upon the stair of the vault weeping and wailing and wanting all hopes. But it is a light matter for Allah (be He exalted and extolled !) whenas He designeth aught to say, "Be" and it becometh : for that He createth joy in the midst of annoy ; and on this wise it was with Alaeddin. Whilst the Maghrabi, the Magician, was sending him down into the souterrain he set upon his finger by way of gift, a seal-ring and said, "Verily this signet shall save thee from every strait an thou fall into calamity and ill shifts of time ; and it shall remove from thee all hurt and harm, and aid thee with a strong arm whereso thou mayest be set."¹ Now this was by destiny of God the Great, that it might be the means of Alaeddin's escape ; for whilst he sat wailing and weeping over his case and cast away all hope of life, and utter misery overwhelmed him, he rubbed his hands together for excess of sorrow, as is the wont of the woeful : then, raising them in supplication to Allah, he cried, "I testify

¹ The H.V. explains away the improbability of the Magician forgetting his gift. "In this sore disquietude he bethought him not of the ring which, by the decree of Allah, was the means of Alaeddin's escape ; and indeed not only he but oft-times those who practise the Black Art are baulked of their designs by Divine Providence."

that there is no God save Thou alone, The Most Great, the Omnipotent, the All-conquering, Quickener of the dead, Creator of man's need and Granter thereof, Resolver of his difficulties and duress and Bringer of joy not of annoy. Thou art my sufficiency and Thou art the Truest of Trustees. And I bear my witness that Mohammed is Thy servant and Thine Apostle and I supplicate Thee, O my God, by his favour with Thee to free me from this my foul plight." And whilst he implored the Lord and was chafing his hands in the soreness of his sorrow for what had befallen him of calamity, his fingers chanced rub the Ring when, lo and behold! forthright its Familiar rose upright before him and cried, "Adsum: thy slave between thy hands is come! Ask whatso thou wantest, for that I am the thrall of him on whose hand is the Ring, the Signet of my lord and master." Hereat the lad looked at him and saw standing before him a Mârid like unto an Ifrit¹ of our lord Solomon's Jinns. He trembled at the terrible sight; but, hearing the Slave of the Ring say, "Ask whatso thou wantest, verily I am thy thrall, seeing that the signet of my lord be upon thy finger," he recovered his spirits and remembered the Moorman's saying when giving him the Ring. So he rejoiced exceedingly and became brave and cried, "Ho thou, Slave of the Lord of the Ring, I desire thee to set me upon the face of earth." And hardly had he spoken this speech when suddenly the ground clave asunder and he found himself at the door of the Hoard and outside it in full view of the world. Now for three whole days he had been sitting in the darkness of the Treasury underground, and when the sheen of day and the shine of sun smote his face he found himself unable to keep his eyes open; so he began to unclothe the lids a little and to close them a little until his eyeballs regained force and got used to the light and were purged of the noisome murk.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-first Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell me some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin, issuing from the Treasury, opened his

¹ See night delxiii. The word is mostly derived from "afar"—dust, and denotes, according to some, a man coloured like the ground or one who "dusts" all his rivals. "Ifrit" (fem. Ifrah) is a wicked and dangerous man. Al Jannabi, I may here notice, is the chief authority for Afrikus son of Abraha and xviith Tobba being the eponymus of "Africa."

eyes after a short space of time and saw himself upon earth's surface, the which rejoiced him exceedingly, and withal he was astounded at finding himself without the Hoard-door whereby he had passed in when it was opened by the Maghrabi, the Magician; especially as the adit had been lidded and the ground had been smoothed, showing no sign whatever of entrance. Thereat his surprise increased until he fancied himself in another place, nor was his mind convinced that the stead was the same until he saw the spot whereupon they had kindled the fire of wood-chips and dried sticks, and where the African Wizard had conjured over the incense. Then he turned him rightwards and leftwards and sighted the gardens from afar and his eyes recognised the road whereby he had come. So he returned thanks to Allah Almighty who had restored him to the face of earth and had freed him from death after he had cut off all hopes of life. Presently he arose and walked along the way to the town, which now he well knew, until he entered the streets and passed on to his own home. Then he went in to his mother and on seeing her, of the overwhelming stress of joy at his escape and the memory of past affright and the hardships he had borne and the pangs of hunger, he fell to the ground before his parent in a fainting-fit. Now his mother had been passing sad since the time of his leaving her, and he found her moaning and crying about him; however, on sighting him enter the house she joyed with exceeding joy, but soon was overwhelmed with woe when he sank upon the ground swooning before her eyes. Still,¹ she did not neglect the matter or treat it lightly, but at once hastened to sprinkle water upon his face, and after, she asked of the neighbours some scents which she made him snuff up. And when he came round a little, he prayed her to bring him somewhat of food saying, "O my mother, 'tis now three days since I ate anything at all." Thereupon she arose and brought him what she had by her; then, setting it before him, said, "Come forward, O my son; eat and be cheered" and when thou shalt have rested, tell me what hath betided and affected thee, O my child; at this present I will not question thee for thou art aweary in very deed." — And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ Arab. "Ghayr an" = otherwise that, except that, a favourite form in this MS. The first word is the Syriac "Gheir" = for, a conjunction which is most unnecessarily derived by some from the Gr. γὰρ.

² Galland and the H. V. make the mother deliver a little hygienic lecture about not feeding too fast after famine: exactly what an Eastern parent would not dream of doing.

Now when it was the Five Hundred and Thirty-second Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell me some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin ate and drank and was cheered, and after he had rested and had recovered spirits he cried, "Ah, O my mother, I have a sore grievance against thee for leaving me to that accursed wight who strave to compass my destruction and designed to take my life.¹ Know thou that I beheld Death with mine own eyes at the hand of this damned wretch, whom thou didst certify to be my uncle: and, had not Almighty Allah rescued me from him, I and thou, O my mother, had been cozened by the excess of this Accursed's promises to work my welfare, and by the great show of affection which he manifested to us. Learn, O my mother, that this fellow is a sorcerer, a Moorman, an accursed, a liar, a traitor, a hypocrite²; nor deem I that the devils under the earth are as damnable as he. Allah abase him in His every book! Hear, then, O my mother, what this abominable one did, and all I shall tell thee will be soothfast and certain. See how the damned villain brake every promise he made, certifying that he would soon work all good with me; and do thou consider the fondness which he displayed to me, and the deeds which he did by me, and all this only to win his wish, for his design was to destroy me: and Alhamdolillah—laud to the Lord!—for my deliverance. Listen and learn, O my mother, how this Accursed entreated me." Then Alaeddin informed his mother of all that had befallen him (weeping the while for stress of gladness): how the Maghrabi had led him to a hill wherein was hidden the Hoard and how he had conjured and fumigated, adding,³ "After which, O my mother, mighty fear gat hold of me when the hill split and the earth gaped before me by his wizardry; and I trembled with terror at the rolling of thunder in mine ears and the murk which fell upon us when he fumigated and muttered spells. Seeing these horrors I in mine affright designed

1 The lad now turns the tables upon his mother and becomes her master, having "a crow to pick" with her.

2 Arab, "Munafik," for whose true sense, "an infidel who pretends to believe in Al-Islam," see vol. iv. night ccccliv. Here the epithet comes last, being the climax of abuse, because the lowest of the seven hells (night dcccvi.) was created for "hypocrites," i.e. those who feign to be Moslems when they are Miscreants.

3 Here a little abbreviation has been found necessary to avoid the whole of a twice-told tale; but nothing material has been omitted.

to fly ; but, when he understood mine intent he reviled me and smote me a buffet so sore that it caused me swoon. However, inasmuch as the Treasury was to be opened only by means of me, O my mother, he could not descend therein himself, it being in my name and not in his ; and, for that he is an ill-omened magician, he understood that I was necessary to him and this was his need of me.”—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-third Night,

Quoth Dunyazad, “O sister mine, an thou be other than sleepy, do tell me some of thy pleasant tales,” whereupon Shahrazad replied, “With love and good will.”—It hath reached me, O King of the Age, that Alaeddin acquainted his mother with all that had befallen him from the Maghrabi the Magician, and said, “After he had buffeted me, he judged it advisable to soothe me in order that he might send me down into the Enchanted Treasury ; and first he drew from his finger a Ring which he placed upon mine. So I descended and found four halls all full of gold and silver which counted as naught, and the Accursed had charged me not to touch aught thereof. Then I entered a mighty fine flower-garden everywhere bedecked with tall trees whose foliage and fruitage bewildered the wits, for all, O my mother, were of vari-coloured glass, and lastly I reached the hall wherein hung this Lamp. So I took it straightway and put it out¹ and poured forth its contents.” And so saying Alaeddin drew the Lamp from his breast-pocket and showed it to his mother, together with the gems and jewels which he had brought from the garden, and there were two large bag-pockets full of precious stones, whereof not one was to be found amongst the kings of the world. But the lad knew naught anent their worth, deeming them glass or crystal ; and presently he resumed, “After this, O mother mine, I reached the Hoard-door carrying the Lamp, and shouted to the accursed Sorcerer, which called himself my uncle, to lend me a hand and hale me up, I being unable to mount of myself the last step for the over-weight of my burthen. But he would not and said only :—First hand me the Lamp ! As,

¹ Arab. “Taffaytu-hu.” This is the correct term=to extinguish. They relate of the great scholar Firozábádî, author of the “Kámûs” (ob. A.H. 817=A.D. 1414), that he married a Badawî wife in order to study the purest Arabic, and once when going to bed said to her, “Uktulî's-sirâj,” the Persian “Chirâgh-râ bi-kush”=Kill the lamp. “What,” she cried, “thou an 'Alim and talk of killing the lamp instead of putting it out !”

however, I had placed it at the bottom of my breast-pocket and the other pouches bulged out beyond it, I was unable to get at it and said :—O my uncle, I cannot reach thee the Lamp, but I will give it to thee when outside the Treasury. His only need was the Lamp, and he designed, O my mother, to snatch it from me and after that slay me, as indeed he did his best to do by heaping the earth over my head. Such, then, is what befell me from this foul Sorcerer." Hereupon Alaeddin fell to abusing the Magician in hot wrath and with a burning heart and crying, "Well-away ! I take refuge from this damned wight, the ill-omened, the wrong-doer, the forswearer, the lost to all humanity, the arch-traitor, the hypocrite, the annihilator of ruth and mercy."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-fourth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when Alaeddin's mother heard his words and what had befallen him from the Maghrabi the Magician, she said, "Yea, verily, O my son, he is a miscreant, a hypocrite who murdereth the folk by his magic ; but 'twas the grace of Allah Almighty, O my child, that saved thee from the tricks and the treachery of this accursed Sorcerer whom I deemed to be truly thine uncle.¹" Then as the lad had not slept a wink for three days and found himself nodding, he sought his natural rest, his mother doing on likewise ; nor did he awake till about noon on the second day. As soon as he shook off slumber he called for somewhat of food being sore anhungered, but said his mother, "O my son, I have no victual for thee inasmuch as yesterday thou atest all that was in the house. But wait patiently a while : I have spun a trifle of yarn which I will carry to the market-street and sell it and buy with what it may be worth some victual for thee." "O my mother," said he, "keep your yarn and sell it not ; but fetch me the Lamp I brought hither that I may go vend it and with its price purchase provant, for that I deem 'twill bring more money than the spinnings." So Alaeddin's mother arose and fetched the Lamp for her son ; but, while so doing, she saw that it

¹ In the H. V. the mother takes the "fruits" and places them upon the ground ; "but when darkness set in, a light shone from them like the rays of a lamp or the sheen of the sun."

was dirty exceedingly : so she said, "O my son, here is the Lamp, but 'tis very foul : after we shall have washed it and polished it 'twill sell better." Then, taking a handful of sand she began to rub therewith, but she had only begun when appeared to her one of the Jánn, whose favour was frightful and whose bulk was horrible big, and he was gigantic as one of the Jabábirah.¹ And forthright he cried to her, "Say whatso thou wantest of me? Here am I, thy Slave and Slave to whoso holdeth the Lamp : and not I alone, but all the Slaves of the Wonderful Lamp which thou hendest in hand." She quaked and terror was sore upon her when she looked at that frightful form and her tongue being tied she could not return aught reply, never having been accustomed to espy similar semblances.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-fifth Night,

Quoth Duniyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin's mother could not of her terror return a reply to the Márid : nay, she fell to the ground oppressed by her affright.² Now her son was standing afar off and he had already seen the Jinní of the Ring which he had rubbed within the Treasury : so when he heard the Slave speaking to his parent, he hastened forwards, and snatching the Lamp from her hand, said, "O Slave of the Lamp, I am anhungered and 'tis my desire that thou fetch me somewhat to eat and let it be something toothsome beyond our means." The Jinní disappeared for an eye-twinkle and returned with a mighty fine tray and precious of price, for that 'twas all in virginal silver and upon it stood twelve golden platters of meats manifold and dainties delicate, with bread snowier than snow ; also two silvern cups and as many black jacks³ full of wine

1 For these fabled Giant rulers of Syria, Og, King of Bashan, etc., see nights delxxvii., deccccxxiii., and deccccxxiii. D'Herbelot (s.v. Giabbar = Giant) connects "Jabábirah" with the Heb. Ghibbor, Ghibborim, and the Pers. Div, Diván: of these were 'Ad and Shaddád, Kings of Syria: the Falastin (Philistines) 'Anj, Amálik and Banú Shayth, or Seth's descendants, the sons of God (Benú-Elohim) of the Book of Genesis (vi. 2), who inhabited Mount Hermon and lived in purity and chastity.

2 The H. V. explains that the Jinní had appeared to the mother in hideous aspect, with noise and clamour, because she had scoured the Lamp roughly ; but was more gentle with Alaeddin because he had rubbed it lightly. This is from Galland.

3 Arab. Musawwadatayn = lit. two black things, rough copies, etc.

clear-strained and long-stored. And after setting all these before Alaeddin, he vanished from vision. Thereupon the lad went and sprinkled rose water upon his mother's face and caused her snuff up perfumes pure and pungent and said to her when she revived, "Rise, O mother mine, and let us eat of these meats wherewith Almighty Allah hath eased our poverty." But when she saw that mighty fine silvern tray she fell to marvelling at the matter and quoth she, "O my son, who be this generous, this beneficent one who hath abated our hunger-pains and our penury? We are indeed under obligation to him and, meseemeth, 'tis the Sultan who, hearing of our mean condition and our misery, hath sent us this food-tray." Quoth he, "O my mother, this be no time for questioning: arouse thee and let us eat for we are both a-famished." Accordingly, they sat down to the tray and fell to feeding when Alaeddin's mother tasted meats whose like in all her time she had never touched; so they devoured them with sharpened appetites and all the capacity engendered by stress of hunger: and, secondly, the food was such that marked the tables of the Kings. But neither of them knew whether the tray was or was not valuable, for never in their born days had they looked upon aught like it. As soon as they had finished the meal (withal leaving victual enough for supper and eke for the next day), they arose and washed their hands and sat at chat, when the mother turned to her son and said, "Tell me, O my child, what befell thee from the Slave, the Jinní, now that, Alhamdolillah—laud to the Lord!—we have eaten our full of the good things wherewith He hath favoured us and thou hast no pretext for saying to me, 'I am anhungered.'" So Alaeddin related to her all that took place between him and the Slave what while she had sunk upon the ground aswoon for sore terror; and at this she, being seized with mighty great surprise, said, "'Tis true: for the Jinns do present themselves before the Sons of Adam¹ but I, O my son, never saw them in all my life and meseemeth that this be the same who saved thee when thou wast within the Enchanted Hoard." "This is not he, O my mother: this who appeared before thee is the Slave of the Lamp!" "Who may this be, O my son?" "This be a Slave of

¹ Arab. Banu Adam, as opposed to Banu Elohim (Sons of the Gods), B. al-Jánn, etc. The Banu al-Asfar—sons of the yellow, are Esau's posterity in Edom, also a term applied by Arab historians to the Greeks and Romans, whom Jewish fable derived from Idumæa: in my vol. ii., night lxxxviii., they are the people of the yellow or tawny faces. For the legend see Ibn Khall. in. 8, where the translator suggests that the by-name may be the "sons of the Emperor" Flavius, confounded with "flavus," a title left by Vespasian to his successors. The Banu al-Khashkhash—sons of the (black) poppy are the Ethiopians.

sort and shape other than he ; that was the Familiar of the Ring, and this his fellow thou sawest was the Slave of the Lamp thou hentest in hand."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-sixth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin said, "Verily, O my mother, the Jinni who appeared to thee was the Slave of the Lamp." And when his parent heard these words she cried, "There! there!¹ so this Accursed, who showed himself to me and went nigh unto killing me with affright, is attached to the Lamp." "Yes," he replied, and she rejoined, "Now I conjure thee, O my son, by the milk wherewith I suckled thee, to throw away from thee this Lamp and this Ring ; because they can cause us only extreme terror, and I especially can never abear a second glance at them. Moreover, all intercourse with them is unlawful, for that the Prophet (whom Allah save and assain!) warned us against them with threats." He replied, "Thy commands, O my mother, be upon my head² and mine eyes ; but, as regards this saying thou saidest, 'tis impossible that I part or with Lamp or with Ring. Thou thyself hast seen what good the Slave wrought us whenas we were famishing ; and know, O my mother, that the Maghrabi, the liar, the Magician, when sending me down into the Hoard, sought nor the silver nor the gold wherewith the four halls were fulfilled, but charged me to bring him only the Lamp (naught else), because in very deed he had learned its priceless value ; and had he not been certified of it, he had never endured such toil and trouble, nor had he travelled from his own land to our land in search thereof ; neither had he shut me up in the Treasury when he despaired of the Lamp which I would not hand to him. Therefore it besitteth us, O my mother, to keep this Lamp and take all care thereof nor disclose its mysteries to any ; for this is now our means of livelihood and this it is shall enrich us. And likewise as regards the Ring, I will never withdraw it from my finger, inasmuch as but for this thou hadst nevermore seen me on life ; nay I should have died within the

¹ Arab, Há ! há ! so Háka (fem. Háki)= Here for thee !

² So in Mediaeval Europe Papal bulls and Kings' letters were placed for respect on the head. See Duffield's "Don Quixote," Part i. xxxi.

Hoard underground. How then can I possibly remove it from my finger? And who wotteth that which may betide me by the lapse of Time, what trippings or calamities or injurious mishaps wherefrom this Ring may deliver me? However, for regard to thy feelings I will stow away the Lamp nor ever suffer it to be seen of thee hereafter." Now when his mother heard his words and pondered them she knew they were true and said to him, "Do, O my son, whatso thou wilt; for my part I wish never to see them nor ever sight that frightful spectacle I erst saw."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty seventh Night,

Quoth Duniyazad, "O sister mine, an thou be not sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin and his mother continued eating of the meats brought them by the Jinni for two full told days till they were finished: but when he learned that nothing of food remained for them, he arose and took a platter of the platters which the Slave had brought upon the tray. Now they were all of the finest gold, but the lad knew naught thereof: so he bore it to the Bazar and there, seeing a man which was a Jew, a viler than the Satans,¹ offered it to him for sale. When the Jew espied it he took the lad aside that none might see him, and he looked at the platter and considered it till he was certified that it was of gold refined. But he knew not whether Alaeddin was acquainted with its value or he was in such matters a raw laddie²; so he asked him, "For how much, O my lord, this platter?" and the other answered, "Thou wottest what be its worth." The Jew debated with himself as to how much he should offer, because Alaeddin had returned him a craftsman-like reply: and he thought of the smallest valuation: at the same time he feared lest the lad, haply knowing its worth, should expect a considerable sum. So he said in his mind, "Be-like the fellow is an ignoramus in such matters nor is ware of the price of the platter." Whereupon he pulled out of his pocket a dinar, and Alaeddin eyed the gold piece lying in his palm and hastily taking it went his way: whereby the Jew was certified of

¹ Galland makes the Juif only *ruse et adroit*.

² Arab. "Ghashim" = a "Johnny Raw," from the root "Ghashim" = iniquity. Builders apply the word to an unhewn stone; addressed to a person it is considered slighting, if not insulting. See vol. ii., night cxxiii.

his customer's innocence of all such knowledge, and repented with entire repentance that he had given him a golden dinar in lieu of a copper carat,¹ a bright-polished groat. However, Alaeddin made no delay but went at once to the baker's, where he bought him bread and changed the ducat; then, going to his mother, he gave her the scones and the remaining small coin and said, "O my mother, hie thee and buy thee all we require." So she arose and walked to the Bazar and laid in the necessary stock; after which they ate and were cheered. And whenever the price of the platter was expended, Alaeddin would take another and carry it to the accursed Jew, who bought each and every at a pitiful price; and even this he would have minished but, seeing how he had paid a dinar for the first, he feared to offer a lesser sum, lest the lad go and sell to some rival in trade and thus he lose his usurious gains. Now when all the golden platters were sold, there remained only the silver tray whereupon they stood; and, for that it was large and weighty, Alaeddin brought the Jew to his house and produced the article, when the buyer, seeing its size, gave him ten dinars and these being accepted went his ways. Alaeddin and his mother lived upon the sequins until they were spent; then he brought out the Lamp and rubbed it and straightway appeared the Slave who had shown himself aforetime.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-eighth Night,

Quoth Duniyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Jinni, the Slave of the Lamp, on appearing to Alaeddin said, "Ask, O my Lord, whatso thou wantest for I am thy Slave and the thrall of whoso hath the Lamp"; and said the lad, "I desire that thou bring me a tray of food like unto that thou broughtest me erewhiles, for indeed I am famisht." Accordingly, in the glance of an eye the Slave produced a similar tray supporting twelve platters of the most sumptuous, furnished with requisite cates; and thereon stood clean bread and sundry glass bottles² of strained wine. Now Alaeddin's mother had gone out when she knew he was about to rub the Lamp that she might not again look upon the Jinni: but after awhile she returned and when she sighted

¹ The carat (Kírat) being most often, but not always, one twenty-fourth of the dinar. See nights clxxxiv. and dcccix.

² Kanání, plur. of Kinnínah.

the tray covered with silver¹ platters and smelt the savour of the rich meats diffused over the house, she marvelled and rejoiced. Thereupon quoth he, "Look, O my mother! Thou badest me throw away the Lamp, see now its virtues"; and quoth she, "O my son, Allah increase his² weal, but I would not look upon him." Then the lad sat down with his parent to the tray and they ate and drank until they were satisfied; after which they removed what remained for use on the morrow. As soon as the meats had been consumed, Alaeddin arose and stowed away under his clothes a platter of the platters and went forth to find the Jew, purposing to sell it to him; but by fiat of Fate he passed by the shop of an ancient jeweller, an honest man and a pious who feared Allah. When the Shaykh saw the lad, he asked him saying, "O my son, what dost thou want? for that times manifold have I seen thee passing hereby and having dealings with a Jewish man; and I have espied thee handing over to him sundry articles; now also I fancy thou hast somewhat for sale and thou seekest him as a buyer thereof. But thou wottest not, O my child, that the Jews ever hold lawful to them the good of Moslems, the Confessors of Allah Almighty's unity, and always defraud them; especially this accursed Jew with whom thou hast relations and into whose hands thou hast fallen. If then, O my son, thou have aught thou wouldest sell show the same to me and never fear, for I will give thee its full price by the truth of Almighty Allah." Thereupon Alaeddin brought out the platter which when the ancient goldsmith saw, he took and weighed it in his scales and asked the lad saying, "Was it the fellow of this thou soldest to the Jew?" "Yes, its fellow and its brother," he answered, and quoth the old man, "What price did he pay thee?" Quoth the lad, "One dinar." —And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-ninth Night,

Quoth Dunyazad, "O sister mine, art thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will." —It hath reached me, O King of the Age, that the ancient goldsmith, hearing from Alaeddin how the Jew used to give only one dinar as the price of the platter, cried, "Ah! I take refuge from this Accursed who cozeneth the servants

¹ Here and below silver is specified, whereas the platters in night dxxxv. were of gold. This is one of the many changes, contradictions, and confusions which are inherent in Arab stories. See Spitta-Bey's "*Contes Arabes*," Preface.

² *i.e.* the Slave of the Lamp.

of Allah Almighty !” Then, looking at the lad, he exclaimed, “O my son, verily yon tricky Jew hath cheated thee and laughed at thee, this platter being pure silver and virginal. I have weighed it and found it worth seventy dinars ; and, if thou please to take its value, take it.” Thereupon the Shaykh counted out to him seventy gold pieces, which he accepted and presently thanked him for his kindness in exposing the Jew’s rascality. And after this, whenever the price of a platter was expended, he would bring another, and on such wise he and his mother were soon in better circumstances ; yet they ceased not to live after their olden fashion as middle class folk¹ without spending on diet overmuch or squandering money. But Alaeddin had now thrown off the ungraciousness of his boyhood ; he shunned the society of scapegraces and he began to frequent good men and true, repairing daily to the market-street of the merchants and there companying with the great and the small of them, asking about matters of merchandise and learning the price of investments and so forth ; he likewise frequented the Bazars of the Goldsmiths and the Jewellers² where he would sit and divert himself by inspecting their precious stones and by noting how jewels were sold and bought therein. Accordingly, he presently became ware that the tree-fruits, where-with he had filled his pockets what time he entered the Enchanted Treasury, were neither glass nor chrystal but gems rich and rare ; and he understood that he had acquired immense wealth such as the Kings never can possess. He then considered all the precious stones which were in the Jewellers’ Quarter, but found that their biggest was not worth his smallest. On this wise he ceased not every day repairing to the Bazar and making himself familiar with the folk and winning their loving will³ ; and enquiring anent selling and buying, giving and taking, the dear and the cheap, until one day of the days when, after rising at dawn and donning his dress he went forth, as was his wont, to the Jewellers’ Bazar ; and as he passed along it he heard the crier crying as follows : “By command of our magnificent master, the King of the Time and the Lord of the Age and the Tide, let all the folk lock up their shops and stores and retire within their houses, for that the Lady

1 Arab. “Hálah mutawassitah,” a phrase which has a European touch.

2 In the text “Jauharjiyyah,” common enough in Egypt and Syria ; an Arab. plur. of an Arabised Turkish sing.—ji for chí=(crafts-) man.

3 We may suppose some years may have passed in this process, and that Alaeddin from a lad of fifteen had reached the age of manhood. The II. V. declares that for many a twelvemonth the mother and son lived by cotton spinning and the sale of the plate.

Badr al-Budúr,¹ daughter of the Sultan, designeth to visit the Hammám; and whoso gainsayeth the order shall be punished with death-penalty and be his blood upon his own neck!" But when Alaeddin heard the proclamation, he longed to look upon the King's daughter and said in his mind, "Indeed all the lieges talk of her beauty and loveliness and the end of my desires is to see her."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fortieth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin fell to contriving some means whereby he might look upon the Princess Badr al-Budúr, and at last judged best to take his station behind the Hammam-door whence he might see her face as she entered.² Accordingly, without stay or delay he repaired to the Baths before she was expected and stood a-rear of the entrance, a place whereat none of the folk happened to be looking. Now when the Sultan's daughter had gone the rounds of the city and its main streets and had solaced herself by sight-seeing, she finally reached the Hammam and whilst entering she raised her veil, when her face rose before sight as it were a pearl of price or a sheeny sun, and she was as one of whom the describer sang:—

Magic Kohl enchanteth the glances so bright of her : • We pluck roses in posies
from cheeks rosy bright of her :
Of night's gloomiest hue is the gloom of the hair of her • And her bright brow
uplighteth the murks of the night of her.³

(Quoth the reciter) When the Princess raised from her face the veil and Alaeddin saw her favour he said, "In very truth her fashion magnifieth her Almighty Fashioner and glory be to Him who created her and adorned her with this beauty and loveliness." His strength was struck down from the moment he saw her and his thoughts were distraught; his gaze was dazed, the love of her gat

1 *i.e.* full moon of full moons; see vol. iii., night clxxix. It is pronounced "Badroo'l-Budoor," hence Galland's "Badr-oul-boudour."

2 In the H. V. Alaeddin "bethought him of a room adjacent to the Baths, where he might sit and see the Princess through the door-chinks, when she raised her veil before the handmaids and eunuchs."

3 This is the common conceit of the brow being white as day and the hair black as night.

hold of the whole of his heart ; and, when he returned home to his mother, he was as one in ecstasy. His parent addressed him, but he neither replied nor denied ; and when she set before him the morning meal he continued in like case. So quoth she, "O my son, what is 't may have befallen thee ? Say me, doth aught ail thee ? Let me know what ill hath betided thee, for, unlike thy custom, thou speakest not when I bespeak thee." Thereupon Alaeddin (who used to think that all women resembled his mother,¹ and who, albeit he had heard of the charms of Badr al-Budur, daughter of the Sultan, yet knew not what "beauty" and "loveliness" might signify) turned to his parent, and exclaimed, "Let me be !" However, she persisted in praying him to come forwards and eat ; so he did her bidding, but hardly touched food, after which he lay at full length on his bed all the night through in cogitation deep until morning morrowed. The same was his condition during the next day, when his mother was perplexed for the case of her son, and unable to learn what had happened to him. So, thinking that belike he might be ailing, she drew near him, and asked him, saying, "O my son, an thou sense aught of pain or such like let me know, that I may fare forth and fetch thee the physician ; and to-day there be in this our city a leach from the Land of the Arabs whom the Sultan hath sent to summon and the bruit abroad reporteth him to be skilful exceedingly. So, an be thou ill let me go and bring him to thee."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-first Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin, hearing his parent's offer to summon the mediciner, said, "O my mother, I am well in body and on no wise ill. But I ever thought that all women resembled thee until yesterday, when I beheld the Lady Badr al-Budur, daughter of the

¹ Such a statement may read absurdly to the West but it is true in the East. "Selim" had seen no woman's face unveiled, save that of his sable mother Rosebud, in Morier's Tale of Yeldo, the wicked woman ("The Mirza," vol. iii. 135). The H. V. adds that Alaeddin's mother was old and verily had little beauty even in her youth. So at the sight of the Princess he learnt that Allah had created women exquisite in loveliness and heart-ensnaring ; and at first glance the shaft of love pierced his heart and he fell to the ground a-faint. He loved her with a thousand lives and, when his mother questioned him, "his lips formed no friendship with his speech."

Sultan, as she was faring for the Baths." Then he related to her all and everything that had happened to him adding, "Haply thou also hast heard the crier a-crying :—Let no man open shop or stand in street that the Lady Badr al-Budur may repair to the Hammam without eye seeing her. But I have looked upon her even as she is, for she raised her veil at the door ; and, when I viewed her favour and beheld that noble work of the Creator, a sore fit of ecstasy, O my mother, fell upon me for love of her, and firm resolve to win her hath opened its way into every limb of me, nor is repose possible for me except I win her. Wherefore I purpose asking her to wife from the Sultan, her sire in lawful wedlock." When Alaeddin's mother heard her son's words, she belittled his wits, and cried, "O my child, the name of Allah upon thee ! Meseemeth thou hast lost thy senses. But be thou rightly guided, O my son, nor be thou as the men Jinn-maddened." He replied, "Nay, O mother mine, I am not out of my mind, nor am I of the maniacs ; nor shall this thy saying alter one jot of what is in my thoughts, for rest is impossible to me until I shall have won the dearling of my heart's core, the beautiful Lady Badr al-Budur. And now I am resolved to ask her of her sire, the Sultan." She rejoined, "O my son, by my life upon thee speak not such speech, lest any overhear thee and say thou be insane : so cast away from thee such nonsense ! Who shall undertake a matter like this or make such request to the King ? Indeed, I know not how, supposing this thy speech to be soothfast, thou shalt manage to crave such grace of the Sultan or through whom thou desirest to propose it." He retorted, "Through whom shall I ask it, O my mother, when thou art present ? And who is there fonder and more faithful to me than thyself ? So my design is that thou thyself shalt proffer this my petition." Quoth she, "O my son, Allah remove me far therefrom ! What ! have I lost my wits like thyself ? Cast the thought away and a long way from thy heart. Remember whose son thou art, O my child, the orphan boy of a tailor, the poorest and meanest of the tailors toiling in this city ; and I, thy mother, am also come of pauper folk and indigent. How, then, durst thou ask to wife the daughter of the Sultan, whose sire would not deign marry her with the sons of the Kings and the Sovrans, except they were his peers in honour and grandeur and majesty ; and, were they but one degree lower, he would refuse his daughter to them?"—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-second Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin took patience until his parent had said her say, when quoth he, "O my mother, everything thou hast called to mind is known to me; moreover 'tis thoroughly well known to me that I am the child of pauper parents; withal do not these words of thee divert me from my design at all, at all. Nor the less do I hope of thee, an I be thy son and thou truly love me, that thou grant me this favour, otherwise thou wilt destroy me; and present Death hovereth over my head except I win my will of my heart's dearling; and I, O my mother, am I in every case thy child." Hearing these words, his parent wept of her sorrow for him and said, "O my child! yes, in very deed I am thy mother, nor have I any son or life's blood of my liver except thyself, and the end of my wishes is to give thee a wife and rejoice in thee. But suppose that I would seek a bride of our likes and equals, her people will at once ask an thou have any land or garden, merchandise or handicraft, wherewith thou canst support her; and what is the reply I can return? Then, if I cannot possibly answer the poor like ourselves, how shall I be bold enough, O my son, to ask for the daughter of the Sultan of China-land, who hath no peer or behind or before him? Therefore do thou weigh this matter in thy mind. Also who shall ask her to wife for the son of a snip? Well indeed I wot that my saying aught of this kind will but increase our misfortunes; for that it may be the cause of our incurring mortal danger from the Sultan; peradventure even death for thee and me. And, as concerneth myself, how shall I venture upon such rash deed and perilous, O my son? and in what way shall I ask the Sultan for his daughter to be thy wife; and, indeed, how ever shall I even get access to him? And should I succeed therein, what is to be my answer an they ask me touching thy means? Haply the King will hold me to be a madwoman. And, lastly, suppose that I obtain audience of the Sultan, what offering is there I can submit to the King's majesty¹?"—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ "There is not a present (Teshurah) to bring to the Man of God" (1 Sam. ix. 7), and Menachem explains Teshurah as a gift offered with the object of being admitted to the presence. See also the offering of oil to the King, in Isaiah lvii. 9. Even in Maundriell's *Day Travels* (p. 26) it was counted uncivil to visit a dignitary without an offering in hand.

Now when it was the Five Hundred and Forty-third Night,

Quoth Dunyazad, "O sister mine, and thou be other than sleepy, do tell us some of thy pleasant tales"; whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin's mother continued to her son, "'Tis true, O my child, that the Sultan is mild and merciful, never rejecting any who approach him to require justice or ruth or protection, nor any who pray him for a present; for he is liberal and lavisheth favour upon near and far. But he dealeth his boons to those deserving them, to men who have done some derring-do in battle under his eyes or have rendered as civilians great service to his estate. But thou! do thou tell me what feat thou hast performed in his presence or before the public that thou meritest from him such grace? And, secondly, this boon thou ambitionest is not for one of our condition, nor is it possible that the King grant to thee the bourne of thine aspiration; for whoso goeth to the Sultan and craveth of him a favour, him it besitteth to take in hand somewhat that suiteth the royal majesty, as indeed I warned thee aforetime. How, then, shalt thou risk thyself to stand before the Sultan and ask his daughter in marriage, when thou hast with thee naught to offer him of that which beseemeth his exalted station?" Hereto Alaeddin replied, "O my mother, thou speakest to the point and hast reminded me aright and 'tis meet that I revolve in mind the whole of thy remindings. But, O my mother, the love of Princess Badr-al-Budur hath entered into the core of my heart; nor can I rest without I win her. However, thou hast also recalled to me a matter which I forgot and 'tis this emboldeneth me to ask his daughter of the King. Albeit thou, O my mother, declarest that I have no gift which I can submit to the Sultan, as is the wont of the world, yet in very sooth I have an offering and a present whose equal, O my mother, I hold none of the Kings to possess: no, nor even aught like it."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-fourth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin said to his mother, "Because

verily that which I deemed glass or chrystal was nothing but precious stones, and I hold that all the Kings of the World have never possessed anything like one of the smallest thereof. For by frequenting the jeweller-folk, I have learned that they are the costliest gems and these are what I brought in my pockets from the Hoard, whereupon, an thou please, compose thy mind. We have in our house a bowl of China porcelain ; so arise thou and fetch it, that I may fill it with these jewels, which thou shalt carry as a gift to the King, and thou shalt stand in his presence and solicit him for my requirement. I am certified that by such means the matter will become easy to thee ; and if thou be unwilling, O my mother, to strive for the winning of my wish as regards the Lady Badr al-Budur, know thou that surely I shall die. Nor do thou imagine that this gift is of aught save the costliest of stones, and be assured, O my mother, that in my many visits to the Jewellers' Bazar I have observed the merchants selling for sums man's judgment may not determine jewels whose beauty is not worth one quarter carat of what we possess ; seeing which I was certified that ours are beyond all price. So arise, O my mother, as I bade thee and bring me the porcelain bowl aforesaid, that I may arrange therein some of these gems and we will see what semblance they show." So she brought him the China bowl saying in herself, "I shall know what to do when I find out if the words of my child concerning these jewels be soothfast or not" ; and she set it before her son, who pulled the stones out of his pockets and disposed them in the bowl and ceased not arranging therein gems of sorts till such time as he had filled it. And when it was brimful she could not fix her eyes firmly upon it ; on the contrary, she winked and blinked for the dazzle of the stones and their radiance and excess of lightning-like glance ; and her wits were bewildered thereat ; only she was not certified of their value being really of the enormous extent she had been told. Withal she reflected that possibly her son might have spoken aright when he declared that their like was not to be found with the Kings. Then Alaeddin turned to her and said, "Thou hast seen, O my mother, that this present intended for the Sultan is magnificent, and I am certified that it will procure for thee high honour with him, and that he will receive thee with all respect. And now, O my mother, thou hast no excuse ; so compose thy thoughts and arise ; take thou this bowl and away with it to the palace." His mother rejoined, "O my son, 'tis true that the present is high-priced exceedingly and the costliest of the costly ; also

that, according to thy word, none owneth its like. But who would have the boldness to go and ask the Sultan for his daughter, the Lady Badr al-Budur? I indeed dare not say to him:—I want thy daughter, when he shall ask me:—What is thy want? For know thou O my son, that my tongue will be tied. And granting that Allah assist me, and I embolden myself to say to him:—My wish is to become a connection of thine through the marriage of thy daughter, the Lady Badr al-Budur, to my son Alaeddin, they will surely decide at once that I am demented, and will thrust me forth in disgrace and despised. I will not tell thee that I shall thereby fall into danger of death, for 'twill not be I only, but thou likewise. However, O my son, of my regard for thine inclination, I needs must embolden myself and hie thither. Yet, O my child, if the King receive me and honour me on account of the gift, and enquire of me what thou desirest"—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-fifth Night,

Quoth Duniyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good-will."—It hath reached me, O King of the Age, that Alaeddin's mother said to her son, "And in reply I ask of him that which thou desirest in the matter of thy marriage with his daughter, how shall I answer him an he ask me, as is man's wont, What estates hast thou, and what income? And perchance, O my son, he will question me of this before questioning me of thee." Alaeddin replied, "'Tis not possible that the Sultan should make such demand what time he considereth the jewels and their magnificence; nor is it meet to think of such things as these which may never occur. Now do thou but arise and set before him this present of precious stones and ask of him his daughter for me, and sit not yonder making much of the difficulty in thy fancy. Ere this thou hast learned, O mother mine, that the Lamp which we possess hath become to us a stable income, and that whatso I want of it the same is supplied to me; and my hope is that by means thereof I shall learn how to answer the Sultan should he ask me of that thou sayest.¹" Then Alaeddin and his mother fell to talking over the subject all that night long and when morning morrowed, the dame arose and heartened her heart,

¹ As we shall see further on, the magical effect of the Ring and the Lamp extend far and wide over the physique and morale of the owner: they turn a "raw laddie" into a finished courtier, warrior, statesmen, etc.

especially as her son had expounded to her some little of the powers of the Lamp and the virtues thereof; to wit, that it would supply all they required of it. Aladdin, however, seeing his parent take courage when he explained to her the workings of the Lamp, feared lest she might tattle to the folk thereof¹; so he said to her, "O my mother, beware how thou talk to any of the properties of the Lamp and its profit, as this is our one great good. Guard thy thoughts lest thou speak over much concerning it before others, whoso they be; haply we shall lose it and lose the boon fortune we possess and the benefits we expect, for that 'tis of him."² His mother replied, "Fear not therefor, O my son," and she arose and took the bowl full of jewels, which she wrapped up in a fine kerchief, and went forth betimes that she might reach the Diwan ere it became crowded. When she passed into the Palace, the levée not being fully attended, she saw the Wazirs and sundry of the Lords of the land going into the presence-room and after a short time, when the Diwan was made complete by the Ministers and high Officials and Chieftains and Emirs and Grandees, the Sultan appeared and the Wazirs made their obeisance and likewise did the Nobles and the Notables. The King seated himself upon the throne of his kingship, and all present at the levée stood before him with crossed arms awaiting his commandment to sit; and when they received it each took his place according to his degree; then the claimants came before the Sultan who delivered sentence, after his wonted way, until the Divan was ended, when the King arose and withdrew into the Palace³ and the others all went their ways.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-sixth Night,

Quoth Duniyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Aladdin's mother, having come the earliest of all,

¹ In Eastern states the mere suspicion of having such an article would expose the suspected at least to torture. Their practical system of treating "treasure trove," as I saw when serving with my regiment in Gujarát (Guzerat), is at once to imprison and "molest" the finder, in order to make sure that he has not hidden any part of his find.

² Here the MS. text is defective, the allusion is, I suppose, to the Slave of the Lamp.

³ In the H.V. the King retired into his private apartment; and, dismissing all save the Grand Wazir, "took cognisance of special matters" before withdrawing to the Harem.

found means of entering without any addressing her or offering to lead her to the presence ; and she ceased not standing there until the Diwan ended, when the Sultan arose and withdrew into the palace and the others all went about their business. And when she saw the throne empty and the King passing into his Harem, she also wended her ways and returned home. But as soon as her son espied her, bowl in hand, he thought that haply something untoward had befallen her, but he would not ask of aught until such time as she had set down the bowl, when she acquainted him with that had occurred and ended by adding, “Alhamdolillah,—laud to the Lord!—O my child, that I found courage enough and secured for myself standing-place in the levée this day ; and albe I dreaded to bespeak the King, yet (Inshallah !) on the morrow I will address him. Even to-day were many who, like myself, could not get audience of the Sultan. But be of good cheer, O my son, and to-morrow needs must I bespeak him for thy sake ; and what happened not may happen.” When Alaeddin heard his parent’s words, he joyed with excessive joy ; and, although he expected the matter to be managed hour by hour, for excess of his love and longing to the Lady Badr al-Budur, yet he possessed his soul in patience. They slept well that night and betimes next morning the mother of Alaeddin arose and went with her bowl to the King’s court which she found closed. So she asked the people and they told her that the Sultan did not hold a levée every day but only thrice in the se’nnight ; wherefore she determined to return home ; and after this, whenever she saw the court open she would stand before the King until the reception ended, and when it was shut she would go to make sure thereof ; and this was the case for the whole month. The Sultan was wont to remark her presence at every levée, but, on the last day when she took her station, as was her wont, before the Council, she allowed it to close and lacked boldness to come forwards and speak even a syllable. Now as the King having risen was making for his Harem accompanied by the Grand Wazir, he turned to him and said, “O Wazir, during the last six or seven levée days I see yonder old woman present herself at every reception, and I also note that she always carrieth a something under her mantilla. Say me, hast thou, O Wazir, any knowledge of her and her intention ?” “O my lord the Sultan,” said the other, “verily women be weakly of wits, and haply this good wife cometh hither to complain before thee¹ against her goodman or some of her

¹ The levée, Diwan or Darbár, being also a *lit de justice* and a Court of Cassation : see vol. i. night 1.

people." But this reply was far from satisfying the Sultan; nay, he bade the Wazir, in case she should come again, set her before him; and forthright the Minister placed hand on head and exclaimed, "To hear is to obey, O our Lord the Sultan!" And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-seventh Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will":—"It hath reached me, O King of the Age, that the mother of Alaeddin, as she made a practice of repairing to the Diwan every day and passing into the room and standing opposite the King, albeit she was sorrowful and sore aweary, withal for her son's sake she endeavoured to make easy all her difficulties. Now one day of the days, when she did according to her custom, the Sultan cast his eyes upon her as she stood before him, and said to his Grand Wazir, "This be the very woman whereof I spake to thee yesterday, so do thou straightway bring her before me, that I may see what be her suit and fulfil her need." Accordingly, the Minister at once introduced her, and when in the presence she saluted the King by kissing her finger tips and raising them to her brow¹; and, praying for the Sultan's glory and continuance and the permanence of his prosperity, bussed ground before him. Thereupon, quoth he, "O woman,² for sundry days I have seen thee attend the levée sans a word said; so tell me an thou have any requirement I may grant." She kissed ground a second time and after blessing him, answered, "Yea, verily, as thy head liveth, O King of the Age, I have a want; but first of all, do thou deign grant me a promise of safety that I may prefer my suit to the ears of our lord the Sultan; for haply thy Highness³ may find it a singular." The King, wishing to know her need, and being a man of unusual mildness and clemency, gave his word for her immunity and bade forthwith dismiss all about him, remaining without other but the Grand Wazir. Then he turned towards his suppliant and said,

¹ All this is expressed by the Arabic in one word "Tamannâ." Galland adds *pour marquer qu'il était prêt à la perdre s'il y manquait*; and thus he conveys a wrong idea.

² This would be still the popular address, nor is it considered rude or slighting. In John (ii. 4) "Atto," the Heb. Eshah, is similarly used, not complementarily, but in popular speech.

³ This sounds ridiculous enough in English, but not in German; e.g. Deine Königliche Hoheit is the formula de rigueur when an Austrian officer, who always addresses brother-soldiers in the familiar second person, is speaking to a comrade who is also a royalty.

"Inform me of thy suit: thou hast the safeguard of Allah Almighty." "O King of the Age," replied she, "I also require of thee pardon"; and quoth he, "Allah pardon thee even as I do." Then quoth she, "O our lord the Sultan, I have a son, Alaeddin hight; and he, one day of the days, having heard the crier commanding all men to shut shop and shun the streets, for that the Lady Badr al-Budur, daughter of the Sultan, was going to the Hammam, felt an uncontrollable longing to look upon her, and hid himself in a stead whence he could sight her right well, and that place was behind the door of the Baths. When she entered he beheld her and considered her as he wished, and but too well; for, since the time he looked upon her, O King of the Age, unto this hour, life hath not been pleasant to him. And he hath required of me that I ask her to wife for him from thy Highness, nor could I drive this fancy from his mind because love of her hath mastered his vitals and to such degree that he said to me: Know thou, O mother mine, that an I win not my wish surely I shall die. Accordingly, I hope that thy Highness will deign be mild and merciful and pardon this boldness on the part of me and my child and refrain to punish us therefor." When the Sultan heard her tale he regarded her with kindness and, laughing aloud, asked her, "What may be that thou carriest and what be in yonder kerchief?" And she seeing the Sultan laugh in lieu of waxing wroth at her words, forthright opened the wrapper and set before him the bowl of jewels, whereby the audience-hall was illumined as it were by lustres and candelabra¹; and he was dazed and amazed at the radiance of the rare gems, and he fell to marvelling at their size and beauty and excellence. — And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-eighth Night,

Quoth Duniyazad, "O sister mine, if thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will." — It hath reached me, O King of the Age, that when the King saw the gems he was seized by surprise and cried, "Never at all until this day saw I anything like these jewels for size and beauty and excellence; nor deem I that there be found in my treasury a single one like them."

¹ "Suráyát (lit. = the Pleiades) and "Sham'ádín" a would-be Arabic plur. of the Persian "Sham'adán" = candlestick, chandelier, for which more correctly Sham'a-dánát is used.

Then he turned to his Minister and asked, "What sayest thou, O Wazir? Tell me, hast thou seen in thy time such mighty fine jewels as these?" The other answered, "Never saw I such, O our lord the Sultan, nor do I think that there be in the treasures of my lord the Sultan the fellow of the least thereof." The King resumed, "Now indeed whoso hath presented to me such jewels meriteth to become bridegroom to my daughter, Badr al-Budur; because, as far as I see, none is more deserving of her than he." When the Wazir heard the Sultan's words he was tongue-tied with concern and he grieved with sore grief, for the King had promised to give the Princess in marriage to his son; so after a little while he said, "O King of the Age, thy Highness deigned promise me that the Lady Badr al-Budur should be spouse to my son; so 'tis but right that thine exalted Highness vouchsafe us a delay of three months, during which time, Inshallah! my child may obtain and present an offering yet costlier than this." Accordingly the King, albeit he knew that such a thing could not be done, or by the Wazir or by the greatest of his Grandees, yet of his grace and kindness granted him the required delay. Then he turned to the old woman, Alaeddin's mother, and said, "Go to thy son and tell him I have pledged my word that my daughter shall be in his name¹; only 'tis needful that I make the requisite preparations of nuptial furniture for her use, and 'tis only meet that he take patience for the next three months." Receiving this reply, Alaeddin's mother thanked the Sultan and blessed him; then, going forth in hottest haste, as one flying for joy, she went home. And when her son saw her entering with a smiling face he was gladdened at the sign of good news, especially because she had returned without delay as on the past days, and had not brought back the bowl. Presently he asked her, saying, "Inshallah, thou bearest me, O my mother, glad tidings, and peradventure the jewels and their value have wrought their work, belike thou hast been kindly received by the King, and he hath shown thee grace and hath given ear to thy request." So she told him the whole tale—how the Sultan had entreated her well and had marvelled at the extraordinary size of the gems and their surpassing water, as did also the Wazir, adding, "And he promised that his daughter should be thine. Only, O my child, the Wazir spake of a secret contract made with him by the Sultan before he pledged himself to me and, after speaking privily, the King put me off to the end of three months: therefore I have become fearful lest the Wazir be evilly

1 *i.e.* betrothed to her—*f'agrée la proposition*, says Galland.

disposed to thee and perchance he may attempt to change the Sultan's mind."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-ninth Night,

Quoth Duniyazad, "O sister mine, art thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when Alaeddin heard his mother's words and how the Sultan had promised him his daughter, deferring, however, the wedding until after the third month, his mind was gladdened and he rejoiced exceedingly, and said, "Inasmuch as the King hath given his word after three months (well, it *is* a long time!), at all events my gladness is mighty great." Then he thanked his parent, showing her how her good work had exceeded her toil and travail, and said to her, "By Allah, O my mother, hitherto I was as 'twere in my grave, and therefrom thou hast withdrawn me; and I praise Allah Almighty, because I am at this moment certified that no man in the world is happier than I or more fortunate." Then he took patience until two of the three months had gone by. Now one day of the days his mother fared forth about sundown to the Bazar that she might buy somewhat of oil, and she found all the market shops fast shut and the whole city decorated, and the folk placing waxen tapers and flowers at their casements; and she beheld the soldiers and household troops and the Aghás¹ riding in procession and flambeaux and lustres flaming and flaring, and she wondered at the marvellous sight and the glamour of the scene. So she went into an oilman's store which stood open still and bought her need of him and said, "By thy life, O uncle, tell me what be the tidings in town this day, that people have made all these decorations, and every house and market-street is adorned and the troops all stand on guard?" The oilman asked her, "O woman, I suppose thou art a stranger and not one of this city?" and she answered, "Nay, I am thy townswoman." He rejoined, "Thou a townswoman, and yet wottest not that this very night the son of the Grand Wazir goeth into the Lady Badr al-Budur, daughter of the Sultan! He is now in the Hammam, and all this power of soldiery is on guard and standing under arms to await his coming forth, when they will bear him in bridal procession to

¹ Here meaning Eunuch-officers and officials. In the cdlxxvth Night of this volume the word is incorrectly written Aghát in the singular.

the palace where the Princess expecteth him." As the mother of Alaeddin heard these words, she grieved and was distraught in thought and perplexed how to inform her son of this sorrowful event, well knowing that the poor youth was looking, hour by hour, to the end of the three months. But she returned straightway home to him and when she entered she said, "O my son, I would give thee certain tidings, yet hard to me will be the sorrow they shall occasion thee." He cried, "Let me know what be thy news"; and she replied, "Verily the Sultan hath broken his promise to thee in the matter of the Lady Badr al-Budur, and this very night the Grand Wazir's son goeth in to her. And for some time, O my son, I have suspected that the Minister would change the King's mind, even as I told thee how he had spoken privily to him before me." Alaeddin¹ asked, "How learnedst thou that the Wazir's son is this night to pay his first visit to the Princess?" So she told him the whole tale, how when going to buy oil she had found the city decorated and the eunuch-officials and Lords of the land with the troops under arms awaiting the bridegroom from the Baths; and that the first visit was appointed for that very night. Hearing this, Alaeddin was seized with a fever of jealousy brought on by his grief: however, after a short while he remembered the Lamp and recovering his spirits, said, "By thy life, O my mother, do thou believe that the Wazir's son will not enjoy her as thou thinkest. But now leave we this discourse and arise thou and serve up supper² and after eating let me retire to my own chamber and all will be well and happy."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fiftieth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin after he had supped retired to his chamber, and locking the door brought out the Lamp and rubbed

¹ In the H. V. Alaeddin on hearing this became as if a thunderbolt had stricken him, and losing consciousness, swooned away.

² These calls for food at critical times, and oft-recurring allusions to eating are not yet wholly obsolete amongst the civilised of the sixteenth century. The ingenious M. Jules Verne often enlivens a tedious scene by *Dejeunons!* And French travellers, like English, are not unready to talk of food and drink, knowing that the subject is never displeasing to their readers.

it, whenas forthright appeared to him its Familiar, who said, "Ask whatso thou wantest, for I am thy Slave and Slave to him who holdest the Lamp in hand; I and all the Slaves of the Lamp." He replied, "Hear me! I prayed the Sultan for his daughter to wife and he plighted her to me after three months; but he hath not kept his word; nay, he hath given her to the son of the Wazir and this very night the bridegroom will go in to her. Therefore I command thee (an thou be a trusty Servitor to the Lamp) when thou shalt see bride and bridegroom bedded together this night,¹ at once take them up and bear them hither abed; and this be what I want of thee." The Marid replied, "Hearing and obeying; and if thou have other service but this, do thou demand of me all thou desirest." Alaeddin rejoined, "At the present time I require naught save that I bade thee do." Hereupon the Slave disappeared and Alaeddin returned to pass the rest of the evening with his mother. But at the hour when he knew that the Servitor would be coming, he arose and retired to his chamber and after a little while, behold, the Marid came bringing to him the newly-wedded couple upon their bridal-bed. Alaeddin rejoiced to see them with exceeding joy; then he cried to the Slave, "Carry yonder gallows-bird hence and lay him at full length in the privy."² His bidding was done straightway; but, before leaving him, the Slave blew upon the bridegroom a blast so cold that it shrivelled him and the plight of the Wazir's son became piteous. Then the Servitor returning to Alaeddin said to him, "An thou require aught else, inform me thereof"; and said the other, "Return a-morn that thou mayst restore them to their stead"; whereto, "I hear and obey," quoth the Marid and vanished. Presently Alaeddin arose, hardly believing that the affair had been such a success for him; but whenas he looked upon the Lady Badr al-Budur lying under his own roof, albeit he had long burned with her love yet he preserved respect for her and said, "O Princess of fair ones, think not that I brought thee hither to minish thy honour. Heaven forfend! Nay, 'twas only to prevent the wrong man enjoying thee, for that thy sire the Sultan promised thee to me. So do thou rest in peace."—And

1 The H. V. gives a sketch of the wedding. "And when the ceremonies ended at the palace with pomp and parade and pageant, and the night was far spent, the eunuchs led the Wazir's son into the bridal chamber. He was the first to seek his couch; then the Queen, his mother-in-law, came in to him leading the bride, and followed by her suite. She did with her virgin daughter as parents are wont to do, removed her wedding-raiment, and donning a night-dress, placed her in her bridegroom's arms. Then, wishing her all joy, she with her ladies went away and shut the door. At that instant came the Jinni," etc.

2 The happy idea of the wedding night in the water-closet is repeated from the tale of Nur al-Din Ali Hasan (vol. i., night xxi.) and the mishap of the Hunchback bridegroom.

Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-first Night,

Quoth Dunyazad, "O sister mine, and thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and goodwill."—It hath reached me, O King of the Age, that when the Lady Badr al-Budur, daughter of the Sultan, saw herself in that mean and darksome lodging, and heard Aleaddin's words, she was seized with fear and trembling and waxed clean distraught; nor could she return aught of reply. Presently the youth arose and stripping off his outer dress placed a scymitar between them and lay upon the bed beside the Princess¹; and he did no villain deed, for it sufficed him to prevent the consummation of her nuptials with the Wazir's son. On the other hand, the Lady Badr al-Budur passed a night the evildest of all nights; nor in her born days had she seen a worse; and the same was the case with the Minister's son who lay in the chapel of ease and who dared not stir for the fear of the Jinni which overwhelmed him. As soon as it was morning the Slave appeared before Alaeddin, without the Lamp being rubbed, and said to him, "O my lord, an thou require aught, command me therefor that I may do it upon my head and mine eyes." Said the other, "Go, take up and carry the bride and bridegroom to their own apartment"; so the Servitor did his bidding in an eye-glance and bore away the pair, and placed them in the palace as whilome they were and without their seeing any one; but both died of affright when they found themselves being transported from stead to stead.² And the Marid had barely time to set them down and wend his ways ere the Sultan came on a visit of congratulation to his daughter; and when the Wazir's son heard the doors thrown open, he sprang straightway from his couch and donned his dress³ for he knew that none save the King could enter at that hour. Yet it was exceedingly

¹ For the old knightly practice of sleeping with a drawn sword separating man and maid, see night dclxx., and Mr. Clouston's "Popular Tales and Fictions," vol. i. 316. In Poland, the intermediary who married by procuration slept alongside the bride in all his armour. The H. V. explains, "He (Alaeddin) also lay a naked sword between him and the Princess, so she might perceive that he was ready to die by that blade should he attempt to do aught of villainy by the bride."

² Galland says: *Ils ne s'aperçurent que de l'ébranlement du lit et que de leur transport d'un lieu à l'autre: c'était bien assez pour leur donner une frayeur qu'il est aisé d'imaginer.*

³ Galland very unnecessarily makes the Wazir's son pass into the wardrobe (*garderobe*) to dress himself.

hard for him to leave his bed wherein he wished to warm himself a trifle after his cold night in the water-closet which he had lately left.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-second Night,

Quoth Duniyazad, "O sister mine, art thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Sultan went in to his daughter Badr al-Budur and kissing her between the eyes gave her good morning and asked her of her bridegroom and whether she was pleased and satisfied with him. But she returned no reply whatever and looked at him with the eye of anger and, although he repeated his words again and again, she held her peace nor bespoke him with a single syllable. So the King quitted her, and going to the Queen informed her of what had taken place between him and his daughter ; and the mother, unwilling to leave the Sultan angered with their child, said to him, "O King of the Age, this be the custom of most newly-married couples at least during their first days of marriage, for that they are bashful and somewhat coy. So deign thou excuse her and after a little while she will again become herself and speak with the folk as before, whereas now her shame, O King of the Age, keepeth her silent. However 'tis my wish to fare forth and see her." Thereupon the Queen arose and donned her dress : then going to her daughter, wished her good morning and kissed her between the eyes. Yet would the Princess make no answer at all, whereat quoth the Queen to herself, "Doubtless some strange matter hath occurred to trouble her with such trouble as this." So she asked her, saying, "O my daughter, what hath caused this thy case? Let me know what hath betided thee that, when I come and give thee good morning, thou hast not a word to say to me?" Thereat the Lady Badr al-Budur raised her head and said, "Pardon me, O my mother, 'twas my duty to meet thee with all respect and worship, seeing that thou hast honoured me by this visit. However, I pray thee to hear the cause of this my condition and see how the night I have just spent hath been to me the evildest of the nights. Hardly had we lain down, O my mother, than one whose form I wot not uplifted our bed and transported it to a darksome place, fulsome and mean." Then the Princess related to the Queen-mother all that had befallen her that night ; how they had taken away her bridegroom, leaving her

lone and lonesome, and how after a while came another youth who lay beside her, in lieu of her bridegroom, after placing his scymitar between her and himself; "and in the morning" (she continued) "he who carried us off returned and bore us straight back to our own stead. But at once when he arrived hither he left us, and suddenly my sire the Sultan entered at the hour and moment of our coming, and I had nor heart nor tongue to speak him withal, for the stress of the terror and trembling which came upon me. Haply such lack of duty may have proved sore to him, so I hope, O my mother, that thou wilt acquaint him with the cause of this my condition, and that he will pardon me for not answering him and blame me not, but rather accept my excuses."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-third Night,

Quoth Duniyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when the Queen heard these words of Princess Badr al-Budur, she said to her, "O my child, compose thy thoughts. An thou tell such tale before any, haply shall he say:—Verily, the Sultan's daughter hath lost her wits. And thou hast done right well in not choosing to recount thine adventure to thy father; and beware and again I say beware, O my daughter, lest thou inform him thereof." The Princess replied, "O my mother, I have spoken to thee like one sound in senses, nor have I lost my wits. This be what befell me, and, if thou believe it not because coming from me, ask my bridegroom." To which the Queen replied, "Rise up straightway, O my daughter, and banish from thy thoughts such fancies as these, and robe thyself and come forth to glance at the bridal feasts and festivities they are making in the city for the sake of thee and thy nuptials; and listen to the drumming and the singing, and look at the decorations all intended to honour thy marriage, O my daughter." So saying, the Queen at once summoned the tirewomen, who dressed and prepared the Lady Badr al-Budur, and presently she went in to the Sultan and assured him that their daughter had suffered during all her wedding night from swevens and nightmare and said to him, "Be not severe with her for not answering thee." Then the Queen sent privily for the Wazir's son and asked of the matter, saying, "Tell me, are these words of the Lady Badr al-Budur soothfast

or not?" But he, in his fear of losing his bride out of hand, answered, "O my lady, I have no knowledge of that whereof thou speakest." Accordingly the mother made sure that her daughter had seen visions and dreams. The marriage-feasts lasted throughout that day with Almahs¹ and singers and the smiting of all manner instruments of mirth and merriment, while the Queen and the Wazir and his son strave right strenuously to enhance the festivities that the Princess might enjoy herself; and that day they left nothing of what exciteeth to pleasure unrepresented in her presence, to the end that she might forget what was in her thoughts and derive increase of joyance. Yet did naught of this take any effect upon her; nay, she sat in silence, sad of thought, sore perplexed at what had befallen her during the last night. It is true that the Wazir's son had suffered even more because he had passed his sleeping hours lying in the water-closet: he, however, had falsed the story and had cast out remembrance of the night: in the first place for his fear of losing his bride and with her the honour of a connection which brought him such excess of consideration and for which men envied him so much; and, secondly, on account of the wondrous loveliness of the Lady Badr al-Budur and her marvellous beauty. Alaeddin also went forth that day and looked at the merry-makings which extended throughout the city as well as the palace, and he fell a-laughing, especially when he heard the folk prating of the high honour which had accrued to the son of the Wazir and the prosperity of his fortunes in having become son-in-law to the Sultan and the high consideration shown by the wedding fêtes. And he said in his mind, "Indeed ye wot not, O ye miserables, what befell him last night that ye envy him." But after darkness fell and it was time for sleep Alaeddin arose, and, retiring to his chamber, rubbed the Lamp, whereupon the Slave incontinently appeared.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ Professional singing and dancing girls: Properly the word is the feminine of 'Ālim=a learned man; but it has been anglicised by Byron's

"The long chibouque's dissolving cloud supply,

Where dance the Almahs to wild minstrelsy."—(The Corsair, ii. 2.)

They go about the streets with unveiled faces and are seldom admitted into respectable Harems, although on festal occasions they perform in the court or in front of the house; but even this is objected to by the Mrs. Grundy of Egypt. Lane (M. E., chapt. xviii.) derives with Saint Jerome the word from the Heb. or Phœnician *Almah*=a virgin, a girl, a singing-girl; and thus explains "*Alámoth*" in Psalms xli. and 1 Chron. xv. 20. Parkhurst (s.v. '*Alamah*=an undeflowered virgin) renders Job xxxix. 30, "the way of a man with a maid" (*bi-álmah*) "The way of a man in his virgin state, shunning youthful lust and keeping himself pure and unspotted."

Now when it was the Five Hundred and Fifty-fourth Night,

Quoth Duniyazad, "O sister mine, art thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and goodwill."—It hath reached me, O King of the Age, that when the Slave appeared in presence of Alaeddin he was bidden to bring him the Sultan's daughter, together with her bridegroom, as on the past night ere the Wazir's son could abate her virginity. So the Marid without stay or delay vanished for a little while until the appointed time, when he returned carrying the bed whereon lay the Lady Badr al-Budur and the Wazir's son; and he did with the bridegroom as he had done before, to wit, he took him and lay him at full length in the jakes and there left him dried up for excess of fear and trembling. Then Alaeddin arose, and placing the scymitar between himself and the Princess, lay down beside her; and when day broke the Slave restored the pair to their own place, leaving Alaeddin filled with delight at the state of the Minister's son. Now when the Sultan woke up amorn he resolved to visit his daughter and see if she would treat him as on the past day; so shaking off his sleep he sprang up and arrayed himself in his raiment and going to the apartment of the Princess, bade open the door. Thereat the son of the Wazir arose forthright and came down from his bed and began donning his dress whilst his ribs were wrung with cold; for when the King entered the Slave had just brought him back. The Sultan, raising the arras¹ drew near his daughter as she lay abed and gave her good morning; then kissing her between the eyes, he asked her of her case. But he saw her looking sour and sad and she answered him not at all, only glowering at him as one in anger and her plight was pitiable. Hereat the Sultan waxed wroth with her for that she would not reply and he suspected that something evil had befallen her,² whereupon he bared his blade and cried to her, brand in hand, saying, "What be this that betideth thee? Either acquaint me with what happened or this very moment I will take thy life! Is such conduct the token of honour and respect I expect of thee, that I address thee and thou answerest me not a word?" When the Lady Badr al-Budur saw her sire in high dudgeon and the naked glaive in his grip, she was freed from

¹ The text reads "Rafa'" (he raised) "al-Bashkhānah" which in *Suppl. Nights* (night cc.) is a hanging, a curtain. Apparently it is a corruption of the Pers. "Pashkhānah," a mosquito-curtain.

² The father suspected that she had not gone to bed a clean maid.

her fear of the past, so she raised her head and said to him, "O my beloved father, be not wroth with me nor be hasty in thy hot passion, for I am excusable in what thou shalt see of my case. So do thou lend an ear to what occurred to me and well I wot that after hearing my account of what befell to me during these two last nights, thou wilt pardon me and thy Highness will be softened to pitying me even as I claim of thee affection for thy child." Then the Princess informed her father of all that had betided her adding, "O my sire, an thou believe me not, ask my bridegroom and he will recount to thy Highness the whole adventure; nor did I know either what they would do with him when they bore him away from my side or where they would place him."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-fifth Night,

Quoth Duniyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when the Sultan heard his daughter's words, he was saddened and his eyes brimmed with tears; then he sheathed his sabre and kissed her saying, "O my daughter, wherefore¹ didst thou not tell me what happened on the past night that I might have guarded thee from this torture and terror which visited thee a second time? But now 'tis no matter. Rise and cast out all such care and to-night I will set a watch to ward thee nor shall any mishap again make thee miserable." Then the Sultan returned to his palace and straightway bade summon the Grand Wazir and asked him, as he stood before him in his service, "O Wazir, how dost thou look upon this matter? Haply thy son hath informed thee of what occurred to him and to my daughter." The Minister replied, "O King of the Age, I have not seen my son or yesterday or to-day." Hereat the Sultan told him all that had afflicted the Princess, adding, "'Tis my desire that thou at once seek tidings of thy son concerning the facts of the case: peradventure of her fear my daughter may not be fully aware of what really befell her, withal I hold all her words to be truthful." So the Grand Wazir arose and, going forth, bade summon his son and asked him anent

¹ Arab. Aysh = Ayyu Shayyin and Laysh = li ayyi Shayyin. This vulgarism, or rather popular corruption, is of olden date and was used by such a purist as Al-Mutanabbi in such a phrase as "Aysh Khabara-k?" = how art thou? See Ibn Khallikan, iii. 79.

all his lord had told him whether it be true or untrue. The youth replied, "O my father the Wazir, Heaven forbid that the Lady Badr al-Budur speak falsely ; indeed all she said was sooth, and these two nights proved to us the evildest of our nights instead of being nights of pleasure and marriage-joys. But what befell me was the greater evil because, instead of sleeping abed with my bride, I lay in the wardrobe, a black hole, frightful, noisome of stench, truly damnable ; and my ribs were bursten with cold." In fine, the young man told his father the whole tale, adding as he ended it, "O dear father mine, I implore thee to speak with the Sultan that he may set me free from this marriage. Yes, indeed 'tis a high honour for me to be the Sultan's son-in-law and especially the love of the Princess hath gotten hold of my vitals ; but I have no strength left to endure a single night like unto these two last."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-sixth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Wazir, hearing the words of his son, was saddened and sorrowful exceedingly, for it was his design to advance and promote his child by making him son-in-law to the Sultan. So he became thoughtful and perplexed about the affair and the device whereby to manage it, and it was sore grievous for him to break off the marriage, it having been a rare enjoyment to him that he had fallen upon such high good fortune. Accordingly he said, "Take patience, O my son, until we see what may happen this night, when we will set watchmen to ward you ; nor do thou give up the exalted distinction which hath fallen to none save to thyself." Then the Wazir left him and, returning to the sovrán, reported that all told to him by the Lady Badr al-Budur was a true tale ; whereupon quoth the Sultan, "Since the affair is on this wise, we require no delay," and he at once ordered all the rejoicings to cease and the marriage to be broken off. This caused the folk and the citizens to marvel at the matter, especially when they saw the Grand Wazir and his son leaving the palace in pitiable plight for grief and stress of passion ; and the people fell to asking, "What hath happened and what is the cause of the wedding being made null and void ?" Nor did any know aught of the truth save

Alaeddin the lover who claimed the Princess's hand, and he laughed in his sleeve. But even after the marriage was dissolved, the Sultan forgot nor even recalled to mind his promise made to Alaeddin's mother ; and the same was the case with the Grand Wazir, while neither had any inkling of whence befell them that which had befallen. So Alaeddin patiently awaited the lapse of the three months after which the Sultan had pledged himself to give him to wife his daughter ; but soon as ever the term came, he sent his mother to the Sultan for the purpose of requiring him to keep his covenant. So she went to the palace and when the King appeared in the Diwan and saw the old woman standing before him, he remembered his promise to her concerning the marriage after a term of three months, and he turned to the Minister and said, "O Wazir, this be the ancient dame who presented me with the jewels, and to whom we pledged our word that when the three months had elapsed we would summon her to our presence before all others." So the Minister went forth and fetched her,¹ and when she went in to the Sultan's presence she saluted him and prayed for his glory and permanence of prosperity. Hereat the King asked her if she needed aught, and she answered, "O King of the Age, the three months' term thou assignedst to me is finished, and this is thy time to marry my son Alaeddin with thy daughter, the Lady Badr al-Budur." The Sultan was distraught at this demand, especially when he saw the old woman's pauper condition, one of the meanest of her kind, and yet the offering she had brought to him was one of the most magnificent, far beyond his power to pay the price. Accordingly, he turned to the Grand Wazir, and said, "What device is there with thee ? In very sooth I did pass my word, yet meseemeth that they be pauper folk, and not persons of high condition."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-seventh Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Grand Wazir, who was dying of envy and who was especially saddened by what had befallen his son, said to himself, "How shall one like this wed the King's daughter, and my son lose

¹ In the II. V. the Minister sends the Chob-dár = rod-bearer, mace-bearer, usher, etc.

this highmost honour?" Accordingly, he answered his Sovran speaking privily, "O my lord, 'tis an easy¹ matter to keep off a poor devil such as this, for he is not worthy that thy Highness give thy daughter to a fellow whom none knoweth what he may be?" "By what means," enquired the Sultan, "shall we put off the man when I pledged my promise? And the word of the Kings is their bond." Replied the Wazir, "O my lord, my rede is that thou demand of him forty platters made of pure sand-gold² and full of gems (such as the woman brought thee aforetime), with forty white slave-girls to carry the platters and forty black eunuch-slaves." The King rejoined, "By Allah, O Wazir, thou hast spoken to the purpose, seeing that such thing is not possible, and by this way we shall be freed." Then quoth he to Alaeddin's mother, "Do thou go and tell thy son that I am a man of my word, even as I plighted it to him, but on condition that he have power to pay the dower of my daughter, and that which I require of him is a settlement, consisting of two score platters of virgin gold, all brimming with gems the like of those thou broughtest to me and as many white handmaids to carry them and two score black eunuch-slaves to serve and escort the bearers. An thy son avail hereto I will marry him with my daughter." Thereupon she returned home wagging her head and saying in her mind, "Whence can my poor boy procure these platters and such jewels? And granted that he return to the Enchanted Treasury, and pluck them from the trees—which, however, I hold impossible; yet given that he bring them whence shall he come by the girls and the blacks?" Nor did she leave communing with herself till she reached her home, where she found Alaeddin awaiting her, and she lost no time in saying, "O my son, did I not tell thee never to fancy that thy power would extend to the Lady Badr al-Budur, and that such a matter is not possible to folk like ourselves?" "Recount to me the news," quoth he; so quoth she, "O my child, verily the Sultan received me with all honour according to his custom, and meseemeth his intentions towards us be friendly. But thine enemy is that accursed Wazir; for after I addressed the King in thy name as thou badest me say:—In very sooth the promised term is past, adding:—'Twere well an thy Highness would deign issue commandment for the

1 In the text *Sáhal* for *Sahal*, again the broad "Doric" of Syria.

2 Arab. *Dahab ramli*=gold-dust washed out of the sand, *placer*-gold. I must excuse myself for using this Americanism, properly a diluvium or deposit of sand, and improperly (Bartlett) a find of drift gold. The word, like many mining terms in the Far West, is borrowed from the Spaniards; it is not therefore one of the many American vulgarisms which threaten hopelessly to defile the pure well of English speech.

espousals of thy daughter the Lady Badr al-Budur to my son Alaeddin ; he turned to and addressed the Minister who answered privily, after which the Sultan gave me his reply." Then she enumerated the King's demands and said, "O my son, he indeed expecteth of thee an instant reply ; but I fancy that we have no answer for him."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-eighth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when Alaeddin heard these words he laughed and said, "O my mother, thou affirmest that we have no answer and thou deemest the case difficult exceedingly ; but compose thy thoughts and arise and bring me somewhat we may eat : and after we have dined, an the Compassionate be willing, thou shalt see my reply. Also the Sultan thinketh like thyself that he hath demanded a prodigious dower in order to divert me from his daughter, whereas the fact is that he hath required of me a matter far less than I expected. But do thou fare forth at once and purchase the provision and leave me to procure thee a reply." So she went out to fetch her needful from the Bazar and Alaeddin retired to his chamber and taking the Lamp rubbed it, when forth-right appeared to him its Slave and said, "Ask, O my lord, whatso thou wantest." The other replied, "I have demanded of the Sultan his daughter to wife and he hath required of me forty bowls of purest gold each weighing ten pounds¹ and all to be filled with gems such as we find in the Gardens of the Hoard ; furthermore, that they be borne on the heads of as many white handmaids, each attended by her black eunuch-slave, also forty in full rate ; so I desire that thou bring all these into my presence." "Hearkening and obeying, O my lord," quoth the Slave and disappearing for the space of an hour or so, presently returned bringing the platters and jewels, handmaids and eunuchs ; then, setting them before him the Marid cried, "This be what thou demandest of me ; declare now an thou want any matter or service other than this." Alaeddin rejoined, "I have need of naught else ; but, an I do, I will summon thee and let thee know." The Slave now disappeared and, after a little while, Alaeddin's mother

¹ Arab. "Ratl," by Europeans usually pronounced "Rotl" (Rotolo).

returned home, and on entering the house saw the blacks and the handmaids.¹ Hereat she wondered and exclaimed, "All this proceedeth from the Lamp which Allah perpetuate to my son!" But ere she doffed her mantilla Alaeddin said to her, "O my mother, this be thy time before the Sultan enter his Serraglio-palace² do thou carry to him what he required and wend thou with it at once, so may he know that I avail to supply all he wanteth and yet more; also that he is beguiled by his Grand Wazir, and the twain imagined vainly that they would baffle me." Then he arose forthright and opened the house-door, when the handmaids and blackamoors paced forth in pairs, each girl with her eunuch beside her, until they crowded the quarter, Alaeddin's mother foregoing them. And when the folk of that ward sighted such mighty fine sight and marvellous spectacle, all stood at gaze and they considered the forms and figures of the handmaids marvelling at their beauty and loveliness, for each and every wore robes inwrought with gold and studded with jewels, no dress being worth fewer than a thousand dinars.³ They stared as intently at the bowls and albeit these were covered with pieces of brocade, also orfrayed and dubbed with precious stones, yet the sheen outshot from them dulled the shine of sun.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-ninth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the folk, and especially the people of the quarter, stood a-marvelling at this singular scene. Then Alaeddin's mother walked forwards and all the handmaids and eunuchs paced behind her in the best of ordinance and disposition, and the citizens gathered to gaze at the beauty of the damsels, glorifying God the Most Great, until the train reached the palace and entered it

1 In the H. V. she returns from the bazar; and, "seeing the house filled with so many persons in goodliest attire, marvelled greatly. Then setting down the meat lately bought, she would have taken off her veil, but Alaeddin prevented her and said," etc.

2 The word is popularly derived from *Serai* in Persian = a palace; but it comes from the Span. and Port. *Cerrar* = to shut up, and should be written with the reduplicated liquid.

3 In the H. V. the dresses and ornaments of the slaves were priced at ten millions (*Karûr* = a crore) of gold coins. I have noticed that Messer Marco "Miliono" did not learn his high numerals in Arabia, but that India might easily have taught them to him.

accompanied by the tailor's widow. Now when the Aghas and Chamberlains and Army-officers beheld them, all were seized with surprise, notably by seeing the handmaids who each and every would ravish the reason of an anchorite. And albeit the royal Chamberlains and Officials were men of family, the sons of *Grandeesh* and Emirs, yet they could not but especially wonder at the costly dresses of the girls and the platters borne upon their heads ; nor could they gaze at them open-eyed by reason of the exceeding brilliance and radiance. Then the Nabobs went in and reported to the King who forthright bade admit them to the presence-chamber, and Alaeddin's mother went in with them. When they stood before the Sultan, all saluted him with every sign of respect and worship, and prayed for his glory and prosperity ; then they set down from their heads the bowls at his feet and having removed the brocade covers, rested with arms crossed behind them. The Sultan wondered with exceeding wonder and was distraught by the beauty of the handmaids and their loveliness which passed praise ; and his wits were wildered when he considered the golden bowls brimful of gems which captured man's vision, and he was perplexed at the marvel until he became, like the dumb, unable to utter a syllable for the excess of his wonder. Also his sense was stupefied the more when he bethought him that within an hour or so all these treasures had been collected. Presently he commanded the slave-girls to enter, with what loads they bore, the dower of the Princess ; and, when they had done his bidding Alaeddin's mother came forward and said to the Sultan, "O my lord, this be not much wherewith to honour the Lady *Badr al-Budur*, for that she meriteth these things multiplied times manifold." Hereat the *Sovran* turned to the Minister and asked, "What sayest thou, O *Wazir* ? is not he who could produce such wealth in a time so brief, is he not, I say, worthy to become the Sultan's son-in-law and take the King's daughter to wife ?" Then the Minister (although he marvelled at these riches even more than did the Sultan), whose envy was killing him and growing greater hour by hour, seeing his liege lord satisfied with the moneys and the dower and yet being unable to fight against fact, made answer, "'Tis not worthy of her." Withal he fell to devising a device against the King that he might withhold the Lady *Badr al-Budur* from Alaeddin, and accordingly he continued, "O my liege, treasures of the universe all of them are not worth a nail-paring of thy daughter : indeed, thy Highness hath prized these things overmuch in comparison with her."—And *Shahrazad* was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixtieth Night,

Quoth Duniyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when the King heard the words of his Grand Wazir, he knew that the speech was prompted by excess of envy; so turning to the mother of Alaeddin he said, "O woman, go to thy son and tell him that I have accepted of him the dower and stand to my bargain, and that my daughter be his bride and he my son-in-law: furthermore, bid him at once make act of presence that I may become familiar with him: he shall see naught from me save all honour and consideration, and this night shall be the beginning of the marriage-festivities. Only, as I said to thee, let him come to me, and tarry not." Thereupon Alaeddin's mother returned home with the speed of the storm-winds that she might hasten her utmost to congratulate her son, and she flew with joy at the thought that her boy was about to become¹ son-in-law to the Sultan. After her departure the King dismissed the Diwan, and entering the palace of the Princess, bade them bring the bowls and the handmaids before him and before her, that she also might inspect them. But when the Lady Badr al-Budur considered the jewels she waxed distraught, and cried, "Meseemeth that in the treasures of the world there be not found one jewel rivalling these jewels." Then she looked at the handmaids, and marvelled at their beauty and loveliness, and knew that all this came from her new bridegroom who had sent them in her service. So she was gladdened, albeit she had been grieved and saddened on account of her former husband, the Wazir's son, and she rejoiced with exceeding joy when she gazed upon the damsels and their charms; nor was her sire, the Sultan, less pleased and inspirited when he saw his daughter relieved of all her mourning and melancholy, and his own vanished at the sight of her enjoyment. Then he asked her, "O my daughter, do these things divert thee? Indeed, I deem that this suitor of thine be more suitable to thee than the son of the Wazir; and right soon (Inshallah!), O my daughter, thou shalt have fuller joy with him." Such was the case with the King; but as regards Alaeddin, as soon as he saw his mother entering the house with face laughing for stress of joy he rejoiced at the sign of glad tidings and cried, "To Allah alone

1 Arab. "Ráih yasír," peasant's language.

be lauds ! Perfected is all I desired." Rejoined his mother, "Be gladdened at my good news, O my son, and hearten thy heart and cool thine eyes for the winning of thy wish. The Sultan hath accepted thine offering, I mean the moneys and the dower of the Lady Badr al-Budur, who is now thine affianced bride ; and, this very night, O my child, is your marriage and thy first visit to her ; for the King, that he might assure me of his word, hath proclaimed to the world thou art his son-in-law, and promised this night to be the night of going in. But he also said to me :—Let thy son come hither forthright that I may become familiar with him and receive him with all honour and worship. And now here am I, O my son, at the end of my labours ; happen whatso may happen the rest is upon thy shoulders." Thereupon Alaeddin arose and kissed his mother's hand and thanked her, enhancing her kindly service ; then he left her, and entering his chamber, took the Lamp, and rubbed it, when, lo and behold ! its Slave appeared, and cried, "Adsum, ask whatso thou wantest." The young man replied, "'Tis my desire that thou take me to a Hammám whose like is not in the world. Then fetch me a dress so costly and kingly that no royalty ever owned its fellow." The Marid replied, "I hear and I obey," and carried him to Baths such as were never seen by the Kings of the Chosroës, for the building was all of alabaster and carnelian, and it contained marvellous limnings which captured the sight ; and the great hall¹ was studded with precious stones. Not a soul was therein but, when Alaeddin entered, one of the Jann in human shape washed him and bathed² him to the best of his desire.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixty-first Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin, after having been washed and bathed, left the baths and went into the great hall, where he found that his old dress had been removed and replaced by a suit of the most precious and princely. Then he was served with sherbets and

¹ Arab. Kár'ah, the apodyterium or undressing room: upon which the vestibule of the Hammam opens. See the plan in Lane's *M. E.*, chap. xvi. The Kár'ah is now usually called "Maslakh" = stripping-room.

² Arab. "Hammam-hu" = went through all the operations of the Hammam, scraping, kneading, soaping, wiping, and so forth.

ambergis'd coffee,¹ and after drinking he arose, and a party of black slaves came forwards and clad him in the costliest of clothing; then perfumed and fumigated him. It is known that Alaeddin was the son of a tailor, a pauper, yet now would none deem him to be such; nay all would say, "This be the greatest that is of the progeny of the Kings: praise be to Him who changeth and who is not changed!" Presently came the Jinni, and lifting him up, bore him to his home and asked, "O my lord, tell me hast thou aught of need?" He answered, "Yes, 'tis my desire that thou bring me eight and forty Mamelukes, of whom two dozen shall forego me and the rest follow me, the whole number with their war-chargers and clothing and accoutrements; and all upon them and their steeds must be of naught save of highest worth and the costliest, such as may not be found in treasuries of the Kings. Then fetch me a stallion fit for the riding of the Chosroës, and let his furniture all thereof be of gold crusted with the finest gems²: fetch me also eight and forty thousand dinars that each white slave may carry a thousand gold pieces. 'Tis now my intent to fare to the Sultan, so delay thou not, for that without all these requisites whereof I bespake thee, I may not visit him. Moreover, set before me a dozen slave girls unique in beauty and dight with the most magnificent dresses, that they wend with my mother to the royal palace; and let every handmaid be robed in raiment that befitteth Queen's wearing." The Slave replied, "To hear is to obey," and disappearing for an eye-twinkling, brought all he was bidden bring, and led by hand a stallion whose rival was not amongst the Arabian Arabs,³ and its saddle-cloth was of splendid brocade gold-inwrought. Thereupon, without stay or delay, Alaeddin sent for his mother and gave her the garments she should wear and committed to her charge the twelve slave-girls forming her suite to the palace. Then he sent one of the Mamelukes, whom the Jinni had brought, to see if the Sultan had left the Serraglio or not. The white slave went forth lighter than the lightning and returning in like haste, said, "O my lord, the Sultan awaiteth

1 For this aphrodisiac see night dlx. The subject of aphrodisiacs in the East would fill a small library: almost every medical treatise ends in a long disquisition upon them. We may briefly divide them into three great classes. The first is the medicinal, which may be either external or internal. The second is the mechanical, and the third is magical, superstitious and so forth.

2 This may sound exaggerated to English ears, but a petty Indian Prince, such as the Gaikwâr, or Rajah of Baroda, would be preceded in state processions by several led horses, all whose housings and saddles were gold studded with diamonds. The sight made one's mouth water.

3 *i.e.* the 'Arab al-'Arabâ; for which see vols. i., night xii., iv. cccxcvi.

thee!" Hereat Alaeddin arose and took horse, his Mamelukes riding a-van and a-rear of him, and they were such that all must cry, "Laud to the Lord who created them and clothed them with such beauty and loveliness." And they scattered gold amongst the crowd in front of their master, who surpassed them all in comeliness and seemlihead nor needst thou ask concerning the sons of the Kings,—praise be to the Bountiful, the Eternal! All this was of the virtues of the Wonderful Lamp,¹ which, whoso possessed, him it gifted with fairest favour and finest figure, with wealth and with wisdom. The folk admired Alaeddin's liberality and exceeding generosity, and all were distraught seeing his charms and elegance, his gravity and his good manners; they glorified the Creator for this noble creation, they blessed him each and every and, albeit they knew him for the son of Such-an-one, the tailor, yet no man envied him; nay, all owned that he deserved his great good fortune. —And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixty-second Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the people were bewildered at Alaeddin and his liberality and generosity, and all blessed and prayed for him, high and low, as he rode palace-wards with the Mamelukes before and behind him, scattering gold upon the heads of the folk. Now the Sultan had assembled the Lords of the land and informing them of the promise he had passed to Alaeddin, touching the marriage of his daughter, had bidden them await his approach and then go forth, one and all, to meet him and greet him. Hereupon the Emirs and Wazirs, the Chamberlains, the Nabobs and the Army-officers, took their stations expecting him at the palace-gate. Alaeddin would fain have dismounted at the outer entrance; but one of the Nobles, whom the King had deputed for such duty, approached him and said, "O my lord, 'tis the Royal Command that thou enter riding thy steed nor dismount except at the Diwan-door."² Then they all forewent him in a body and conducted him

¹ Arab. "Al-Kandil al-'ajib": here its magical virtues are specified and remove many apparent improbabilities from the tale.

² This was the highest of honours. At Abyssinian Harar even the Grandees were compelled to dismount at the door of the royal "compound." See my "First Footsteps in East Africa," p. 296.

to the appointed place, where they crowded about him, these to hold his stirrup, and those supporting him on either side, whilst others took him by the hands and helped him dismount; after which all the Emirs and Nobles preceded him into the Diwan and led him close up to the royal throne. Thereupon the Sultan came down forthright from his seat of estate, and, forbidding him to buss the carpet, embraced and kissed and seated him to the right¹ of and beside himself. Alaeddin did whatso is suitable, in the case of the Kings, of salutation and offering of blessings, and said, "O our lord the Sultan, indeed the generosity of thy Highness demanded that thou deign vouchsafe to me the hand of thy daughter, the Lady Badr al-Budur, albeit I undeserve the greatness of such gift, I being but the humblest of thy slaves. I pray Allah grant thee prosperity and perpetuance; but in very sooth, O King, my tongue is helpless to thank thee for the fullness of the favour, passing all measure, which thou hast bestowed upon me. And I hope of thy Highness that thou wilt give me a piece of ground fitted for a pavilion which shall besit thy daughter, the Lady Badr al-Budur." The Sultan was struck with admiration when he saw Alaeddin in his princely suit and looked upon him and considered his beauty and loveliness, and noted the Mamelukes standing to serve him in their comeliness and seemlihead; and still his marvel grew when the mother of Alaeddin approached him in costly raiment and sumptuous, clad as though she were a Queen, and when he gazed upon the twelve handmaids standing before her with crossed arms and with all worship and reverence doing her service. He also considered the eloquence of Alaeddin and his delicacy of speech and he was astounded thereat, he and all his who were present at the levée. Thereupon fire was kindled in the Grand Wazir's heart for envy of Alaeddin until he was like to die: and it was worse when the Sultan, after hearing the youth's succession of prayers and seeing his high dignity of demeanour, respectful withal, and his eloquence and elegance of language, clasped him to his bosom and kissed him and cried, "Alas, O my son, that I have not enjoyed thy converse before this day!"—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

1 "The right hand" seems to me a European touch in Galland's translation, *leur chef mit Aladdin à sa droite*. Amongst Moslems the great man sits in the sinistral corner of the Diwan as seen from the door, so the place of honour is to his left.

Now when it was the Five Hundred and Sixty-third Night.

Quoth Duniyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when the Sultan beheld Alaeddin after such fashion, he rejoiced in him with mighty great joy and straightway bade the music¹ and the bands strike up; then he arose and, taking the youth, led him into the palace where supper had been prepared and the Eunuchs at once laid the tables. So the Sovran sat down and seated his son-in-law on his right side and the Wazirs and high officials and Lords of the land took places each according to his degree, whereupon the bands played and a mighty fine marriage-feast was dispread in the palace. The King now applied himself to making friendship with Alaeddin and conversed with the youth, who answered him with all courtesy and eloquence, as though he had been bred in the palaces of the kings or he had lived with them his daily life. And the more the talk was prolonged between them, the more did the Sultan's pleasure and delight increase, hearing his son-in-law's readiness of reply and his sweet flow of language. But after they had eaten and drunken and the trays were removed, the King bade summon the Kazis and witnesses, who presently attended and knitted the knot and wrote out the contract-writ between Alaeddin and the Lady Badr al-Budur. And presently the bridegroom arose and would have fared forth, when his father-in-law withheld him and asked, "Whither away, O my child? The bride-fêtes have begun and the marriage is made and the tie is tied and the writ is written." He replied, "O my Lord the King, 'tis my desire to edify, for the Lady Badr al-Budur, a pavilion befitting her station and high degree, nor can I visit her before so doing. But, Inshallah! the building shall be finished within the shortest time, by the utmost endeavour of thy slave and by the kindly regard of thy Highness; and, although I do (yes indeed!) long to enjoy the society of the Lady Badr al-Budur, yet 'tis incumbent on me first to serve her and it becometh me to set about the work forthright." "Look around thee, O my son," replied the Sultan, "for what ground thou deemest suitable

¹ Arab. "Músiká," classically "Musikí" = Μουσική; the Pers. form is "Músikár"; and the Arab. equivalent is Al-Lahn. In the H. V. the King "made a signal and straightway drums (*dhol*) and trumpets (*trafir*) and all manner wedding instruments struck up on every side."

to thy design and do thou take all things into thy hands ; but I deem the best for thee will be yonder broad plain facing my palace ; and, if it please thee, build thy pavilion thereupon." "And this," answered Alaeddin, "is the sum of my wishes that I may be nearhand to thy Highness." So saying he farewelled the King and took horse, with his Mamelukes riding before him and behind him, and all the world blessed him and cried, "By Allah, he is deserving," until such time as he reached his home. Then he alighted from his stallion and repairing to his chamber, rubbed the Lamp and behold, the Slave stood before him and said, "Ask, O my lord, whatso thou wantest" ; and Alaeddin rejoined, "I require thee of a service grave and important which thou must do for me, and 'tis that thou build me with all urgency a pavilion fronting the palace of the Sultan ; and it must be a marvel, for it shall be provided with every requisite, such as royal furniture and so forth." The Slave replied, "To hear is to obey."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixty-fourth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Slave vanished and, before the next dawn brake, returned to Alaeddin and said, "O my lord, the pavilion is finished to the fullest of thy fancy ; and, if thou wouldst inspect it, arise forthright and fare with me." Accordingly, he rose up and the Slave carried him in the space of an eye-glance to the pavilion which, when Alaeddin looked upon it, struck him with surprise at such building, all its stones being of jasper and alabaster, Sumáki¹-marble and mosaic-work. Then the Slave led him into the treasury, which was full of all manner of gold and silver and costly gems, not to be counted or computed, priced or estimated. Thence to another place, where Alaeddin saw all requisites for the table, plates and dishes, spoons and ladles, basins and covers, cups and tassels, the whole of precious metal ; thence to the kitchen, where they found the kitcheners provided with their needs and cooking batteries, likewise golden and silvern ;

¹ Arab. "Marmar Sumáki" = porphyry of which ancient Egypt supplied the finest specimens. I found a vein of it in the Anti-Libanus. Strange to say, the quarries which produced the far-famed giallo antico, verd'antico (serpentine limestone) and rosso antico (mostly a porphyry) worked by the old Nilotes, are now unknown to us.

thence to a warehouse piled up with chests full-packed of royal raiment, stuffs that captured the reason, such as gold-wrought brocades from India and China and kimecobs¹ or orfrayed cloths; thence to many apartments replete with appointments which beggar description; thence to the stables containing coursers whose like was not to be met with amongst the kings of the universe; and, lastly, they went to the harness-rooms all hung with housings, costly saddles, and other furniture, everywhere studded with pearls and precious stones. And all this was the work of one night. Alaeddin was wonder-struck and astounded by that magnificent display of wealth which not even the mightiest monarch on earth could produce; and more so to see his pavilion fully provided with eunuchs and handmaids whose beauty would seduce a saint. Yet the prime marvel of the pavilion was an upper kiosque or belvedere of four-and-twenty windows all made of emeralds and rubies and other gems²; and one window remained unfinished at the requirement of Alaeddin that the Sultan might prove him impotent to complete it. When the youth had inspected the whole edifice he was pleased and gladdened exceedingly: then, turning to the Slave he said, "I require of thee still one thing which is yet wanting and whereof I had forgotten to tell thee." "Ask, O my lord, thy want," quoth the Servitor; and quoth the other, "I demand of thee a carpet of the primest brocade all gold in-wrought which, when unrolled and outstretched, shall extend hence to the Sultan's palace in order that the Lady Badr al-Budur may, when coming hither, pace upon it" and not tread common earth." The Slave departed for a short while and said on his return, "O my lord, verily that which thou demandest is here." Then he took him and showed him a carpet which bewildered the wits, and it extended from palace to pavilion; and after this the Servitor bore off Alaeddin and set him down in his own home.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

1 *i.e.* velvets with gold embroidery: see night dcccxl.

2 The Arabic says, "There was a kiosque with four-and-twenty alcoves (Lián, for which see nights cclxiii. and dclxviii., all builded of emerald, etc., and one remained with the kiosque (kushk) unfinished." I adopt Galland's reading, *salon à vingt-quatre croisées* which are mentioned in the Arab. text towards the end of the tale, and thus avoid the confusion between kiosque and window. In the H.V. there is a domed belvedere (bārah-dari-i-gumbaz-dār), four-sided, with six doors on each front (*i.e.* twenty-four), and all studded with diamonds, etc.

3 In Persia this is called "Pá-andáz," and must be prepared for the Shah when he deigns to visit a subject. It is always of costly stuffs, and becomes the perquisite of the royal attendants.

Now when it was the Five Hundred and Sixty-fifth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."——It hath reached me, O King of the Age, that the Slave, after displaying the carpet to Alaeddin, bore him home. Now day was brightening, so the Sultan rose from his sleep and throwing open the casement looked out¹ and espied, opposite his palace, a palatial pavilion ready edified. Thereupon he fell to rubbing his eyes and opening them their widest and considering the scene, and he soon was certified that the new edifice was mighty fine and grand enough to bewilder the wits. Moreover, with amazement as great he saw the carpet dispread between palace and pavilion: like their lord also the royal door-keepers and the household, one and all, were dazed and amazed at the spectacle. Meanwhile,² the Wazir came in and, as he entered, espied the newly-built pavilion and the carpet, whereat he also wondered; and, when he went in to the Sultan the twain fell to talking on this marvellous matter with great surprise at a sight which distracted the gazer and attracted the heart. They said finally, "In very truth, of this pavilion we deem that none of the royalties could build its fellow"; and the King, turning to the Minister, asked him, "Hast thou seen now that Alaeddin is worthy to be the husband of the Princess my daughter? Hast thou looked upon and considered this right royal building, this magnificence of opulence, which thought of man can not contain?" But the Wazir in his envy of Alaeddin replied, "O King of the Age, indeed this foundation and this building and this opulence may not be save by means of magic nor can any man in the world, be he the richest in goods or the greatest in governance, avail to found and finish in a single night such edifice as this." The Sultan rejoined, "I am surprised to see in thee how thou dost continually harp on evil opinion of Alaeddin; but I hold that 'tis caused by thine envy and jealousy. Thou wast present when I gave him the ground at his own prayer for a place whereon he might build a pavilion wherein to lodge my daughter, and I myself favoured him with a site for the same and that too before thy very face. But however that be,

¹ Here the European hand again appears to me: the Sultan as a good Moslem should have made the Wuzú-ablution and prayed the dawn-prayers before doing anything worldly.

² Arab. "Fí ghuzúni zálíka," a peculiar phrase; Ghazn=a crease, a wrinkle.

shall one who could send me as dower for the Princess such store of such stones whereof the kings never obtained even a few, shall he, I say, be unable to edify an edifice like this ? ”——And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixty-sixth Night,

Quoth Duniyazad, “O sister mine, art thou be other than sleepy, do tell us some of thy pleasant tales,” whereupon Shahrazad replied, “With love and good will.”——It hath reached me, O King of the Age, that when the Wazir heard the Sultan’s words, he knew that his lord loved Alaeddin exceedingly ; so his envy and malice increased ; only, as he could do nothing against the youth, he sat silent and impotent to return a reply. But Alaeddin seeing that it was broad day, and the appointed time had come for his repairing to the palace (where his wedding was being celebrated and the Emirs and Wazirs and Grandees were gathered together about the Sultan to be present at the ceremony), arose and rubbed the Lamp, and when its Slave appeared and said, “O my lord, ask whatso thou wantest, for I stand before thee and at thy service,” said he, “I mean forthright to seek the palace, this day being my wedding-festival, and I want thee to supply me with ten thousand dinars.” The Slave vanished for an eye-twinkling, and returned, bringing the moneys, when Alaeddin took horse, with his Mamelukes a-van and a-rear, and passed on his way, scattering as he went gold pieces upon the lieges until all were fondly affected towards him and his dignity was enhanced. But when he drew near the palace, and the Emirs and Aghas and Army officers who were standing to await him noted his approach, they hastened straightway to the King and gave him the tidings thereof, whereupon the Sultan rose and met his son-in-law and, after embracing and kissing him, led him, still holding his hand, into his own apartment, where he sat down and seated him by his right side. The city was all decorated and music rang through the palace, and the singers sang until the King bade bring the noon-meal, when the eunuchs and Mamelukes hastened to spread the tables and trays which are such as are served to the kings. Then the Sultan and Alaeddin and the Lords of the land and the Grandees of the realm took their seats and ate and drank until they were satisfied. And it was a mighty fine wedding in city and palace, and the high nobles all rejoiced therein and the commons of the kingdom were equally gladdened, while the Governors of provinces and Nabobs

of districts flocked from far regions to witness Alaeddin's marriage and its processions and festivities. The Sultan also marvelled in his mind to look at Alaeddin's mother¹ and recall to mind how she was wont to visit him in pauper plight, while her son could command all this opulence and magnificence. And when the spectators, who crowded the royal palace to enjoy the wedding-feasts, looked upon Alaeddin's pavilion and the beauties of the building, they were seized with an immense surprise that so vast an edifice as this could be reared on high during a single night; and they blessed the youth and cried, "Allah gladden him! By Allah, he deserveth all this! Allah bless his days!"—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixty-seventh Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when dinner was done, Alaeddin rose, and farewelling the Sultan, took horse with his Mamelukes and rode to his own pavilion, that he might prepare to receive therein his bride, the Lady Badr al-Budur. And as he passed, all the folk shouted their good wishes with one voice and their words were, "Allah gladden thee! Allah increase thy glory! Allah grant thee length of life!" while immense crowds of people gathered to swell the marriage procession and they conducted him to his new home, he showering gold upon them during the whole time. When he reached his pavilion, he dismounted and walked in and sat him down on the diwan, whilst his Mamelukes stood before him with arms folded; also after a short delay they brought him sherbets and when these were drunk, he ordered his white slaves and handmaids and eunuchs and all who were in the pavilion to make ready for meeting the Lady Badr al-Budur. Moreover, as soon as mid-afternoon came and the air had cooled and the great heat of the sun was abated, the Sultan bade his Army-officers and Emirs and Wazirs go down into the Maydán-plain² whither he

1 In the H. V. the King "marvelled to see Alaeddin's mother without her veil and magnificently adorned with costly jewels, and said in his mind, 'Methought she was a grey-haired crone, but I find her still in the prime of life and comely to look upon, somewhat after the fashion of Badr al-Budur.'" This also was one of the miracles of the Lamp.

2 For this word see nights iv. and dcclxi. A Joe Miller is told in Western India of an old General Officer boasting his knowledge of Hindostani. "How do you say, Tell a plain story, General?" asked one of the hearers, and the answer was, "Maydán-kí bát bolo!"—"speak a word about the plain" (or level space).

likewise rode. And Alaeddin also took horse with his Mamelukes, he mounting a stallion whose like was not among the steeds of the Arab al-Arabá,¹ and he showed his horsemanship in the hippodrome and so played with the Jarid² that none could withstand him, while his bride sat gazing upon him from the latticed balcony of her bower and, seeing in him such beauty and cavalrice, she fell headlong in love of him and was like to fly for joy. And after they had ringed their horses on the Maydan and each had displayed whatso he could of horsemanship, Alaeddin proving himself the best man of all, they rode in a body to the Sultan's palace and the youth also returned to his own pavilion. But when it was evening, the Wazirs and Nobles took the bridegroom and, falling in, escorted him to the royal Hammam (known as the Sultání), when he was bathed and perfumed. As soon as he came out he donned a dress more magnificent than the former and took horse with the Emirs and the soldier-officers riding before him and forming a grand cortège, wherein four of the Wazirs bore naked swords round about him.³ All the citizens and the strangers and the troops marched before him in ordered throng carrying wax-candles and kettle-drums and pipes and other instruments of mirth and merriment, until they conducted him to his pavilion. Here he alighted, and walking in, took his seat and seated the Wazirs and Emirs who had escorted him, and the Mamelukes brought sherbets and sugared drinks, which they also passed to the people who had followed in his train. It was a world of folk whose tale might not be told; withal Alaeddin bade his Mamelukes stand without the pavilion-doors and shower gold upon the crowd.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixty-eighth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when the Sultan returned from the Maydan-plain to his palace he ordered the household, men as well as women, straightway to form a cavalcade for his daughter, with all ceremony, and bear her to her bridegroom's pavilion. So the nobles and soldier-officers, who had followed and escorted the

¹ The prehistoric Arabs : see ante, p. 96.

² Popularly, Jerid, the palm-frond used as javelin : see night dcxxv.

³ In order to keep off the evil eye, one of the functions of iron and steel : see vol. ii., night cxviii.

bridegroom, at once mounted, and the handmaids and eunuchs went forth with wax-candles and made a mighty fine procession for the Lady Badr al-Budur, and they paced on preceding her till they entered the pavilion of Alaeddin, whose mother walked beside the bride. In front of the Princess also fared the wives of the Wazirs and Emirs, Grandees, and Notables, and in attendance on her were the eight and forty slave-girls presented to her aforetime by her bridegroom, each hending in hand a huge cierge scented with camphor and ambergris and set in a candlestick of gem-studded gold. And reaching Alaeddin's pavilion they led her to her bower in the upper storey and changed her robes and enthroned her; then, as soon as the displaying was ended, they accompanied her to Alaeddin's apartments, and presently he paid her the first visit. Now his mother was with the bride and, when the bridegroom came up and did off her veil, the ancient dame fell to considering the beauty of the Princess and her loveliness; and she looked around at the pavilion, which was all litten up by gold and gems besides the manifold candelabra of precious metals encrusted with emeralds and jacinths; so she said in her mind, "Once upon a time I thought the Sultan's palace mighty fine, but this pavilion is a thing apart; nor do I deem that any of the greatest Kings or Chosroës attained in his day to aught like thereof; also am I certified that all the world could not build anything evening it." Nor less did the Lady Badr al-Budur fall to gazing at the pavilion and marvelling for its magnificence. Then the tables were spread and they all ate and drank and were gladdened; after which fourscore damsels came before them, each holding in hand an instrument of mirth and merriment; then they deftly moved their finger-tips and touched the strings smiting them into song, most musical, most melancholy, till they rent the hearts of the hearers. Hereat the Princess increased in marvel and quoth she to herself, "In all my life ne'er heard I songs like these,"¹ till she forsook food, the better to listen. And at last Alaeddin poured out for her wine and passed it to her with his own hand; so great joy and jubilee went round amongst them and it was a notable night, such an one as Iskandar, Lord of the Two Horns,² had never spent in his time. When they had finished eating and drinking and

1 The H. V. adds, "Little did the Princess know that the singers were fairies whom the Slave of the Lamp had brought together."

2 Alexander the Great: see night cccclxiv. and Conclusion. The H. V. adds, "Then only one man and one woman danced together, one with other, till midnight, when Alaeddin and the Princess stood up; for it was the wont of China in those days, that bride and bridegroom perform together in presence of the wedding company."

the tables were removed from before them, Alaeddin arose and went in to his bride.¹ As soon as morning morrowed he left his bed and the treasurer brought him a costly suit and a mighty fine, of the most sumptuous robes worn by the kings. Then, after drinking coffee flavoured with ambergris, he ordered the horses be saddled and mounting with his Mamelukes before and behind him, rode to the Sultan's palace, and on his entering its court the eunuchs went in and reported his coming to their lord.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixty-ninth Night,

Quoth Duniyazad, "O sister mine, art thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when the Sultan heard of Alaeddin's approach, he rose up forthright to receive him, and embraced and kissed him as though he were his own son: then, seating him on his right, he blessed and prayed for him, as did the Wazirs and Emirs, the Lords of the land and the Grandees of the realm. Presently, the King commanded bring the morning-meal, which the attendants served up and all broke their fast together, and when they had eaten and drunken their sufficiency and the tables were removed by the eunuchs, Alaeddin turned to the Sultan and said, "O my lord, would thy Highness deign honour me this day at dinner, in the house of the Lady Badr al-Budur thy beloved daughter, and come accompanied by all thy Ministers and Grandees of the reign?" The King replied (and he was delighted with his son-in-law), "Thou art surpassing in liberality, O my son!" Then he gave orders to all invited and rode forth with them (Alaeddin also riding beside him) till they reached the pavilion, and as he entered it and considered its construction, its architecture and its stonery, all jasper and carnelian, his sight was dazed and his wits were amazed at such grandeur and magnificence of opulence. Then turning to the Minister he thus addressed him, "What sayest thou? Tell me hast thou seen in all thy time

¹ The exceptional reserve of this and other descriptions makes M. H. Zotenberg suspect that the tale was written for one of the Mameluke Princesses: I own to its modesty, but I doubt that such virtue would have recommended it to the dames in question. The H. V. adds a few details:—"Then, when the bride and bridegroom had glanced and gazed each at other's face, the Princess rejoiced with excessive joy to behold his comeliness, and he exclaimed, in the courtesy of his gladness, 'O happy me, whom thou deignest, O Queen of the Fair, to honour, despite mine unworth, seeing that in thee all charms and graces are perfected.'"

aught like this amongst the mightiest of earth's monarchs for the abundance of 'gold and gems we are now beholding?" The Grand Wazir replied, "O my lord the King, this be a feat which cannot be accomplished by might of monarch amongst Adam's sons¹; nor could the collected peoples of the universal world build a palace like unto this; nay, even builders could not be found to make aught resembling it, save (as I said to thy Highness) by force of sorcery." These words certified the King that his Minister spake not except in envy and jealousy of Alaeddin, and would stablish in the royal mind that all this splendour was not made of man but by means of magic and with the aid of the Black Art. So quoth he to him, "Suffice thee so much, O Wazir: thou hast none other word to speak and well I know what cause urgeth thee to say this say." Then Alaeddin preceded the Sultan till he conducted him to the upper Kiosque where he saw its skylights, windows, and latticed casements and jalousies wholly made of emeralds and rubies and other costly gems; whereat his mind was perplexed and his wits were bewildered and his thoughts were distraught. Presently he took to strolling round the Kiosque and solacing himself with these sights which captured the vision, till he chanced to cast a glance at the window which Alaeddin by design had left unwrought and not finished like the rest; and, when he noted its lack of completion he cried, "Woe and well-away for thee, O window, because of thine imperfection²"; and, turning to his Minister he asked, "Knowest thou the reason of leaving incomplete this window and its framework?"—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventieth Night,

Quoth Duniyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Wazir said to the Sultan, "O my lord, I conceive that the want of finish in this window resulteth from thy Highness

¹ The term has not escaped ridicule amongst Moslems. A common fellow having stood in his way, the famous wit Abû al-Aynâ asked, "What is that?" "A man of the Sons of Adam," was the reply. "Welcome, welcome," cried the other, "Allah grant thee length of days! I deemed that all his sons were dead." See Ibn Khallikan, iii. 57.

² This address to an inanimate object (here a window) is highly idiomatic and must be cultivated by the practical Arabist. In the H. V. the unfinished part is the four-and-twentieth door of the fictitious (ja'ali) palace.

having pushed on Alaeddin's marriage, and he lacked the leisure to complete it." Now at that time, Alaeddin had gone in to his bride, the Lady Badr al-Budur, to inform her of her father's presence ; and, when he returned, the King asked him, "O my son, what is the reason why this window of this Kiosque was not made perfect?" "O King of the Age, seeing the suddenness of my wedding," answered he, "I failed to find artists for finishing it." Quoth the Sultan, "I have a mind to complete it myself" ; and quoth Alaeddin, "Allah perpetuate thy glory, O thou the King ; so shall thy memory endure in thy daughter's pavilion." The Sultan forthright bade summon jewellers and goldsmiths and ordered them be supplied from the treasury with all their needs of gold and gems and noble ores ; and when they were gathered together he commanded them to complete the work still wanting in the Kiosque-window. Meanwhile, the Princess came forth to meet her sire the Sultan, who noticed, as she drew near, her smiling face ; so he embraced her and kissed her, then led her to the pavilion and all entered in a body. Now this was the time of the noon-day meal and one table had been spread for the Sovran, his daughter and his son-in-law, and a second for the Wazirs, the Lords of the land, the Grandees of the realm, the Chief Officers of the host, the Chamberlains and the Nabobs. The King took seat between the Princess and her husband ; and, when he put forth his hand to the food and tasted it, he was struck with surprise by the flavour of the dishes and their savoury and sumptuous cooking. Moreover, there stood before him the fourscore damsels each and every saying to the full moon, "Rise, that I may seat myself in thy stead¹!" All held instruments of mirth and merriment, and they tuned the same and deftly moved their finger-tips and smote the strings into song, most musical, most melodious, which expanded the mourner's heart. Hereby the Sultan was gladdened and time was good to him and for high enjoyment he exclaimed, "In very sooth the thing is beyond the compass of King and Kaysar." Then they fell to eating and drinking ; and the cup went round until they had drunken enough, when sweetmeats and fruits of sorts and other such edibles were served, the dessert being laid out in a different salon whither they removed and enjoyed of these pleasures their sufficiency. Presently the Sultan arose that he might see if the produce of his jewellers and goldsmiths favoured that of the pavilion ; so he went upstairs to them and inspected their work and how they had wrought ; but

¹ This is true Orientalism, a personification or incarnation which Galland did not think proper to translate.

he noted a mighty great difference, and his men were far from being able to make anything like the rest of Alaeddin's pavilion.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventy-first Night,

Quoth Duniyazad, "O sister mine, art thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that after the King had inspected the work of his jewellers and goldsmiths, they informed him how all the gems stored in the Lesser Treasury had been brought to them and used by them but that the whole had proved insufficient; wherefor he bade open the Greater Treasury and gave the workmen all they wanted of him. Moreover, he allowed them, as it sufficed not, to take the jewels wherewith Alaeddin had gifted him. They carried off the whole and pushed on their labours but they found the gems fail them, albeit had they not yet finished half the part wanting to the Kiosque-window. Herewith the King commanded them to seize all the precious stones owned by the Wazirs and Grandees of the realm; but, although they did his bidding, the supply still fell short of their requirements. Next morning Alaeddin arose to look at the jewellers' work and remarked that they had not finished a moiety of what was wanting to the Kiosque-window: so he at once ordered them to undo all they had done and restore the jewels to their owners. Accordingly, they pulled out the precious stones and sent the Sultan's to the Sultan and the Wazirs' to the Wazirs. Then the jewellers went to the King and told him of what Alaeddin had bidden; so he asked them, "What said he to you, and what was his reason, and wherefore was he not content that the window be finished, and why did he undo the work ye wrought?" They answered, "O our lord, we know not at all, but he bade us deface whatso we had done." Hereupon the Sultan at once called for his horse, and mounting, took the way pavilion-wards, when Alaeddin, after dismissing the goldsmiths and jewellers had retired into his closet and had rubbed the Lamp. Hereat straightway its Servitor appeared to him and said, "Ask whatso thou wantest: thy Slave is between thy hands"; and said Alaeddin, "'Tis my desire that thou finish the window which was left unfinished." The Marid replied, "On my head be it and also upon mine eyes!" then he vanished and after a little while returned saying, "O my lord,

verily that thou commandest me do is completed." So Alaeddin went upstairs to the Kiosque and found the whole window in wholly finished state ; and, whilst he was still considering it, behold, a castrato came in to him and said, "O my lord, the Sultan hath ridden forth to visit thee and is passing through the pavilion-gate." So Alaeddin at once went down and received his father-in-law. And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventy-second Night,

Quoth Duniyazad, "O sister mine, art thou other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Sultan, on sighting his son-in-law, cried to him, "Wherefore, O my child, hast thou wrought on this wise and sufferedst not the jewellers to complete the Kiosque-window, leaving in the pavilion an unfinished place?" Alaeddin replied, "O King of the Age, I left it not imperfect, save for a design of mine own; nor was I incapable of perfecting it, nor could I purpose that thy Highness should honour me with visiting a pavilion wherein was aught of deficiency. And, that thou mayest know I am not unable to make it perfect, let thy Highness deign walk upstairs with me and see if anything remain to be done therewith or not." So the Sultan went up with him, and, entering the Kiosque, fell to looking right and left, but he saw no default at all in any of the windows: nay, he noted that all were perfect. So he marvelled at the sight, and embraced Alaeddin and kissed him, saying, "O my son, what be this singular feat? Thou canst work in a single night what in months the jewellers could not do. By Allah, I deem thou hast nor brother nor rival in this world." Quoth Alaeddin, "Allah prolong thy life and preserve thee to perpetuity! Thy slave deserveth not this encomium." And quoth the King, "By Allah, O my child, thou meritest all praise for a feat whereof all the artists of the world were incapable." Then the Sultan came down and entered the apartments of his daughter, the Lady Badr al-Budur, to take rest beside her, and he saw her joyous exceedingly at the glory and grandeur wherein she was; then, after reposing awhile, he returned to his palace. Now Alaeddin was wont every day to thread the city-streets with his Mamelukes riding a-van and a-rear of him, showering rightwards and leftwards gold upon the folk; and all the world, stranger and neighbour, far and near, were fulfilled of his love for the excess of

his liberality and generosity. Moreover, he increased the pensions of the poor Religious and the paupers, and he would distribute alms to them with his own hand ; by which good deed he won high renown throughout the realm, and most of the Lords of the land and Emirs would eat at his table ; and men swore not at all save by his precious life. Nor did he leave faring to the chase and the Maydan-plain and the riding of horses and playing at javelin-play¹ in presence of the Sultan ; and, whenever the Lady Badr al-Budur beheld him disporting himself on the backs of steeds, she loved him much the more, and thought to herself that Allah had wrought her abundant good by causing to happen whatso happened with the son of the Wazir and by preserving her virginity intact for her true bridegroom, Alaeddin.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventy-third Night,

Quoth Duniyazad, "O sister mine, art thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."——It hath reached me, O King of the Age, that Alaeddin won for himself day by day a fairer fame and a rarer report, while affection for him increased in the hearts of all the lieges and he waxed greater in the eyes of men. Moreover, it chanced that in those days certain enemies took horse and attacked the Sultan, who armed and accoutred an army to repel them and made Alaeddin commander thereof. So he marched with his men nor ceased marching until he drew near the foe whose forces were exceeding many ; and, presently, when the action began, he bared his brand and charged home upon the enemy. Then battle and slaughter befell and violent was the hurly-burly, but at last Alaeddin broke the hostile host and put all to flight, slaying the best part of them and pillaging their coin and cattle, property and processions ; and he despoiled them of spoils that could not be counted nor computed. Then he returned victorious after a noble victory and entered the capital which had decorated herself in his honour, of her delight in him ; and the Sultan went forth to meet him and giving him joy embraced him and kissed him ; and throughout the kingdom was held high festival with great joy and gladness. Presently, the Sovran and his son-

¹ Arab. "La'ab al-Andáb" ; the latter word is from the *ʿ* "Nadb" = brandishing or throwing the javelin.

in-law repaired to the pavilion where they were met by the Princess Badr al-Budur, who rejoiced in her husband and, after kissing him between the eyes, led him to her apartments. After a time the Sultan also came and they sat down while the slave-girls brought them sherbets and confections which they ate and drank. Then the Sultan commanded that the whole kingdom be decorated for the triumph of his son-in-law and his victory over the invader; and the subjects and soldiery and all the people knew only Allah in heaven and Alaeddin on earth; for that their love, won by his liberality, was increased by his noble horsemanship and his successful battling for the country and putting to flight the foe. Such, then, was the high fortune of Alaeddin: but as regards the Maghrabi, the Magician, after returning to his native country, he passed all this space of time in bewailing what he had borne of toil and travail to win the Lamp, and mostly that his trouble had gone vain and that the morsel when almost touching his lips had flown from his grasp. He pondered all this and mourned and reviled Alaeddin for the excess of his rage against him and at times he would exclaim, "For this bastard's death underground I am well satisfied and hope only that some time or other I may obtain the Lamp, seeing how 'tis yet safe." Now one day of the days he struck a table of sand and dotted down the figures and carefully considered their consequence: then he transferred them to paper that he might study them and make sure of Alaeddin's destruction and the safety of the Lamp preserved beneath the earth. Presently, he firmly stablished the sequence of the figures, mothers as well as daughters,¹ but still he saw not the Lamp. Thereupon rage overrode him and he made another trial to be assured of Alaeddin's death; but he saw him not in the Enchanted Treasure. Hereat his wrath still grew, and it waxed greater when he ascertained that the youth had issued from underground and was now upon earth's surface alive and alert. Furthermore, that he had become owner of the Lamp, for which he had himself endured such toil and travail and troubles as man may not bear save for so great an object. Accordingly, quoth he to himself, I have suffered sore pains and penalties which none else could have endured for the Lamp's sake in order that other than I may carry it off, and this Accursed hath taken it without difficulty. And who knoweth an he wot the virtues of the Lamp, than whose owner none in the world should be wealthier?"

¹ The "mothers" are the prime figures, the daughters being the secondary. For the "Ilm al-Raml"=(Science of the sand) our geomancy, see vol. iii., night ccii. and D Herbelot, sub. v. *Raml* or *Reml*.

—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventy-fourth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."——It hath reached me, O King of the Age, that the Maghrabi, the Magician, having considered and ascertained that Alaeddin had escaped from the souterrain and had gotten the boon of the Lamp, said to himself, "There is no help but that I work for his destruction." He then struck another geomantic table and examining the figures saw that the lad had won for himself unmeasurable riches and had wedded the daughter of his King; so of his envy and jealousy he was fired with the flame of wrath; and, rising without let or stay, he equipped himself and set forth for China-land, where he arrived in due season. Now when he had reached the King's capital wherein was Alaeddin, he alighted at one of the Kháns; and when he had rested from the weariness of wayfare, he donned his dress and went down to wander about the streets, where he never passed a group without hearing them prate about the pavilion and its grandeur and vaunt the beauty of Alaeddin and his lovesomeness, his liberality and generosity, his fine manners and his good morals. Presently he entered an establishment wherein men were drinking a certain warm beverage¹; and going up to one of those who were loud in their lauds he said to him, "O fair youth, who may be the man ye describe and commend?" "Apparently thou art a foreigner, O man," answered the other, "and thou comest from a far country; but, even this granted, how happeneth it thou hast not heard of the Emir Alaeddin whose renown, I fancy, hath filled the universe and whose pavilion, known by report to far and near, is one of the Wonders of the World? How, then, never came to thine ears aught of this or the name of Alaeddin (whose glory and enjoyment our Lord increase!) and his fame?" The Moorman replied, "The sum of my wishes is to look upon this pavilion and, if thou wouldest do me a favour, prithee guide me thereunto, for I am a foreigner." The man rejoined, "To hear is to obey"; and, foregoing him, pointed out Alaeddin's pavilion, whereupon the Maroccan fell to considering it and at once understood that it was

¹ This is from Galland, whose *certain boisson chaude* evidently means tea. It is preserved in the H. V.

the work of the Lamp. So he cried, "Ah! Ah! needs must I dig a pit for this Accursed, this son of a snip, who could not earn for himself even an evening meal; and, if the Fates abet me, I will assuredly destroy his life and send his mother back to spinning at her wheel, e'en as she was wont erewhiles to do." So saying, he returned to his caravanserai in a sore state of grief and melancholy and regret bred by his envy and hate of Alaeddin.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventy-fifth Night,

Quoth Duniyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when the Maghrabi, the Magician, reached his caravanserai, he took his astrological gear¹ and geomantic table to discover where might be the Lamp; and he found that it was in the pavilion and not upon Alaeddin's person. So he rejoiced thereat with joy exceeding and exclaimed, "Now indeed 'twill be an easy task to take the life of this Accursed and I see my way to getting the Lamp." Then he went to a coppersmith and said to him, "Do thou make me a set of lamps and take from me their full price and more; only I would have thee hasten to finish them." Replied the smith, "Hearing and obeying," and fell a-working to keep his word; and when they were ready the Moorman paid him what price he required; then taking them he carried them to the Khan and set them in a basket. Presently he began wandering about the highways and market-streets of the capital, crying aloud,

¹ *i.e.*, his astrolabe, his "Zij" or table of the stars, his almanack, etc. For a highly fanciful derivation of the "Arstable" see Ibn Khallikán (iii. 580). He makes it signify "balance or lines (Pers. 'Astur') of the sun," which is called "Láb," as in the case of wicked Queen Láb (night declii.). According to him the Astrolabe was suggested to Ptolemy by an armillary sphere which had accidentally been flattened by the hoof of his beast: this is beginning late in the day, the instrument was known to the ancient Assyrians. Chardin (*Voyages*, ii. 149) carefully describes the Persian variety of—

"The cunning man hight Sidrophil"
(as Will. Lilly was called). "Amongst other things, he wore at his girdle an astrolabe not bigger than the hollow of a man's hand, often two to three inches in diameter and looking at a distance like a medal." These men practised both natural astrology=astronomy, as well as judicial astrology which foretells events, and of which Kepler said that "she, albeit a fool, was the daughter of a wise mother, to whose support and life the silly maid was indispensable." Isidore of Seville (A.D. 600-636) was the first to distinguish between the two branches, and they flourished side by side till Newton's day. Hence the many astrological terms in our tongue, *e.g.* consider, contemplate, disaster, jovial, mercurial, saturnine, etc.

"Ho! who will exchange old lamps for new lamps?¹" But when the folk heard him cry on this wise, they derided him and said, "Doubtless this man is Jinn-mad, for that he goeth about offering new for old": and a world followed him and the children of the quarter caught him up from place to place, laughing at him the while, nor did he forbid them or care for their maltreatment. And he ceased not strolling about the streets till he came under Alaeddin's pavilion,² where he shouted with his loudest voice and the boys screamed at him, "A madman! A madman!" Now Destiny had decreed that the Lady Badr al-Budur be sitting in her Kiosque whence she heard one crying like a crier, and the children bawling at him: only she understood not what was going on: so she gave orders to one of her slave-girls saying,³ "Go thou and see who 'tis that crieth and what be his cry?" The girl fared forth and looked on, when she beheld a man crying, "Ho! who will exchange old lamps for new lamps?" and the little ones pursuing and laughing at him; and as loudly laughed the Princess when this strange case was told to her. Now Alaeddin had carelessly left the lamp in his pavilion without hiding it and locking it up in his strong box⁴: and one of the slave-girls who had seen it said, "O my lady, I think to have noticed, in the apartment of my Lord Alaeddin, an old lamp: so let us give it in change for a new lamp to this man, and see if his cry be truth or lie."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventy-sixth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of

1 In the H. V. "new brass lamps for old ones! who will exchange?" So in the story of the Fisherman's Son, a Jew who had been tricked of a cock offers to give new rings for old rings. See Jonathan's Scott's excerpts from the Wortley-Montague MS., vol. vi. pp. 210-12. This is one of the tales which I have translated for vol. iv. of the Supplemental Nights.

2 The H. V. adds that Alaeddin loved to ride out a-hunting and had left the city for eight days, whereof three had passed by.

3 Galland makes her say, *Hé bien, folle, veux-tu me dire pourquoi tu ris?* The H. V. renders "Cease, giddyhead, why laughest thou?" and the vulgate, "Well, giggler," said the Princess, etc.

4 Nothing can be more improbable than this detail, but upon such abnormal situations almost all stories, even in our most modern "Society-novels," depend, and the cause is clear—without them there would be no story. And the modern will, perhaps, suggest that "the truth was withheld for a higher purpose, for the working out of certain ends." In the H. V. Alaeddin, when about to go a-hunting, always placed the Lamp high up on the cornice with all care lest any touch it.

the Age, that hereupon the Princess said to the slave-girl, "Bring the old lamp which thou saidst to have seen in thy lord's apartment." Now the Lady Badr al-Budur knew naught of the Lamp and of the specialities thereof which had raised Alaeddin her spouse to such high degree and grandeur : and her only end and aim was to understand by experiment the mind of a man who would give in exchange the new for the old. So the handmaid fared forth and went up to Alaeddin's apartment and returned with the Lamp to her lady who, like all the others, knew nothing of the Maghrabi's cunning tricks and his crafty device. Then the Princess bade an Āghá of the eunuchry go down and barter the old Lamp for a new lamp. So he obeyed her bidding and, after taking a new lamp from the man, he returned and laid it before his lady, who, looking at it and seeing that it was brand-new, fell to laughing at the Moorman's wits. But the Maroccan, when he held the article in hand and recognised it for the Lamp of the Enchanted Treasury,¹ at once placed it in his breast-pocket, and left all the other lamps to the folk who were bartering of him. Then he went forth running till he was clear of the city, when he walked leisurely over the level grounds, and he took patience until night fell on him in desert ground where was none other but himself. There he brought out the Lamp, when suddenly appeared to him the Marid, who said, "Adsum, thy slave between thy hands is come. Ask of me whatso thou wantest." "'Tis my desire," the Moorman replied, "that thou upraise from its present place Alaeddin's pavilion with its inmates and all that be therein, not forgetting myself, and set it down upon my own land, Africa. Thou knowest my town, and I want the building placed in the gardens hard by it." The Marid slave replied, "Hearkening and obedience. Close thine eyes and open thine eyes, whenas thou shalt find thyself, together with the pavilion, in thine own country." This was done, and in an eye-twinkling the Maroccan and the pavilion, with all therein, were transported to the African land. Such, then, was the work of the Maghrabi, the Magician ; but now let us return to the Sultan and his son-in-law. It was the custom of the King, because of his attachment to and his affection for his daughter, every morning when he had shaken off sleep to open the latticed casement and look out therefrom that he might catch sight of her abode. So that day he arose and did as he was wont. — And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ The H. V. adds, "The Magician, when he saw the Lamp, at once knew that it must be the one he sought ; for he knew that all things, great and small, appertaining to the palace would be golden or silvern."

Now when it was the Five Hundred and Seventy-seventh Night,

Quoth Duniyazad, "O sister mine, art thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when the Sultan drew near the latticed casement of his palace and looked out at Alaeddin's pavilion he saw naught; nay, the site was smooth as a well-trodden highway and like unto what it had been aforetime; and he could find nor edifice nor offices. So astonishment clothed him as with a garment, and his wits were wildered and he began to rub his eyes, lest they be dimmed or darkened, and to gaze intently; but at last he was certified that no trace of the pavilion remained nor sign of its being; nor wist he the why and the wherefore of its disappearance. So his surprise increased and he smote hand upon hand and the tears trickled down his cheeks over his beard, for that he knew not what had become of his daughter. Then he sent out officials forthright and summoned the Grand Wazir who at once attended; and, seeing him in this piteous plight said, "Pardon, O King of the Age, may Allah avert from thee every ill! Wherefore art thou in such sorrow?" Exclaimed the Sovran, "Methinketh thou wottest not my case?" and quoth the Minister, "On no wise, O our lord: by Allah, I know of it nothing at all." "Then," resumed the Sultan, "'tis manifest thou hast not looked this day in the direction of Alaeddin's pavilion." "True, O my lord," quoth the Wazir, "it must still be locked and fast shut"; and quoth the King, "Forasmuch as thou hast no inkling of aught,¹ arise and look out at the window and see Alaeddin's pavilion whereof thou sayest 'tis locked and fast shut." The Minister obeyed his bidding but could not see anything, or pavilion or other place; so with mind and thoughts sore perplexed he returned to his liege lord who asked him, "Hast now learned the reason of my distress and noted yon locked-up palace and fast shut?" Answered the Wazir, "O King of the Age, erewhile I represented to thy Highness that this pavilion and these matters be all magical." Hereat the Sultan, fired with wrath, cried, "Where be Alaeddin?" and the Minister replied, "He hath gone a-hunting," when the King commanded without stay or delay sundry of his Aghas and Army-officers to go and bring to him his son-in-law chained and with pinioned elbows. So they fared forth until they found

¹ In truly Oriental countries the Wazir is expected to know everything, and if he fail in this easy duty he may find himself in sore trouble.

Alaeddin, when they said to him, "O our lord Alaeddin, excuse us nor be thou wroth with us : for the King hath commanded that we carry thee before him pinioned and fettered, and we hope pardon from thee because we are under the royal orders which we cannot gainsay." Alaeddin, hearing these words, was seized with surprise and not knowing the reason of this remained tongue-tied for a time, after which he turned to them and asked, "O assembly, have you naught of knowledge concerning the motive of the royal mandate? Well I wot my soul to be innocent and that I never sinned against king or against kingdom." "O our lord," answered they, "we have no inkling whatever." So Alaeddin alighted from his horse and said to them, "Do ye whatso the Sultan bade you do, for that the King's command is upon the head and the eyes.¹" —And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventy-eighth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Aghas, having bound Alaeddin in bonds and pinioned his elbows behind his back, haled him in chains and carried him into the city. But when the lieges saw him pinioned and ironed, they understood that the Sultan purposed to strike off his head ; and, forasmuch as he was loved of them exceedingly, all gathered together and seized their weapons ; then, swarming out of their houses, followed the soldiery to see what was to do. And when the troops arrived with Alaeddin at the palace, they went in and informed the Sultan of this, whereat he forthright commanded the Swordsman to cut off the head of his son-in-law. Now as soon as the subjects were aware of this order, they barricaded the gates and closed the doors of the palace, and sent a message to the King saying, "At this very moment we will level thine abode over the heads of all it containeth and over thine own,² if the least hurt or harm befall Alaeddin." So the Wazir went in and reported to the Sultan, "O King of the Age, thy commandment is about to seal the roll of our lives ; and 'twere more suitable that thou pardon thy son-in-law lest there chance to us a sore mischance : for that the lieges do love him far more than they love us." Now the Swordsman

¹ *i.e.* must be obeyed.

² We see that "China" was in those days the normal Oriental "despotism tempered by assassination."

had already dispreed the carpet of blood and, having seated Alaeddin thereon, had bandaged his eyes ; moreover, he had walked round him three several times awaiting the last orders of his lord, when the King looked out of the window and saw his subjects, who had suddenly attacked him, swarming up the walls intending to tear them down. So forthright he bade the Sworder stay his hand from Alaeddin and commanded the crier fare forth to the crowd and cry aloud that he had pardoned his son-in-law and received him back into favour. But when Alaeddin found himself free and saw the Sultan seated on his throne, he went up to him and said, "O my lord, inasmuch as thy Highness hath favoured me throughout my life, so of thy grace now deign let me know the how and the wherein I have sinned against thee?" "O traitor," cried the King, "unto this present I knew not any sin of thine"; then, turning to the Wazir he said, "Take him and make him look out at the window and after let him tell us where be his pavilion." And when the royal order was obeyed Alaeddin saw the place level as a well-trodden road, even as it had been ere the base of the building was laid, nor was there the faintest trace of edifice. Hereat he was astonished and perplexed knowing not what had occurred; but, when he returned to the presence, the King asked him, "What is it thou hast seen? Where is thy pavilion and where is my daughter, the core of my heart, my only child, than whom I have none other?" Alaeddin answered, "O King of the Age, I wot naught thereof nor aught of what hath befallen," and the Sultan rejoined, "Thou must know, O Alaeddin, I have pardoned thee only that thou go forth and look into this affair and enquire for me concerning my daughter; nor do thou ever show thyself in my presence except she be with thee; and, if thou bring her not, by the life of my head I will cut off the head of thee." The other replied, "To hear is to obey: only vouchsafe me a delay and respite of some forty days; after which, an I produce her not, strike off my head¹ and do with me whatso thou wishest."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventy-ninth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied,

¹ In the H. V. Alaeddin promises, "if I fail to find and fetch the Princess, I will myself cut off my head and cast it before the throne." Hindus are adepts in suicide and this self-decapitation, which sounds absurd further West, is quite possible to them.

"With love and good will." — It hath reached me, O King of the Age, that the Sultan said to Alaeddin, "Verily I have granted thee thy request, a delay of forty days : but think not thou canst fly from my hand, for I would bring thee back even if thou wert above the clouds instead of being only upon earth's surface." Replied Alaeddin, "O my lord the Sultan, as I said to thy Highness, an I fail to bring her within the term appointed, I will present myself for my head to be stricken off." Now when the folk and the lieges all saw Alaeddin at liberty, they rejoiced with joy exceeding and were delighted for his release ; but the shame of his treatment and bashfulness before his friends and the envious exultation of his foes had bowed down Alaeddin's head : so he went forth a-wandering through the city ways, and he was perplexed concerning his case and knew not what had befallen him. He lingered about the capital for two days, in saddest state, wotting not what to do in order to find his wife and his pavilion, and during this time sundry of the folk privily brought him meat and drink. When the two days were done he left the city to stray about the waste and open lands outlying the walls, without a notion as to whither he should wend : and he walked on aimlessly until the path led him beside a river where, of the stress of sorrow that overwhelmed him, he abandoned himself to despair and thought of casting himself into the water. Being, however, a good Moslem who professed the unity of the Godhead, he feared Allah in his soul, and, standing upon the margin, he prepared to perform the Wuzú-ablution. But as he was baling up the water in his right hand and rubbing his fingers,¹ it so chanced that he also rubbed the Ring. Hereat its Marid appeared and said to him, "Adsum ! thy thrall between thy hands is come : ask of me whatso thou wantest." Seeing the Marid, Alaeddin rejoiced with exceeding joy and cried,² "O Slave, I desire of thee that thou bring before me my pavilion and therein my wife, the Lady Badr al-Budur, together with all and everything it containeth." "O my lord," replied the Marid, "'tis right hard upon me that thou demandest a service whereto I may not avail : this matter dependeth upon the Slave of the Lamp, nor dare I even attempt it." Alaeddin rejoined, "Forasmuch as the matter is beyond

1 In Galland Alaeddin unconsciously rubbed the ring against *un petit roc*, to which he clung in order to prevent falling into the stream. In the H. V., "The bank was high and difficult of descent, and the youth would have rolled down headlong had he not struck upon a rock two paces from the bottom and remained hanging over the water. This mishap was of the happiest, for during his fall he struck the stone and rubbed his ring against it," etc.

2 In the H. V. he said, "First save me that I fall not into the stream, and then tell me where is the pavilion thou builtest for her and who hath removed it."

thy competence, I require it not of thee, but at least do thou take me up and set me down beside my pavilion in what land soever that may be." The Slave exclaimed, "Hearing and obeying, O my lord," and, uplifting him high in air, within the space of an eye-glance set him down beside his pavilion in the land of Africa, and upon a spot facing his wife's apartment. Now this was at fall of night, yet one look enabled him to recognise his home; whereby his cark and care were cleared away, and he recovered trust in Allah after cutting off all his hope to look upon his wife once more. Then he fell to pondering the secret and mysterious favours of the Lord (glorified be His omnipotence!), and how, after despair had mastered him, the Ring had come to gladden him, and how, when all his hopes were cut off, Allah had deigned bless him with the services of its Slave. So he rejoiced and his melancholy left him; then, as he had passed four days without sleep for the excess of his cark and care and sorrow and stress of thought, he drew near his pavilion and slept under a tree hard by the building, which (as we mentioned) had been set down amongst the gardens outlying the city of Africa.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eightieth Night,

Quoth Duniyazad, "O sister mine, art thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin lay that night under a tree beside his pavilion in all restfulness; but whoso weareth head hard by the headsman may not sleep o' nights save whenas slumber prevail over him. He slumbered till Morning showed her face and, when awakened by the warbling of the small birds, he arose and went down to the bank of the river which flowed thereby into the city; and here he again washed hands and face¹ and after finished his Wuzú-ablution. Then he prayed the dawn-prayer, and when he had ended his orisons he returned and sat down under the windows of the Princess's bower. Now the Lady Badr al-Budur, of her exceeding sorrow for severance from her husband and her sire the Sultan, and for the great mishap which had happened to her from the Maghrabi, the Magician, the Accursed, was wont to rise during the murk preceding dawn and to sit in tears inasmuch as she

¹ Alluding to the preparatory washing, a mere matter of cleanliness which precedes the formal Wuzú-ablution.

could not sleep o' nights, and had forsworn meat and drink. Her favourite slave-girl would enter her chamber at the hour of prayer-salutation in order to dress her; and this time, by decree of Destiny, when she threw open the window to let her lady comfort and console herself by looking upon the trees and rills, and she herself peered out of the lattice, she caught sight of her master sitting below, and informed the Princess of this, saying, "O my lady! O my lady! here's my Lord Alaeddin seated at the foot of the wall." So her mistress arose hurriedly and gazing from the casement saw him; and her husband raising his head saw her: so she saluted him and he saluted her, both being like to fly for joy. Presently quoth she, "Up and come in to me by the private postern, for now the Accursed is not here"; and she gave orders to the slave-girl, who went down and opened for him. Then Alaeddin passed through it and was met by his wife, when they embraced and exchanged kisses with all delight until they wept for overjoy. After this they sat down and Alaeddin said to her, "O my lady, before all things 'tis my desire to ask thee a question. 'Twas my wont to place an old copper lamp in such a part of my pavilion; what became of that same?" When the Princess heard these words she sighed and cried, "O my dearling, 'twas that very Lamp which garred us fall into this calamity!" Alaeddin asked her, "How befell the affair?" and she answered by recounting to him all that passed, first and last, especially how they had given in exchange an old lamp for a new lamp, adding, "And next day we hardly saw one another at dawn before we found ourselves in this land, and he who deceived us and took the lamp by way of barter informed me that he had done the deed by might of his magic and by means of the Lamp; that he is a Moorman from Africa, and that we are now in his native country."—And Shahrazad was surprized by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighty-first Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when the Lady Badr al-Budur ceased speaking, Alaeddin resumed, "Tell me the intent of this Accursed in thy respect, also what he sayeth to thee and what be his will of thee?" She replied, "Every day he cometh to visit me once and

no more: he would woo me to his love and he sueth that I take him to spouse in lieu of thee and that I forget thee and be consoled for the loss of thee. And he telleth me that the Sultan my sire hath cut off my husband's head, adding that thou, the son of pauper parents, wast by him enriched. And he sootheth me with talk, but he never seeth aught from me save weeping and wailing; nor hath he heard from me one sugar-sweet word.¹" Quoth Alaeddin, "Tell me where he hath placed the Lamp an thou know anything thereof"; and quoth she, "He beareth it about on his body alway, nor is it possibly that he leave it for a single hour; moreover, once when he related what I have now recounted to thee, he brought it out of his breast-pocket and allowed me to look upon it." When Alaeddin heard these words, he joyed with exceeding joy and said, "O my lady, do thou lend ear to me. 'Tis my design to go from thee forthright and to return only after doffing this my dress; so wonder not when thou see me changed, but direct one of thy women to stand by the private postern alway and, whenever she espy me coming, at once to open. And now I will devise a device whereby to slay this damned loon." Herewith he arose and issuing from the pavilion-door, walked till he met on the way a Fellah to whom he said, "O man, take my attire and give my thy garments." But the peasant refused, so Alaeddin stripped him of his dress perforce² and donned it, leaving to the man his own rich gear by way of gift. Then he followed the highway leading to the neighbouring city, and entering it went to the Perfumers' Bazar, where he bought of one some rarely potent Bhang, the son of a minute,³ paying two dinars for two drachms thereof and he returned in disguise by the same road till he reached the pavilion. Here the slave-girl opened to him the private postern where-through he went in to the Lady Badr al-Budur.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

1 In the H. V. the Princess ends with, "I had made this resolve, that should he approach me with the design to win his wish perforce, I would destroy my life. By day and by night I abode in fear of him; but now at the sight of thee my heart is heartened."

2 The Fellah had a natural fear of being seen in fine gear, which all would have supposed to be stolen goods. See a similar exchange of dress in Spitta-Bey's "*Contes Arabes Modernes*," p. 91. In Galland the peasant when pressed consents; and in the H. V. Alaeddin persuades him by a gift of money.

3 *i.e.* which would take effect in the shortest time.

Now when it was the Five Hundred and Eighty second Night,

Quoth Duniyazad, "O sister mine, art thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when Alaeddin went in disguised to his wife he said, "Hear me! I desire of thee that thou dress and dight thyself in thy best and thou cast off all outer show and semblance of care: also, when the Accursed, the Maghrabi, shall visit thee, do thou receive him with a 'Well come and fair welcome,' and meet him with smiling face and invite him to come and sup with thee. Moreover, let him note that thou hast forgotten Alaeddin thy beloved, likewise thy father; and that thou hast learned to love him with exceeding love, displaying to him all manner joy and pleasure. Then ask him for wine which must be red, and pledge him to his secret in a significant draught; and, when thou hast given him two to three cups full and hast made him wax careless, then drop these drops into his cup and fill it up with wine: no sooner shall he drink of it than he will fall upon his back senseless as one dead." Hearing these words, the Princess exclaimed, "'Tis exceedingly sore to me that I do such deed¹; withal must I do it that we escape the defilement of this Accursed, who tortured me by severance from thee and from my sire. Lawful and right therefore is the slaughter of this Accursed." Then Alaeddin ate and drank with his wife what hindered his hunger; then, rising without stay or delay, fared forth the pavilion. So the Lady Badr al Budur summoned the tire-woman, who robed and arrayed her in her finest raiment and adorned her and perfumed her; and, as she was thus, behold, the accursed Maghrabi entered. He joyed much seeing her in such case and yet more when she confronted him, contrary to her custom, with a laughing face; and his love-longing increased and his desire to enjoy her. Then she took him and, seating him beside her, said, "O my dearling, do thou (art thou be willing) come to me this night and let us sup together. Sufficient to me hath been my sorrow for, were I to sit mourning through a thousand years or even two thousand, Alaeddin would not return to me from the tomb; and I depend upon thy say of yesterday, to wit, that my sire the Sultan slew him in his stress of sorrow for severance from me. Nor wonder thou art I have changed this

¹ Her modesty was startled by the idea of sitting at meat with a strange man, and allowing him to make love to her.

day from what I was yesterday ; and the reason thereof is I have determined upon taking thee to friend and playfellow in lieu of and succession to Alaeddin, for that now I have none other man but thyself. So I hope for thy presence this night, that we may sup together and we may carouse and drink somewhat of wine each with other ; and especially 'tis my desire that thou cause me taste the wine of thy natal soil, the African land, because belike 'tis better than aught of his wine of China we drink. I have with me some wine, but 'tis the growth of my country, and I vehemently wish to taste the wine produced by thine."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighty-third Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when the Maghrabi saw the love lavisht upon him by the Lady Badr al-Budur, and noted her change from the sorrowful, melancholy woman she was wont to be, he thought that she had cut off her hope of Alaeddin, and he joyed exceedingly, and said to her, "I hear and obey, O my lady, whatso thou wishest and all thou biddest. I have at home a jar of our country wine, which I have carefully kept and stored deep in earth for a space of eight years ; and I will now fare and fill from it our need and will return to thee in all haste." But the Princess, that she might wheedle him the more and yet more, replied, "O my darling, go not thou, leaving me alone, but send one of the eunuchs to fill for us thereof and do thou remain sitting beside me, that I may find in thee my consolation." He rejoined, "O my lady, none wotteth where the jar be buried save myself nor will I tarry from thee." So saying, the Moorman went out and after a short time he brought back as much wine as they wanted ; whereupon quoth the Princess to him, "Thou hast been at pains and trouble to serve me and I have suffered for thy sake, O my beloved." Quoth he, "On no wise, O eyes of me ; I hold myself enhonoured by thy service." Then the Lady Badr al-Budur sat with him at table, and the twain fell to eating, and presently the Princess expressed a wish to drink, when the handmaid filled her a cup forthright, and then crowned another for the Moroccan. So she drank to his long life and his secret wishes, and he also drank to her life. Then the Princess, who was unique in eloquence and delicacy of speech, fell to making a

cup-companion of him, and beguiled him by addressing him in the sweetest terms full of hidden meaning. This was done only that he might become more madly enamoured of her; but the Maghrabi thought that it resulted from her true inclination for him, nor knew that it was a snare set up to slay him. So his longing for her increased, and he was dying of love for her when he saw her address him in such tenderness of words and thoughts, and his head began to swim and all the world seemed as nothing in his eyes. But when they came to the last of the supper, and the wine had mastered his brains, and the Princess saw this in him, she said, "With us there be a custom throughout our country, but I know not an it be the usage of yours or not." The Moorman replied, "And what may that be?" So she said to him, "At the end of supper each lover in turn taketh the cup of the beloved and drinketh it off": and at once she crowned one with wine and bade the handmaid carry to him her cup wherein the drink was blended with the Bhang. Now she had taught the slave-girl what to do, and all the handmaids and eunuchs in the pavilion longed for the Sorcerer's slaughter and in that matter were one with the Princess. Accordingly, the damsel handed him the cup and he, when he heard her words, and saw her drinking from his cup and passing hers to him, and noted all that show of love, fancied himself Iskandar, Lord of the Two Horns. Then said she to him, the while swaying gracefully to either side, and putting her hand within his hand, "O my life, here is thy cup with me and my cup with thee, and on this wise¹ do lovers drink from each other's cups." Then she bussed the brim and drained it to the dregs and again she kissed its lip and offered it to him. Thereat he flew for joy and meaning to do the like, raised her cup to his mouth and drank off the whole contents, without considering whether there was therein aught harmful or not. And forthright he rolled upon his back in death-like condition and the cup dropped from his grasp, whereupon the Lady Badr al-Budur and the slave-girls ran hurriedly and opened the pavilion door to their lord Alaeddin who, disguised as a Fellah, entered therein.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ In the text Kidi, pop. for Ka-zálíka. In the H. V. the Magician replies to the honeyed speech of the Princess, "O my lady, we in Africa have not so gracious customs as the men of China. This day I have learned of thee a new courtesy which I shall ever keep in mind."

Now when it was the Five Hundred and Eighty-fourth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin entering his pavilion, went up to the apartment of his wife, whom he found still sitting at table; and facing her lay the Maghrabi as one slaughtered; so he at once drew near to her and kissed her and thanked her for this. Then rejoicing with joy exceeding he turned to her and said, "Do thou with thy handmaids betake thyself to the inner-rooms and leave me alone for the present that I may take counsel touching mine affair." The Princess hesitated not but went away at once, she and her women; then Alaeddin arose and, after locking the door upon them, walked up to the Moorman and put forth his hand to his breast-pocket and thence drew the Lamp: after which he unsheathed his sword and slew the villain.¹ Presently he rubbed the Lamp and the Marid-slave appeared and said, "Adsum, O my lord, what is it thou wantest?" "I desire of thee," said Alaeddin, "that thou take up my pavilion from this country and transport it to the land of China, and there set it down upon the site where it was whilome, fronting the palace of the Sultan." The Marid replied, "Hearing and obeying, O my lord." Then Alaeddin went and sat down with his wife, and throwing his arms around her neck kissed her and she kissed him, and they sat in converse, what while the Jinni transported the pavilion and all therein to the place appointed. Presently Alaeddin bade the handmaids spread the table before him, and he and the Lady Badr al-Budur took seat thereat and fell to eating and drinking, in all joy and gladness, till they had their sufficiency when, removing to the chamber of wine and cup-converse, they sat there and caroused in fair companionship and each kissed other with all love-liesse. The time had been long and longsome since they enjoyed aught of pleasure; so they ceased not doing thus until the wine-sun arose in their heads and sleep gat hold of them, at which time they went to their bed in all ease and comfort.² Early on the next morning Alaeddin woke and awoke his wife, and the slave-girls came in and donned her dress and prepared her and

¹ Galland makes the Princess poison the Maghrabi, which is not gallant. The H. V. follows suit and describes the powder as a mortal poison.

² Contrast this modesty with the usual scene of reunion after severance, as in the case of Kamar al-Zamán and immodest Queen Budúr, vol. iii., night ccxvi.

adorned her whilst her husband arrayed himself in his costliest raiment and the twain were ready to fly for joy at reunion after parting. Moreover, the Princess was especially joyous and glad some because on that day she expected to see her beloved father. Such was the case of Alaeddin and the Lady Badr al-Budur ; but as regards the Sultan, after he drove away his son-in-law he never ceased to sorrow for the loss of his daughter ; and every hour of every day he would sit and weep for her as women weep, because she was his only child and he had none other to take to heart. And as he shook off sleep, morning after morning, he would hasten to the window and throw it open and peer in the direction where formerly stood Alaeddin's pavilion and pour forth tears until his eyes were dried up and their lids were ulcered. Now on that day he arose at dawn, and according to his custom, looked out, when, lo and behold ! he saw before him an edifice. So he rubbed his eyes and considered it curiously, when he became certified that it was the pavilion of his son-in-law. So he called for a horse¹ without let or delay, and as soon as his beast was saddled he mounted and made for the place. And Alaeddin, when he saw his father-in-law approaching, went down and met him half way ; then, taking his hand, aided him to step upstairs to the apartment of his daughter. And the Princess, being as earnestly desirous to see her sire, descended and greeted him at the door of the staircase fronting the ground-floor hall. Thereupon the King folded her in his arms and kissed her, shedding tears of joy, and she did likewise, till at last Alaeddin led them to the upper saloon, where they took seats, and the Sultan fell to asking her case and what had betided her. And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighty-fifth Night,

Quoth Duniyazad, "O sister mine, art thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Lady Badr al-Budur began to inform the Sultan of all which had befallen her, saying, "O my father, I recovered not life save yesterday when I saw my husband, and

¹ His dignity forbade him to walk even the length of a carpet. When Harun al-Rashid made his famous pilgrimage afoot from Baghdad to Meccah (and he was the last of the Caliphs who performed this rite), the whole way was spread with a "Pá-andáz" of carpets and costly cloths.

he it was who freed me from the thralldom of that Maghrabi, that Magician, that Accursed, than whom I believe there be none viler on the face of earth ; and, but for my beloved, I had never escaped him, nor hadst thou seen me during the rest of my days. But mighty sadness and sorrow gat about me, O my father, not only for losing thee, but also for the loss of a husband, under whose kindness I shall be all the length of my life, seeing that he freed me from that fulsome sorcerer." Then the Princess began repeating to her sire everything that happened to her, and relating to him how the Moorman had tricked her in the guise of a lamp-seller, who offered in exchange, new for old ; how she had given him the Lamp, whose worth she knew not, and how she had bartered it away only to laugh at the lampman's folly. "And next morning, O my father," she continued, "we found ourselves and whatso the pavilion contained in Africa-land, till such time as my husband came to us and devised a device whereby we escaped, and had it not been for Alaeddin's hastening to our aid the Accursed was determined to enjoy me perforce." Then she told him of the Bhang-drops administered in wine to the African, and concluded, "Then my husband returned to me and how I know not, but we were shifted from Africa-land to this place." Alaeddin in his turn recounted how, finding the wizard dead drunken, he had sent away his wife and her women from the polluted place into the inner apartments ; how he had taken the Lamp from the Sorcerer's breast-pocket whereto he was directed by his wife ; how he had slaughtered the villain and, finally how, making use of the Lamp, he had summoned its Slave and ordered him to transport the pavilion back to its proper site, ending his tale with, "And if thy Highness have any doubt anent my words, arise with me and look upon the accursed Magician." The King did accordingly and, having considered the Moorman, bade the carcass be carried away forthright and burned and its ashes scattered in air. Then he took to embracing Alaeddin and kissing him said, "Pardon me, O my son, for that I was about to destroy thy life through the foul deeds of this damned enchanter, who cast thee into such pit of peril ; and I may be excused, O my child, for what I did by thee, because I found myself forlorn of my daughter, my only one, who to me is dearer than my very kingdom. Thou knowest how the hearts of parents yearn unto their offspring, especially when, like myself, they have but one and none other to love." And on this wise the Sultan took to excusing himself and kissing his son-in-law.—And Shahrâzad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighty-sixth Night,

Quoth Dunyazad, "O sister mine, art thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin said to the Sultan, "O King of the Time, thou didst naught to me contrary to Holy Law, and I also sinned not against thee; but all the trouble came from that Maghrabi, the impure, the Magician." Thereupon the Sultan bade the city be decorated and they obeyed him and held high feast and festivities. He also commanded the crier to cry about the streets, saying, "This day is a mighty great fête, wherein public rejoicings must be held throughout the realm, for a full month of thirty days, in honour of the Lady Badr al-Budur and her husband Alaeddin's return to their home." On this wise befell it with Alaeddin and the Maghrabi; but withal the King's son-in-law escaped not wholly from the Accursed, albeit the body had been burnt and the ashes scattered in air. For the villain had a brother yet more villainous than himself, and a greater adept in necromancy, geomancy and astronomy; and even as the old saw saith, "A bean and 'twas split,"¹ so each one dwelt in his own quarter of the globe that he might fill it with his sorcery, his fraud, and his treason.² Now, one day of the days it fortune'd that the Moorman's brother would learn how it fared with him, so he brought out his sandboard and dotted it and produced the figures, which, when he had considered and carefully studied them, gave him to know that the man he sought was dead and housed in the tomb. So he grieved and was certified of his decease, but he dotted a second time seeking to learn the manner of the death and where it had taken place; so he found that the site was the China-land, and that the mode was the foulest of slaughter. Furthermore, that he who did him die was a young man Alaeddin hight. Seeing this, he straightway arose and equipped himself for wayfare; then he set out and cut across the wilds and wolds and heights for the space of many a month until he reached China and the capital of the Sultan wherein was the slayer of his brother. He alighted at the so-called Strangers' Khan and, hiring himself a cell, took rest therein for a while; then he fared forth and wandered about the

1 The proverb suggests our "par nobile fratrum," a pair resembling each other as two halves of a split bean.

2 In the H. V. "If the elder Magician was in the East the other was in the West; but once a year, by their skill in geomancy, they had tidings of each other."

highways that he might discern some path which would aid him unto the winning of his ill-minded wish, to wit, of wreaking upon Alaeddin blood-revenge for his brother.¹ Presently he entered a coffee-house, a fine building which stood in the market-place, and which collected a throng of folk to play, some at the Mankalah,² others at the backgammon³ and others at the chess and what not else. There he sat down and listened to those seated beside him, and they chanced to be conversing about an ancient dame and a holy, by name Fátimah,⁴ who dwelt alway at her devotions in a hermitage without the town, and this she never entered save only two days each month. They mentioned also that she had performed many saintly miracles⁵ which, when the Maghrabi, the Necromancer, heard, he said in himself, "Now have I found that which I sought: Inshallah—God willing!—by means of this crone will I win to my wish."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighty-seventh Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Maghrabi, the Necromancer, went up to the folk who were talking of the miracles performed by the devout old woman, and said to one of them, "O my uncle, I heard you all chatting about the prodigies of a certain saintess named Fatimah: who is she and where may be her abode?"

1 The act was religiously laudable, but to the Eastern, as to the South European mind, fair play is *not* a jewel; moreover, the story-teller may insinuate that vengeance would be taken only by foul and unlawful means—the Black Art, perjury, murder, and so forth.

2 For this game, a prime favourite in Egypt, see De Sacy (*Chrestomathie*, i. 477) and his authorities, Hyde, *Syntagma Dissert.* ii. 374; P. Labat, *Mémoires du Chev. d'Arvieux*, iii. 321; Thevenot, "Voyage du Levant, p. 107; and Niebuhr, "Voyages," i. 139, plate 25, fig. H.

3 In the text *المال* evidently—"jeu de dames" (supposed to have been invented in Paris during the days of the Regency: see Littré); and, although in certain Eastern places now popular, a term of European origin. It is not in Galland. According to Ibn Khallikan (iii. 69), "Nard"=tables, arose with King Ardashir son of Babuk, and was therefore called Nardashir (Nard Ardashir?). He designed it as an image of the world and its people, so the board had twelve squares to represent the months; and thirty pieces or men represented the days, and the dice were the emblems of Fate and Lot.

4 *i.e.* a weaner, a name of good omen for a girl-child; see night *dlxxxii*. The Hindi translator, Totarám Shayyán, calls her Hamidah = the Praiseworthy.

5 Arab. *Kirámât*: see nights *xciii.* and *cclv.*

"Marvellous!" exclaimed the man: "How canst thou be in our city and yet never have heard about the miracles of the Lady Fatimah? Evidently, O thou poor fellow, thou art a foreigner, since the fastings of this devotee and her asceticism in worldly matters and the beauties of her piety never came to thine ears." The Moorman rejoined, "'Tis true, O my lord: yes, I am a stranger and came to this your city only yesternight: and I hope thou wilt inform me concerning the saintly miracles of this virtuous woman and where may be her wone, for that I have fallen into a calamity, and 'tis my wish to visit her and crave her prayers, so haply Allah (to Whom be honour and glory!) will, through her blessings, deliver me from mine evil." Hereat the man recounted to him the marvels of Fatimah the Devotee, and her piety and the beauties of her worship; then, taking him by the hand, went with him without the city and showed him the way to her abode, a cavern upon a hillock's head. The Necromancer acknowledged his kindness in many words and thanking him for his good offices, returned to his cell in the caravanseraï. Now by the fiat of Fate, on the very next day Fatimah came down to the city, and the Maghrabi, the Necromancer, happened to leave his hostelry a-morn, when he saw the folk swarming and crowding: wherefore he went up to discover what was to do, and found the Devotee standing aniddlemost the throng, and all who suffered from pain or sickness flocked to her soliciting a blessing and praying for her prayers; and each and every she touched became whole of his illness. The Maroccan, the Necromancer, followed her about until she returned to her antre: then, awaiting till the evening evened, he arose and repaired to a vintner's store where he drank a cup of wine. After this he fared forth the city and finding the Devotee's cavern, entered it and saw her lying prostrate² with her back upon a strip of matting. So he came forward and mounted upon her belly: then he drew his dagger and shouted at her: and, when she awoke and opened her eyes, she espied a Moorish man with an unsheathed poniard sitting upon her middle as though about to kill her. She was troubled and sore terrified, but he said to her, "Hearken! an thou cry out or utter a word I will slay thee at this very moment: arise now and

1 "'Ajâib," plur. of "'Ajib," a common exclamation amongst the populace. It is used in Persian as well as in Arabic.

2 Moslems are curious about sleeping postures, and the popular saying is: - Lying upon the right side is proper to Kings, upon the left to Sages; to sleep supine is the position of Allah's Saints, and prone upon the belly is peculiar to the Devils.

'do all I bid thee." Then he sware to her an oath that if she obeyed his orders, whatever they might be, he would not do her die. So saying, he rose up from off her and Fatimah also arose, when he said to her, "Give me thy gear and take thou my habit"; whereupon she gave him her clothing and head-fillets, her facekerchief and her mantilla. Then quoth he, "'Tis also requisite that thou anoint me with somewhat shall make the colour of my face like unto thine." Accordingly, she went into the inner cavern and, bringing out a gallipot of ointment, spread somewhat thereof upon her palm and with it besmeared his face until its hue favoured her own; then she gave him her staff¹ and, showing him how to walk and what to do when he entered the city, hung her rosary around his neck. Lastly, she handed to him a mirror and said, "Now look! Thou differest from me in naught"; and he saw himself Fatimah's counterpart as though she had never gone or come.² But after obtaining his every object he falsed his oath and asked for a cord which she brought to him; then he seized her and strangled her in the cavern: and presently, when she was dead, haled the corpse outside and threw it into a pit hard by. —And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighty-eighth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Maghrabi, after murdering Fatimah, threw her body into a pit and went back to sleep in her cavern; and, when broke the day, he rose and repairing to the town took his stand under the walls of Alaeddin's pavilion. Hereupon flocked the folk about him, all being certified that he was Fatimah, the Devotee, and he fell to doing whatso she was wont to do: he laid hands on these in pain, and recited for those a chapter of the Koran, and made orisons for a third. Presently the thronging of the folk and the clamouring of the crowd were heard by the Lady Badr al-Budur, who said to her handmaidens, "Look what is to do and what be the cause of this turmoil!" Thereupon the Agha of the eunuchry fared forth to see what might be the matter, and presently returning, said, "O my lady,

¹ This "'Asá," a staff five to six feet long, is one of the properties of Moslem Saints and reverends, who imitating that furious old Puritan, Caliph Omar, make and are allowed to make a pretty liberal distribution of its caresses.

² *i.e.* as she was in her own home.

this clamour is caused by the Lady Fatimah, and if thou be pleased to command, I will bring her to thee ; so shalt thou gain through her a blessing." The Princess answered, "Go, bring her, for since many a day I am always hearing of her miracles and her virtues, and I do long to see her and get a blessing by her intervention, for the folk recount her manifestations in many cases of difficulty." The Agha went forth and brought in the Moroccan, the Necromancer, habited in Fatimah's clothing ; and, when the wizard stood before the Lady Badr al-Budur, he began at first sight to bless her with a string of prayers : nor did any one of those present doubt at all but that he was the Devotee herself. The Princess arose and salam'd to him ; then seating him beside her, said, "O my Lady Fatimah, 'tis my desire that thou abide with me alway, so might I be blessed through thee, and also learn of thee the paths¹ of worship and piety and follow thine example making for salvation." Now all this was a foul deceit of the accursed African, and he designed furthermore to complete his guile, so he continued, "O my Lady, I am a poor woman and a religious that dwelleth in the desert ; and the like of me deserveth not to abide in the palaces of the kings." But the Princess replied, "Have no care whatever, O my Lady Fatimah : I will set apart for thee an apartment of my pavilion, that thou mayest worship therein and none shall ever come to trouble thee ; also thou shalt avail to worship Allah in my place better than in thy cavern." The Moroccan rejoined, "Hearkening and obedience, O my lady : I will not oppose thine order for that the commands of the children of the kings may not be gainsaid nor renounced. Only I hope of thee that my eating and drinking and sitting may be within my own chamber which shall be kept wholly private ; nor do I require or desire the delicacies of diet, but do thou favour me by sending thy handmaid every day with a bit of bread and a sup of water² ; and when I feel fain of food let me eat by myself in my own room." Now the accursed hereby purposed to avert the danger of haply raising his face-kerchief at meal times, when his intent might be baffled by his beard and mustachioes discovering him to be a man. The Princess replied, "O my Lady Fatimah, be of good heart : naught shall happen save what thou wishest. But now arise and let

1 Arab. "Sulûk," a Sufistical expression, the road to salvation, etc.

2 In the H. V. her diet consisted of dry bread and fruits.

me show thee the apartment in the palace which I would prepare for thy sojourn with us."— And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighty-ninth Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."— It hath reached me, O King of the Age, that the Lady Badr al-Budur arose and taking the Necromancer, who had disguised himself as the Devotee, ushered him in to the place which she had kindly promised him for a home and said, "O my Lady Fatimah, here thou shalt dwell with every comfort about thee and in all privacy and repose; and the place shall be named after thy name"; whereupon the Maghrabi acknowledged her kindness and prayed for her. Then the Princess showed him the jalousies and the jewelled Kiosque with its four and twenty windows,¹ and said to him, "What thinkest thou, O my Lady Fatimah, of this marvellous pavilion?" The Moorman replied, "By Allah, O my daughter, 'tis indeed passing fine and wondrous exceedingly; nor do I deem that its fellow is to be found in the whole universe; but alas for the lack of one thing which would enhance its beauty and decoration!" The Princess asked her, "O my Lady Fatimah, what lacketh it and what be this thing would add to its adornment? Tell me thereof, inasmuch as I was wont to believe it wholly perfect." The Maroccan answered, "O my lady, all it wanteth is that there be hanging from the middle of the dome the egg of a fowl called the Rukh,² and, were this done, the pavilion would lack its peer all the world over." The Princess asked, "What be this bird, and where can we find her egg?" and the Maroccan answered, "O my lady, the Rukh is indeed a giant fowl which carrieth off camels and elephants in her pounces and flieth away with them, such is her stature and strength; also this fowl is mostly found in Mount Káf, and the architect who built this pavilion is able to bring thee one of her eggs." Then they left such talk as it was the hour for the noon-day meal, and when the handmaid had spread the table, the Lady Badr al-Budur sent down to invite the Accursed African to eat with her; but he accepted not, and for a reason he would on no wise consent. Nay, he rose

¹ This is the first mention of the windows in the Arabic MS.

² For this "Roc" of the older writers see nights ccciv., dxliv., and dlvi. I may remind the reader that the O. Egyptian "Rokh," or "Rukh," by some written "Rekhit," whose ideograph is a monstrous bird with one claw raised, also denotes pure wise Spirits, the Magi, etc. I know a man who derives it from our "rook" = beak and parson.

and retired to the room which the Princess had assigned to him, and whither the slave-girls carried his dinner. Now when evening eined Alaeddin returned from the chase and met his wife, who salaam'd to him, and he clasped her to his bosom and kissed her. Presently, looking at her face, he saw thereon a shade of sadness, and he noted that, contrary to her custom, she did not laugh, so he asked her, "What hath betided thee, O my dearling? Tell me, hath aught happened to trouble thy thoughts?" "Nothing whatever," answered she, "but, O my beloved, I fancied that our pavilion lacked naught at all; however, O eyes of me, O Alaeddin, were the dome of the upper story hung with an egg of the fowl called Rukh, there would be naught like it in the universe." Her husband rejoined, "And for this trifle thou art saddened when 'tis the easiest of all matters to me! So cheer thyself; and, whatever thou wantest, 'tis enough thou inform me thereof, and I will bring it from the abysses of the earth in the quickest time and at the earliest hour."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Ninetieth Night,

Quoth Duniyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin, after refreshing the spirits of his Princess by promising her all she could desire, repaired straightway to his chamber and taking the Lamp¹ rubbed it, when the Marid appeared without let or delay saying, "Ask whatso thou wantest." Said the other, "I desire thee to fetch me an egg of the bird Rukh, and do thou hang it to the dome-crown of this my pavilion." But when the Marid heard these words, his face waxed fierce, and he shouted with a mighty loud voice and a frightful, and cried, "O denier of kindly deeds, sufficeth it not for thee that I and all the Slaves of the Lamp are ever at thy service, but thou must also require me to bring thee our Liege Lady² for thy pleasure, and hang her up at thy pavilion-dome for the enjoyment of thee and thy wife! Now by Allah, ye deserve, thou and she, that I reduce you to ashes this very moment and scatter you upon the air; but, inasmuch as ye twain be ignorant of this matter, unknowing its inner from its outer significance, I will pardon you, for indeed ye are but innocents. The offence cometh from that accursed

1 In the H. V. he takes the Lamp from his bosom, where he had ever kept it since his misadventure with the African Magician.

2 Here the mythical Rukh is mixed up with the mysterious bird Smurgh, for which see Terminal Essay.

Necromancer, brother to the Maghrabi, the Magician, who abideth here representing himself to be Fatimah, the Devotee, after assuming her dress and belongings and murdering her in the cavern. Indeed, he came hither seeking to slay thee by way of blood-revenge for his brother, and 'tis he who taught thy wife to require this matter of me.¹" So saying the Marid vanished. But when Alaeddin heard these words his wits fled his head and his joints trembled at the Marid's terrible shout: but he empowered his purpose, and rising forthright issued from his chamber and went into his wife's. There he affected an ache of head, for that he knew how famous was Fatimah for the art and mystery of healing all such pains; and, when the Lady Badr al-Budur saw him sitting hand to head and complaining of unease, she asked him the cause, and he answered, "I know of none other save that my head acheth exceedingly." Hereupon she straightway bade summon Fatimah that the Devotee might impose her hand upon his head²; and Alaeddin asked her, "Who may this Fatimah be?" So she informed him that it was Fatimah the Devotee to whom she had given a home in the pavilion. Meanwhile, the slave-girls had fared forth and summoned the Maghrabi, and when the Accursed made act of presence, Alaeddin rose up to him and, acting like one who knew naught of his purpose, salam'd to him as though he had been the real Fatimah and, kissing the hem of his sleeve, welcomed him and entreated him with honour and said, "O my Lady Fatimah, I hope thou wilt bless me with a boon, for well I wot thy practice in the healing of pains: I have gotten a mighty ache in my head." The Moorman, the Accursed, could hardly believe that he heard such words, this being all that he desired.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Ninety-first Night,

Quoth Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad

¹ The H. V. adds, "hoping thereby that thou and she and all the household should fall into perdition."

² Rank mesmerism, which has been practised in the East from ages immemorial. In Christendom, Santa Guglielma, worshipped at Brunate, "works many miracles, chiefly healing aches of head." In the H. V. Alaeddin feigns that he is ill and fares to the Princess with his head tied up.

replied, "With love and good will." — It hath reached me, O King of the Age, that the Maghrabi, the Necromancer, habited as Fatimah the Devotee, came up to Alaeddin that he might place hand upon his head and heal his ache : so he imposed one hand and putting forth the other under his gown, drew a dagger wherewith to slay him. But Alaeddin watched him and taking patience till he had wholly unsheathed the weapon, seized him with a forceful grip ; and wrenching the dagger from his grasp, plunged it deep into his heart. When the Lady Badr al-Budur saw him do on this wise, she shrieked and cried out, "What hath this virtuous and holy woman done that thou hast charged thy neck with the heavy burden of her blood shed wrongfully? Hast thou no fear of Allah that thou killest Fatimah, this saintly woman, whose miracles are far-famed?" "No," replied Alaeddin, "I have not killed Fatimah. I have slain only Fatimah's slayer, he that is the brother of the Maghrabi, the Accursed, the Magician, who carried thee off by his black art and transported my pavilion to the Africa-land ; and this damnable brother of his came to our city and wrought these wiles, murdering Fatimah and assuming her habit, only that he might avenge upon me his brother's blood ; and he also 'twas who taught thee to require of me a Rukh's egg, that my death might result from such requirement. But, an thou doubt my speech, come forwards and consider the person I have slain." Thereupon Alaeddin drew aside the Moorman's face-kerchief, and the Lady Badr al-Budur saw the semblance of a man, with a full beard that well-nigh covered his features. She at once knew the truth and said to her husband, "O my beloved, twice have I cast thee into death-risk !" but he rejoined, "No harm in that, O my lady, by the blessing of your loving eyes : I accept with all joy all things thou bringest me." The Princess, hearing these words, hastened to fold him in her arms and kissed him, saying, "O my dearling, all this is for my love to thee and I knew naught thereof : but indeed I do not deem lightly of thine affection." So Alaeddin kissed her and strained her to his breast : and the love between them waxed but greater. At that moment the Sultan appeared and they told him all that had happened, showing him the corpse of the Maghrabi, the Necromancer, when the King commanded the body to be burned and the ashes scattered on air, even as had befallen the Wizard's brother. And Alaeddin abode with his wife, the Lady Badr al-Budur, in all pleasure and joyance of life and thenceforward escaped every danger : and, after a while, when the Sultan

deceased, his son-in-law was seated upon the throne of the Kingdom; and he commanded and dealt justice to the lieges so that all the folk loved him and he lived with his wife in all solace and happiness until there came to him the Destroyer of delights and the Severer of societies.¹ And Shahrazad was surprised by the dawn of day and ceased to say her permitted say. Quoth Dunyazad, "O sister mine, how rare is thy tale and delectable!" and quoth Shahrazad, "And what is this compared with that I could relate to you after the coming night, an this my lord the King deign leave me on life?" So Shahryar said to himself, "Indeed I will not slay her until she tell me the whole tale."

And when it was the Five Hundred and Ninety-second Night,²

Shahrazad began to relate the adventures of

KHUDADAD³ AND HIS BROTHERS.

SAID she, O auspicious King, this my tale relateth to the Kingdom

1 Mr. Morier in "The Mirza" (vol. i. 87), says, "Had the Arabian Nights' Entertainments, with all their singular fertility of invention and never-ending variety, appeared as a new book in the present day, translated literally and not adapted to European taste in the manner attempted in M. Galland's translation, I doubt whether they would have been tolerated, certainly not read with the avidity they are, even in the dress with which he has clothed them, however imperfect that dress may be." But in Morier's day the literal translation was so despised that an Eastern book was robbed of half its charms, both of style and idea.

2 In the MS. of the Bibliothèque Nationale, Supplement Arabe (No. 2523, vol. ii. fol. 147), the story which follows "Aladdin" is that of the Ten Wazirs, for which see vol. ix. p. 35 *et seq.* In Galland the *Histoire de Cnladad et de ses Frères* comes next to the tale of Zayn al-Asnam: I have changed the sequence in order that the two stories directly translated from the Arabic may be together.

3 M. Hermann Zotenberg lately informed me that "Khudadad and his Brothers" is to be found in a Turkish MS. "Al-Faraj ba'd al-Shiddah"—Joy after Annoy—in the Bibliothèque Nationale of Paris. But that work is a mere derivation from the Persian, "Hazār o yek Roz," for which see the Bibliographical Appendix in vol. viii. M. Zotenberg, however, says that this work never existed, but that it was an invention of Petis de la Croix in order to give an interesting and romantic title to his work, in which most of the stories from Al-Faraj, etc., are miserably travestied. The name Khudadad is common to most Eastern peoples, the Sansk. Devadatta, the Gr. Θεοδοῖος, Θεοδόπος, Θεοδόρητος and Dorotheus; the Lat. Deodatus, the Ital. Diodato, and Span. Diosdado, the French Dieu-donné, and the Arab.-Persic Alladād, Divdād and Khudābaksh. Khudā is the mod. Pers. form of the old Khudāi=sovereign, king, as in Māh-i-Khudāi=the sovereign moon, Kām-Khudāi=master of his passions, etc.

of Diyar Bakr¹ in whose capital-city of Harrán² dwelt a Sultan of illustrious lineage, a protector of the people, a lover of his lieges, a friend of mankind, and renowned for being gifted with every good quality. Now Allah Almighty had bestowed upon him all that his heart could desire, save boon of child, for though he had lovely wives within his Harem-door and fair concubines galore, he had not been blessed with a son; wherefor he offered up incessant worship to the Creator. One night there appeared to him in a dream a man of comely visage and holy of semblance like unto a prophet, who addressed him, saying, "O puissant King, thy vows are at length heard. Arise to-morrow at day-dawn, pray a two-bow prayer, and offer up thy petitions: then haste thee to the Chief Gardener of thy palace and require of him a pomegranate, whereof do thou eat as many seeds as seemeth best to thee: after which perform another two-bow prayer, and Allah will shower favours and graces upon thy head." The King, awaking at peep of day, called to mind the vision of the night, and returning thanks to the Almighty, made his orisons and kneeling invoked a benedicite. Then he rose and repaired to the garth, and receiving a pomegranate from the Head Gardener, counted out and ate fifty grains thereof; to wit, one for each of his wives. After this he lay the night in turn with them all and by the omnipotence of the Creator all gave in due time signs of pregnancy, save one Firúzah³ hight. So the King conceived a grudge against her, saying in his soul, "Allah holdeth this woman

1 Lit. Homes (or habitations) of Bakr (see night cccxxxii.), by the Turks pronounced "Diyâr-i-Bekir." It is the most famous of the four provinces into which Mesopotamia (Heb. Naharaym, Arab. Al-Jazirah) is divided by the Arabs; viz.: Diyar Bakr (capital Amidah); Diyar Modhar (cap. Rakkah or Aracta); Diyar Rabi'ah (cap. Nisibis) and Diyar al-Jazirah or Al-Jazirah (cap. Mosul). As regards the "King of Harrán," all these ancient cities were at some time the capitals of independent chiefs who styled themselves royalties.

2 The Heb. Charran, the Carrhæ of the classics, where, according to the Moslems, Abraham was born, while the Jews and Christians make him emigrate thither from "Ur (hod. Mughayr) of the Chaldees." Hence this Arab. title "Ibrahim al-Harrâni." My late friend Dr. Beke had a marvellous theory that this venerable historic Harrân was identical with a miserable village to the east of Damascus because the Fellahs call it Harrân al-'Awamid—of the Columns—from some Greco-Roman remnants of a paltry provincial temple. See "Jacob's Flight," etc., London, Longmans, 1865.

3 Pirozah—turquoise, is the Persian, Firúzah and Firuzakh (De Sacy, Chrest. ii. 84) the Arab. forms. The stone is a favourite in the East, where, as amongst the Russians (who affect to despise the Eastern origin of their blood to which they owe so much of its peculiar merit) it is supposed to act talisman against wounds and death in battle; and the Persians, who hold it to be a guard against the Evil Eye, are fond of inscribing "turquoise of the old rock" with one or more of the "Holy Names." Of these talismans a modern Spiritualist asks, "Are rings and charms and amulets *magique*, to use an analogue for what we cannot understand, and has the immemorial belief in the power of relics, a natural not to say a scientific basis?"

vile and accursed and He willeth not that she become a mother of a Prince, and on this wise hath the curse of barrenness become her lot." He would have had her done to death, but the Grand Wazir made intercession for her and suggested to the Sultan that perchance Firuzah might prove with child and withal not show outward signal thereof, as is the manner of certain women; wherefore to slay her might be to destroy a Prince with the mother. Quoth the King, "So be it! slay her not, but take heed that she abide no longer or at court or in the city, for I cannot support the sight of her." Replied the Minister, "It shall be done even as thy Highness biddeth: let her be conveyed to the care of thy brother's son, Prince Samir." The King did according to the counsel of his Wazir and despatched his loathed Queen to Samaria¹ accompanied by a writ with the following purport, to his nephew, "We forward this lady to thy care: entreat her honourably and shouldest thou remark tokens of pregnancy in her, see that thou acquaint us therewith without stay or delay." So Firuzah journeyed to Samaria, and when her time was fulfilled she gave birth to a boy-babe, and became the mother of a Prince who in favour was resplendent as the sheeny day. Hereat the lord of Samaria sent message by letter to the Sultan of Harran saying, "A Prince hath been borne by the womb of Firuzah: Allah Almighty give thee permanence of prosperity!" By these tidings the King was filled with joy; and presently he replied to his cousin, Prince Samir, "Each one of my forty-and-nine spouses hath been blessed with issue, and it delighteth me beyond bounds that Firuzah hath also given me a son. Let him be named Khudadad—God's gift—do thou have due care of him and whatsoever thou mayest need for his birth-ceremonies shall be counted out to thee without regard to cost." Accordingly, Prince Samir took in hand with all pleasure and delight the charge of Prince Khudadad; and, as soon as the child reached the age for receiving instruction, he caused him to be taught cavalariance and archery and all such arts and sciences which it behoveth the sons of the Kings to learn, so that he became perfect in all manner knowledge. At eighteen years of age he waxed seemly of semblance, and such were his strength and valiance that none in the whole world could compare with him. Presently, feeling himself gifted with unusual vigour and virile character he addressed one day of the days Firuzah his parent,

¹ Samaria is a well-known name amongst Moslems, who call the city Shamrîn and Shamrûn. It was built, according to Ibn Batrik, upon Mount Samir by Amri who gave it the first name; and the *Tarikh Samiri*, by Abu al-Fath Abu al-Hasan, is a detailed account of its garbled annals. As Nablûs (Neapolis of Herod., also called by him Sebaste) it is now familiar to the Cookite.

saying, "O mother mine, grant me thy leave to quit Samaria and fare in quest of fortune, especially of some battle-field where I may prove the force and prowess of me. My sire, the Sultan of Harran, hath many foes, some of whom are lusting to wage war with him ; and I marvel that at such time he doth not summon me and make me his aid in this mightiest of matters. But seeing that I possess such courage and Allah-given strength, it behoveth me not to remain thus idly at home. My father knoweth naught of my lustihood, nor forsooth doth he think of me at all ; nevertheless, 'tis suitable that at such a time I present myself before him and tender my services until my brothers be fit to fight and to front his foes." Hereto his mother made answer, "O my dear son, thine absence pleaseth me not, but in truth it becometh thee to help thy father against the enemies who are attacking him on all sides, provided that he send for thine aidance."— And as the morn began to dawn Shahrazad held her peace till

The end of the Five Hundred and Ninety-third Night,

Then said she :—I have heard, O auspicious King, that Khudadad replied to his mother Firuzah, "Indeed I am unable to brook delay ; moreover, such longing have I in heart to look upon the Sultan, my sire, that an I go not and visit him and kiss his feet I shall assuredly die. I will enter his employ as a stranger and all unknown to him, nor will I inform him that I am his son ; but I shall be to him as a foreigner or as one of his hired knaves, and with such devotion will I do him suit and service that, when he learneth I am indeed his child, he may grant me his favour and affection." Prince Samir also would not suffer him to depart, and forbade him therefrom ; but one day of the days the Prince suddenly set out from Samaria under pretext that he was about to hunt and chase. He mounted a milk-white steed, whose reins and stirrups were of gold, and the saddle and housings were of azure satin dubbed with jewels and fringed with pendants of fresh pearls. His scymitar was hilted with a single diamond, the scabbard of chaunders-wood was crusted with rubies and emeralds, and it depended from a gemmed waist-belt ; while his bow and richly wrought quiver hung by his side. Thus equipped and escorted by his friends and familiars he presently arrived at Harran-city after the fairest fashion ; and, when occasion offered itself, he made act of presence before the King and did his obeisance at Darbâr. The Sultan, remarking his beauty and

comeliness, or haply by reason of an outburst of natural affection, was pleased to return his salam, and graciously calling him to his side, asked of him his name and pedigree, whereto Khudadad answered, "O my liege, I am the son of an Emir of Cairo. A longing for travel hath made me quit my native place and wander from clime to clime, till at length I have come hither, and hearing that thou hast matters of importance in hand, I am desirous of approving to thee my valiancy." The King joyed with exceeding joy to hear this stout and doughty speech, and forthwith gave him a post of command in his army; and Khudadad, by careful supervision of the troops, soon won the esteem of his officers by his desire to satisfy them, and the hearts of his soldiers by reason of his strength and courage, his goodly nature, and his kindly disposition. He also brought the host and all its equipments and munitions of warfare into such excellent order and method that the King on inspecting them was delighted, and created the stranger Chief Commandant of the forces, and made him an especial favourite; while the Wazirs and Emirs, also the Nabobs and the Notables, perceiving that he was highly reputed and regarded, showed him abundant good will and affection. Presently, the other Princes, who became of no account in the eyes of the King and the lieges, waxed envious of his high degree and dignity. But Khudadad ceased not to please the Sultan, his sire, at all times when they conversed together, by his prudence and discretion, his wit and wisdom, and gained his regard ever more and more; and when the invaders, who had planned a raid on the realm, heard of the discipline of the army and of Khudadad's provisions for materials of war they abstained from all hostile intent. After a while the King committed to Khudadad the custody and education of the forty-nine Princes, wholly relying on his sagesse and skill: and thus, albeit Khudadad was of age like his brothers, he became their master by reason of his sapience and good sense. Whereupon they hated him but the more; and, when taking counsel one day, quoth one to other, "What be this thing our sire hath done that he should make a stranger-wight his cup-companion and set him to lord it over us? We can do naught save by leave of this our governor, and our condition is past bearing: so contrive we to rid ourselves of this foreigner and at least render him vile and contemptible in the eyes of our sire the Sultan." Said one, "Let us gather together and slay him in some lonely spot"; and said another, "Not so! to kill him would benefit us naught, for how could we keep the matter hidden from the King? He would become our enemy, and Allah only wotteth

what evil might befall us. Nay, rather let us crave permission of him and fare a-hunting, and then tarry we in some far-off town; and after a while the King will marvel at our absence, then grief will be sore upon him and at length, waxing displeased and suspicious, he will have this fellow expelled the palace or haply done to death. This is the only sure and safe way of bringing about his destruction."—And as the morn began to dawn Shahrazad held her peace till

The end of the Five Hundred and Ninety fourth Night,

Then said she:—I have heard, O auspicious King, that the forty-and-nine brothers agreed to hold this plan the wisest and, presently going together to Khudadad, asked leave of him to ride about the country awhile or fare to the chase, promising they would return by set of sun. He fell into the snare and allowed them to go; whereupon they sallied forth a-hunting but did not come back that day or the next. On the third morning the King who missed them asked Khudadad wherefore it was that none of his sons was to be seen: and he answered that three days before they had gotten leave from him to go a-hunting and had not returned. Hereat the father was perplexed with sore perplexity: and, when sundry days more had passed by and still the Princes appeared not, the old Sultan was much troubled in mind and hardly restraining his rage summoned Khudadad and in hot wrath exclaimed, "O thou neglectful stranger, what courage and over-daring is this of thine that thou didst suffer my sons fare to the chase and didst not ride with them. And now 'tis but right that thou set out and search for them and bring them back; otherwise thou shalt surely die." Khudadad, hearing these harsh words, was startled and alarmed; however, he got him ready and mounted his horse forthwith and left the city in quest of the Princes his brethren, wandering about from country to country, like unto a herd seeking a straying flock of goats. Presently, not finding any trace of them in homestead or on desert-ground, he became sad and sorrowful exceedingly, saying in his soul, "O my brothers, what hath befallen you and where can ye be dwelling? Perchance some mighty foeman hath made you prisoners so that ye cannot escape; and I may never return unto Harran till I find you: for this will be a matter of bitter regret and repine to the King." So he repented more and more having suffered them to go without his escort and guidance. At length whilst searching for them from plain to plain and forest to forest he chanced come upon a

large and spacious prairie in the middlemost whereof rose a castle of black marble; so he rode on at a foot pace and when close under the walls he espied a lady of passing beauty and loveliness who was seated at a window in melancholy plight and with no other ornament than her own charms. Her lovely hair hung down in dishevelled locks; her raiment was tattered and her favour was pale and showed sadness and sorrow. Withal she was speaking under her breath and Khudadad, giving attentive ear, heard her say these words, "O youth, fly this fatal site, else thou wilt fall into the hands of the monster who dwelleth here: A man-devouring Ethiopian¹ is lord of this palace: and he seizeth all whom Fate sendeth to this prairie and locketh them up in darksome and narrow cells that he may preserve them for food." Khudadad exclaimed, "O my lady, tell me, I pray thee, who thou art and whereabouts was thy home"; and she answered, "I am a daughter of Cairo and of the noblest thereof. But lately, as I wended my way to Baghdad, I alighted upon this plain and met that Habashi, who slew all my servants and carrying me off by force placed me in this palace. I no longer care to live, and a thousand times better were it for me to die; for that this Abyssinian lusteth to enjoy me, and albeit to the present time I have escaped the caresses of the impure wretch, to-morrow, an I still refuse to gratify his desire, he will surely ravish me and do me dead. So I have given up all hope of safety; but thou, why hast thou come hither to perish? Escape without stay or delay, for he hath gone forth in quest of wayfarers and right soon will he return. Moreover, he can see far and wide and can descry all who traverse this wold." Now hardly had the lady spoken these words when the Abyssinian drew in sight; and he was as a Ghúl of the Wild, big of bulk, and fear-some of favour and figure, and he mounted a sturdy Tartar steed, brandishing, as he rode, a weighty blade which none save he could wield. Prince Khudadad seeing this monstrous semblance was sore amazed and prayed Heaven that he might be victorious over that devil: then unsheathing his sword he stood awaiting the Abyssinian's approach with courage and steadfastness; but the blackamoor when he drew near deemed the Prince too slight and puny to fight and was minded to seize him alive. Khudadad, seeing how his foe had no intent to combat, struck him with his

¹ In the text Zangi-i-Adam-kh'wár afterwards called Habashi = an Abyssinian. Galland simply says *un nègre*. In India the "Habshi" (chief) of Jinjirah (= Al-Jazirah, the Island) was admiral of the Grand Moghul's fleets. These negroids are still dreaded by Hindús and Hindis, and when we have another "Sepoy Mutiny," a few thousands of them bought upon the Zanzibar coast, dressed, drilled and officered by Englishmen, will do us yeoman's service.

sword on the knee a stroke so dour that the negro foamed with rage and yelled a yell so loud that the whole prairie resounded with the plaint. Thereupon the brigand, fiery with fury, rose straight in his shovel-stirrups and struck fiercely at Khudadad with his huge sword and but for the Prince's cunning of fence and the cleverness of his courser, he would have been sliced in twain like unto a cucumber. Though the scymitar whistled through the air, the blow was harmless, and in an eye-twinkling Khudadad dealt him a second cut and struck off his right hand which fell to the ground with the sword hilt it gripped, when the blackamoor losing his balance rolled from the saddle and made earth resound with the fall. Thereupon the Prince sprang from his steed, and deftly severing the enemy's head from his body threw it aside. Now the lady had been looking down at the lattice rigid in prayer for the gallant youth : and, seeing the Abyssinian slain and the Prince victorious, she was overcome with exceeding joy and cried out to her deliverer, "Praise be to Almighty Allah, O my lord, who by thy hand hath defeated and destroyed this fiend. Come now to me within the castle, whose keys are with the Abyssinian : so take them and open the door and deliver me." Khudadad found a large bunch of keys under the dead man's girdle wherewith he opened the portals of the fort and entered a large saloon in which was the lady ; and, no sooner did she behold him than running to meet him she was about to cast herself at his feet and kiss them when Khudadad prevented her. She praised him with highest praise and extolled him for valiancy above all the champions of the world, and he returned the salam to her who, when seen near hand, seemed endued with more grace and charms than had appeared from afar. So the Prince joyed with extreme joy and the twain sat down in pleasant converse. Presently, Khudadad heard shrieks and cries and weeping and wailing with groans and moans and ever loudening lamentations : so he asked the lady, saying, "Whence are these clamours and from whom come these pitiful complaints?" And she, pointing to a wicket in a hidden corner of the court below, answered, saying, "O my lord, these sounds come therefrom. Many wretches driven by Destiny have fallen into the clutches of the Abyssinian Ghul and are securely locked up in cells, and each day he was wont to roast and eat one of the captives." "Twill please me vastly," quoth Khudadad, "to be the means of their deliverance : come, O my lady, and show me where they are imprisoned." Thereupon the twain drew near to the place and the Prince forthright tried a key upon the lock of the dungeon but it did not fit : then he made

essay of another wherewith they opened the wicket. As they were so doing the report of the captives' moaning and groaning increased yet more and more until Khudadad, touched and troubled at their impatience, asked the cause of it. The lady replied, "O my lord, hearing our footsteps and the rattling of the key in the lock, they deem that the cannibal, according to his custom, hath come to supply them with food and to secure one of them for his evening meal. Each feareth lest his turn for roasting be come, so all are affrighted with sore affright and redouble their shouts and cries."—And as the morn began to dawn Shahrazad held her peace till

The end of the Five Hundred and Ninety-fifth Night,

Then said she:—I have heard, O auspicious King, that the sounds from that secret place seemed to issue from under ground or from the depths of a draw-well. But when the Prince opened the dungeon door, he espied a steep staircase and descending thereby found himself in a deep pit, narrow and darksome, wherein were penned more than an hundred persons with elbows pinioned and members chained; nor saw he aught of light save through one bull's-eye. So he cried to them, "O ye unfortunates, fear ye no more! I have slain the Abyssinian; and render ye praise to Allah Almighty who hath rid you of your wrong-doer: also I come to strike off your fetters and return you to freedom." Hearing these glad tidings, the prisoners were in raptures of delight and raised a general cry of joy and jubilee. Hereupon Khudadad and the lady began to loose their hands and feet; and each, as he was released from his durance, helped to unchain his fellows: brief, after a moment of time all were delivered from their bonds and bondage. Then each and every kissed Khudadad's feet and gave thanks and prayed for his welfare; and when those whilom prisoners entered the court-yard, whereupon the sun was shining sheen, Khudadad recognised amongst them his brothers, in quest of whom he had so long wandered. He was amazed with exceeding amazement and exclaimed, "Laud be to the Lord, that I have found you one and all safe and sound: your father is sorely sad and sorrowful at your absence: and Heaven forbend that this devil hath devoured any from amongst you." He then counted their number, forty-and-nine, and set them apart from the rest; and all in excess of joy fell upon one another's necks and ceased not to embrace their saviour. After this the Prince spread a feast for the captives, each and every, whom he had delivered: and, when they had eaten and drunken

their full, he restored to them the gold and silver, the Turkey carpets and pieces of Chinese silk and brocade and other valuables innumerable which the Abyssinian had plundered from the caravans, as also their own personal goods and chattels, directing each man to claim his own; and what remained he divided equally amongst them. "But," quoth he, "by what means can ye convey these bales to your own countries, and where can ye find beasts of burden in this wild world?" Quoth they, "O our Lord, the Abyssinian robbed us of our camels with their loads and doubtless they are in the stables of the castle." Hereupon Khudadad fared forth with them to the stables and there found tethered and tied not only the camels but also the forty-nine horses of his brothers the Princes, and accordingly he gave to each one his own animal. There were, moreover, in the stables hundreds of Abyssinian slave-boys who, seeing the prisoners released, were certified that their lord the cannibal was slain and fled in dismay to the forest and none thought of giving chase to them. So the merchants loaded their merchandise upon the camels' backs and farewelling the Prince set out for their own countries. Then quoth Khudadad to the lady, "O thou rare in beauty and chastity, whence camest thou when the Abyssinian seized thee and whither now wouldst thou wend? Inform me thereof that I may restore thee to thy home; haply these Princes, my brethren, sons of the Sultan of Harran, know thine abode; and doubtless they will escort thee thither." The lady turning to Khudadad presently made answer, "I live far from here and my country, the land of Egypt, is over distant for travel. But thou, O valorous Prince, hast delivered mine honour and my life from the hands of the Abyssinian and hast shown me such favour that 'twould ill become me to conceal from thee my history. I am the daughter of a mighty king, reigning over the Sa'id, or upper Nile-land; and when a tyrant foeman seized him, and, reaving him of life as well as of his realm, usurped his throne and seized his kingdom, I fled away to preserve my existence and mine honour." Thereupon Khudadad and his brothers prayed the lady to recount all that had befallen her, and reassured her, saying, "Henceforth thou shalt live in solace and luxury; neither toil nor trouble shall betide thee." When she saw that there was no help for her but to tell all her tale, she began in the following words to recount the

HISTORY OF THE PRINCESS OF DARYABAR.¹

IN an island of the islands standeth a great city called Daryábár, wherein dwelt a king of exalted degree. But despite his virtue and his valour he was ever sad and sorrowful having naught of offspring, and he offered up without surcease prayers on that behalf. After long years and longsome supplications a half boon was granted to him; to wit, a daughter (myself) was born. My father who grieved sore at first, presently rejoiced with joy exceeding at the unfortunate ill-fated birth of me; and, when I came of age to learn, he bade me be taught to read and write: and caused me to be instructed in court-ceremonial and royal duties and the chronicles of the past, to the intent that I might succeed him as heiress to his throne and his kingship. Now it happened one day that my sire rode out a-hunting, and gave chase to a wild ass² with such hot pursuit that he found himself at eventide separated from his suite; so, wearied with the chase, he dismounted from his steed, and, seating himself by the side of a forest path, he said to himself, "The onager will doubtless seek cover in this copse." Suddenly he espied a light shining bright amidst the trees, and, thinking that a hamlet might be hard by, he was minded to night there and at day-dawn to determine his further course. Hereupon he arose, and, walking towards the light, he found that it issued from a lonely hut in the forest; then peering into the inside he espied an Abyssinian burly of bulk and in

1 This seems to be a fancy name for a country: the term is Persian=the Ocean-land or a seaport town: from "Daryá" the sea, and bár=a region, tract, as in Zanzibár=Blackland. The learned Weil explains it (in loco) by *Gegend der Brunnen, brunnengleicher ort*, but I cannot accept Scott's note (iv. 400), "Signifying the sea-coast of every country; and hence the term is applied by Oriental geographers to the coast of Malabar."

2 The onager, confounded by our older travellers with the zebra, is the Gür-i-khár of Persia, where it is the noblest game, from which kings did not disdain to take a cognomen, e.g. Bahrá-m-i-Gür. It is the "wild ass" of Jeremiah (ii. 24; xiv. 6). The meat is famous in poetry for combining the flavours peculiar to all kinds of flesh (Ibn Khallikan, iii. 117; iii. 239, etc.) and is noticed by Herodotus (Clio, cxxxiii.) and by Xenophon (Cyro, lib. 1) in sundry passages: the latter describes the relays of horses and hounds which were used in chasing it then as now. The traveller Olearius (A.D. 1637) found it more common than in our present day: Shah Abbas turned thirty-two wild asses into an enclosure where they were shot as an item of entertainment to the ambassadors at his court. The skin of the wild ass's back produces the famous shagreen, a word seemingly derived from the Pers. "Saghri," e.g. "Kyafsh-i-Saghri"=slippers of shagreen, fine wear fit for a "young Duke." See in Ibn Khallikan (iv. 245) an account of a "Júr" (the Arabised "Gür") eight hundred years old.

semblance like unto a Satan, seated upon a diwan. Before him were ranged many capacious jars full of wine, and over a fire of charcoal he was roasting a bullock whole and eating the flesh and ever and anon drinking deep draughts from one of the pitchers. Furthermore, the King sighted in that hut a lady of exquisite beauty and comeliness sitting in a corner direly distressed : her hands were fast bound with cords, and at her feet a child of two or three years of age lay beweeeping his mother's sorry plight. And as the morn began to dawn Shahrazad held her peace till

The end of the Five Hundred and Ninety-sixth Night,

Then said she : — I have heard, O auspicious King, that seeing the doleful state of these twain, my sire was filled with ruth and longed to fall upon the ogre sword in hand ; however, not being able to cope with him, he restrained his wrath and remained on stealthy watch. The giant having drained all the pitchers of wine and devoured half of the barbacued bullock presently addressed himself to the lady and said, "O loveliest of Princesses, how long wilt thou prove thee coy and keep aloof from me ? Dost thou not see how desirous I am of winning thy heart and how I am dying for the love of thee ? 'Tis therefore only right that thou also shouldst return my affection and know me as thine own, when I will become to thee the kindest of mankind." "O thou Ghul of the waste," cried the lady, "what be this whereof thou pratest ? Never : no, never shalt thou win thy wish of me, however much thou mayest lust therefor. Torment me or, an thou wilt, destroy me downright, but for my part I will on no wise yield me to thy lusts." At these words the infuriated savage roared aloud, "'Tis enough and more than enough : thy hate breedeth hatred in me, and now I desire less to have and hold thee than to do thee die." Then he seized her with one hand, and drawing his sabre with the other, would have struck off her head from her body when my father shot at him a shaft so deftly that it pierced his heart and came out gleaming at his back and he fell to the ground and found instant admission into Jahannam. Hereupon my sire entered the hut and unbinding the lady's bonds enquired of her who she was and by what means that ogre had brought her thither. Answered she, "Not far from this site there liveth on the sea-shore a race of Saracens, like unto the demons of the desert. Sorely against my will I was wedded to their Prince and the fulsome villain thou hast now slain was one of my husband's chief officers. He fell madly

in love to me and he longed with excessive longing to get me into his power and to carry me off from my home. Accordingly, one day of the days when my husband was out of the way and I was in privacy, he carried me off with this my babe from the palace to this wild wood wherein is none save He¹ and where well he wot that all search and labour would be baffled; then, hour after hour he designed guilty designs against me, but by the mercy of Almighty Allah I have ever escaped all carnal soil of that foul monster. This evening, in despair of my safety, I was rejecting his brutal advances when he attempted to take my life and in the attempt he was slain by thy valorous hand. This is, then, my story which I have told thee." My father reassured the Princess, saying, "O my lady, let thy heart be at ease; at daybreak I will take thee away from this wilderness and escort thee to Daryabar, of which city I am the Sultan; and, shouldst thou become fain of that place, then dwell therein until thy husband shall come in quest of thee." Quoth the lady, "O my lord, this plan doth not displease me." So with the earliest light next morning my father took mother and child away from that forest and set forth homewards, when suddenly he fell in with his Sirdars and officers, who had been wandering hither and thither during the livelong night in search of him. They rejoiced with great joy on seeing the King and marvelled with exceeding marvel at the sight of a veiled one with him, admiring much that so lovesome a lady should be found dwelling in a wold so wild. Thereupon the King related to them the tale of the ogre and of the Princess and how he had slain the blackamoor. Presently they set forth on their homeward way: one of the Emirs seating the dame behind him on his horse's crupper while another took charge of the child. They reached the royal city, where the King ordered a large and splendid mansion to be built for his guest, the babe also received a suitable education: and thus the mother passed her days in perfect comfort and happiness. After the lapse of some months, when no tidings, however fondly expected, came of her husband, she resigned herself to marrying my father, whom she had captivated by her beauty and loveliness and amorous liveliness,² whereupon he wedded her, and when the marriage-contract was drawn up (as was customary in those days), they sojourned together in one stead. As time went on the lad grew up to be a lusty youth of handsome mien; moreover, he

¹ "Dasht-i-lá-siwá-Hú" = a desert wherein is none save He (Allah), a howling wilderness.

² Per. "Náz o andáz" = coquetry, in a half-honest sense. The Persian "Káká Siyáh," i.e. "black brother" (a domestic negro) pronounces Nází-núzi.

became perfect in courtly ceremonial and in every art and science that befitted Princes. The King and all the Ministers and Emirs highly approved of him, and determined that I should be married to him, and that he should succeed the sovereign as heir to throne and kingship. The youth also was well pleased with such tokens of favour from my father: but chiefly he rejoiced with exceeding joy to hear talk of his union with his protector's only daughter. One day my sire desired to place my hand in his to the intent that the marriage ceremony should at once take place, but first he would impose upon my suitor certain conditions, whereof one was that he should wed none other but his wife's daughter, that is, myself. This pledge displeased the haughty youth, who forthwith refused his consent thereto, deeming himself by the demand of such condition a despised and contemptible suitor of villain birth. — And as the morn began to dawn Shahrazad held her peace till

The end of the Five Hundred and Ninety-seventh Night.

Then said she: — I have heard, O auspicious King, that, the lady continued: — On this wise the wedding was deferred, and this delay became a matter of sore displeasure to the young man, who thought in his heart that my father was his foe. Therefore he ever strove to lure him into his power, till one day in a frenzy of rage he slew him and proclaimed himself King of Daryabar. Moreover, the murderer would have entered my chamber to kill me also had not the Wazir, a true and faithful servant of the crown, at the tidings of his liege lord's death speedily taken me away, and hidden me in the house of a friend where he bade me remain concealed. Two days afterwards, having fitted out a ship, he embarked me therein with a Kahramánah — an old duenna — and set sail for a country whose King was of my father's friends, to the intent that he might consign me to his charge, and obtain from him the aid of an army wherewith he might avenge himself upon the ungrateful and ungracious youth who had proved himself a traitor to the salt.¹ But a few days after our weighing anchor a furious storm began to blow, making the captain and crew sore confounded, and presently the waves beat upon the vessel with such exceeding violence that she brake up, and the Wazir and the duenna and all who were therein (save myself) were drowned in the billows. But I, albeit

¹ In the text *Nimak-harâm*: on this subject see night *decixxx*.

well-nigh a-swoon, clung to a plank, and was shortly after washed ashore by the send of the sea, for Allah of His mighty power had preserved me safe and sound from death-doom by the raging of the ocean, to the end that further troubles might befall me. When I returned to sense and consciousness, I found myself alive on the strand, and offered up grateful thanks to Almighty Allah; but, not seeing the Wazir or any one of the company, I knew that they had perished in the waters.—And as the morn began to dawn Shahrazad held her peace till

The end of the Five Hundred and Ninety-eighth Night,

Then said she:—I have heard, O auspicious King, that the Princess of Daryabar continued:—Presently, calling to remembrance the murder of my father, I cried aloud with an exceeding bitter cry, and was sore afraid at my lonesome plight, insomuch that I would fain have cast myself again into the sea, when suddenly the voice of a man and tramp of horse-hooves fell upon my ear. Then looking about I descried a band of cavaliers in the midst of whom was a handsome prince; he was mounted upon a steed of purest Rabite¹ blood and was habited in a gold-embroidered surcoat; and girdle studded with diamonds girt his loins and on his head was a crown of gold; in fine, it was evident from his garb as from his aspect that he was a born ruler of mankind. Thereupon, seeing me all alone on the sea-shore, the knights marvelled with exceeding marvel; then the Prince detached one of his captains to ascertain my history and acquaint him therewith; but albeit the officer plied me with questions I answered him not a word and shed a flood of tears in the deepest silence. So noting the waifage on the sand they thought to themselves, “Perchance some vessel hath been wrecked upon this shore and its planks and timber have been cast up on the land, and doubtless this lady was in that ship and hath been floated ashore on some plank.” Whereupon the cavaliers crowded around me and implored me to relate unto them what had befallen me; nevertheless, I still answered them not a word. Presently the Prince himself drew near to me and, much amazed, sent away his suite from about me and addressed me in these words, “O my lady, fear naught of ill from me nor distress thyself by needless affright. I would convey thee to my home and under my mother’s care; wherefore I am curious to know of thee who thou art. The

¹ *i.e.* an Arab of noble strain: see vol. ii., night cxi.

Queen will assuredly befriend thee and keep thee in comfort and happiness." And now understanding that his heart was drawn towards me, I told him all that had betided me, and he on hearing the story of my sad destiny became moved with the deepest emotion and his eyes brimmed with tears. Then he comforted me and carried me with him and committed me to the Queen his mother, who also lent kindly ear to my tale of the past, first and last, and hearing it she also was greatly grieved, and wearied not day or night in tending me and (as far as in her lay) striving to make me happy. Seeing, moreover, that her son was deeply enamoured of me and love-distraught, she agreed to my becoming his wife, while I also consented when I looked upon his handsome and noble face and figure and to his proved affection for me and his goodness of heart. Accordingly, in due time the marriage was celebrated with royal pomp and circumstance. But what escape is there from Fate? On that very night, the night of the wedding, a King of Zanzibar who dwelt hard by that island, and had erewhile practised against the kingdom, seizing his opportunity, attacked us with a mighty army, and having put many to death, bethought him to take me and my husband alive. But we escaped from his hands and fleeing under the murks of night to the sea-shore found there a fisherman's boat, which we entered thanking our stars and launched it and floated far away on the current, unknowing whither Destiny was directing us. On the third day we espied a vessel making us, whereat we rejoiced with joy excessive, deeming her to be some merchantman coming to our aidance. No sooner had it lain alongside, however, than up there sprang five or six pirates,¹ each brandishing a naked brand in hand, and boarding us tied our arms behind us and carried us to their craft. They then tare the veil from my face and forthwith desired to possess me, each saying to other, "I will enjoy this wench." On this wise wrangling and jangling ensued till right soon it turned to battle and bloodshed, when moment by moment and one by one the ravishers fell dead until all were slain save a single pirate, the bravest of the band. Quoth he to me, "Thou shalt fare with me to Cairo, where dwelleth a friend of mine and to him will I give thee, for erewhile I promised him that on this voyage I would secure for him a fair woman for handmaid." Then seeing my husband, whom the pirates had left in bonds, he exclaimed, "Who may be this hound? Is he to thee a lover or a

1 In the text "Kazzak"—Cossacks, bandits, mounted highwaymen; the word is well known in India, where it is written in two different ways, and the late Mr. John Shakespear in his excellent Dictionary need hardly have marked the origin "U" (unknown).

friend?" and I made answer, "He is my wedded husband." "'Tis well," cried he: "in very sooth it behoveth me to release him from the bitter pangs of jealousy and the sight of thee enfolded in another's fond embrace." Whereat the ruffian raised aloft the ill-fated Prince, bound foot and hand, and cast him into the sea, while I shrieked aloud and implored his mercy, but all in vain. Seeing the Prince struggling and drowning in the waves I cried out and screamed and buffeted my face and tare my hair and would fain have cast myself into the waters but I could not, for he held me fast and lashed me to the mainmast. Then, pursuing our course with favouring winds, we soon arrived at a small port-village where he bought camels and boy-slaves and journeyed on towards Cairo; but when several stages of the road were left behind us, the Abyssinian who dwelt in this castle suddenly overtook us. From afar we deemed him to be a lofty tower, and when near us could hardly believe him to be a human being.—And as the morn began to dawn Shahrazad held her peace till

The end of the Five Hundred and Ninety-ninth Night,

Then said she:—I have heard, O auspicious King, that the Princess of Daryabar continued:—At once unsheathing his huge sword the Habashi made for the pirate and ordered him to surrender himself prisoner, with me and all his slaves, and with pinioned elbows to accompany him. Hereat the robber with hot courage and heading his followers rushed fiercely on the Abyssinian, and for a long time the fight raged thick and fast, till he and his lay dead upon the field; whereupon the Abyssinian led off the camels and carried me and the pirate's corpse to this castle, and devoured the flesh of his foe at his evening meal. Then turning to me as I wept with bitter weeping he said, "Banish from thy breast this woe and this angry mood: and abide in this castle at perfect ease and in comfort, and solace thyself with my embraces. However, since thou appearest at this present to be in dire distress, I will excuse thee for to-night, but without fail I shall require thee of thyself on the morrow." He then led me into a separate chamber and locking fast the gates and doors, fell asleep alone in another place. Arising early on the next morning he searched the castle round about, unlocked the wicket, which he closed again, and sallied forth, according to his custom, in quest of wayfarers. But the caravan escaped him and anon he returned empty-handed when thou didst set upon him and slay him. On this wise the Princess of Daryabar related her history to Prince Khudadad, who was moved with

ruth for her : then comforting her he said, " Henceforth fear naught nor be on any wise dismayed. These princes are the sons of the King of Harran ; and if it please thee, let them lead thee to his court and stablish thee in comfort and luxury : the King also will guard thee from all evil. Or, shouldest thou be loath to fare with them, wilt thou not consent to take for spouse him who hath rescued thee from so great calamity ? " The Princess of Daryabar consented to wed with him and forthwith the marriage was celebrated with grand display in the castle, and here they found meats and drinks of sundry sorts, and delicious fruits and fine wines wherewith the cannibal would regale himself when a-weary of man's flesh. So Khudadad made ready dishes of every colour and feasted his brothers. Next day taking with them such provant as was at hand, all set forth for Harran, and at the close of each stage they chose a suitable stead for nighting ; and, when but one day's journey lay before them, the Princes supped that night off what was left to them of their viaticum and drained all the wine that remained. But when the drink had mastered their wits, Khudadad thus addressed his brothers, saying, " Hitherto have I withheld from you the secret of my birth, which now I must disclose. Know ye, then, that I am your brother, for I also am a son of the King of Harran, whom the Lord of Samaria-land brought up and bade educate : and lastly, my mother is the Princess Firuzah." Then to the Princess of Daryabar : " Thou didst not recognise my rank and pedigree and, had I discovered myself erewhile, haply thou hadst been spared the mortification of being wooed by a man of vulgar blood. But now ease thy mind, for that thy husband is a Prince." Quoth she, " Albeit thou discoveredst to me naught until this time, still my heart felt assured that thou wast of noble birth and the son of some potent sovereign." The Princes one and all appeared outwardly well pleased and offered each and every warm congratulations whilst the wedding was celebrating : but inwardly they were filled with envy and sore annoy at such unwelcome issue of events, so much so that when Khudadad retired with the Princess of Daryabar to his tent and slept, those ingrates, forgetful of the service rendered to them by their brother, in that he had rescued them when prisoners in the hands of the man-devouring Abyssinian, remained deep in thought, and, seeking a safe place, took counsel one with other to kill him. Quoth the foremost of them, " O my brethren, our father showed him the liveliest affection when he was to us naught save a vagrant and unknown, and indeed made him our ruler and our governor ; and now, hearing of his victory won from

the ogre, and learning that the stranger is his son, will not our sire forthwith appoint this bastard his only heir, and give him dominion over us so that we must all be forced to fall at his feet and bear his yoke? My rede is this—that we make an end of him in this very spot.” Accordingly they stole softly into his tent and dealt him from every side strokes with their swords, so that they slashed him in every limb, and fondly thought that they had left him dead on the bed without their awaking the Princess. Next morning they entered the city of Harran and made their salams to the King, who despaired of sighting them again: so he rejoiced with exceeding joy on seeing them restored to him safe and sound and sane, and asked why they had tarried from him so long. In reply, they carefully concealed from him their being thrown into the dungeon by the Ghul of Abyssinia, and how Khudadad had rescued them; on the contrary, all declared that they had been delayed whilst a-hunting and a-visiting the adjacent cities and countries. So the Sultan gave full credence to their account, and held his peace. Such was their case; but as regards Khudadad, when the Princess of Daryabar awoke in the morning she found her bridegroom lying drowned in blood, gashed and pierced with a score of wounds—And as the morn began to dawn Shahrazad held her peace till

The end of the full Sir Hundredth Night,

Then said she:—I have heard, O auspicious King that the Princess, deeming her bridegroom dead, wept at this sight right sore; and calling to mind his youth and beauty, his valour and his many virtues, she washed his face with her tears and exclaimed, “Well-away and woe is me, O my lover, O Khudadad, do these eyes look upon thee in sudden and violent death? Are these thy brothers (the devils!) whom thy courage hath saved, the destroyers of thee? Nay, ’tis I am thy murderess; I who suffered thee to ally thy Fate with my hapless destiny, a lot that doometh to destruction all who befriend me.” Then considering the body attentively she perceived that breath was slowly coming and going through his nostrils, and that his limbs were yet warm. So she made fast the tent-door and ran city-wards to seek a surgeon, and anon having found a skilful leach, she returned with him, but lo and behold! Khudadad was missing. She wist not what had become of him, but thought in her mind that some wild beast had carried him off; then she wept bitterly, and bemoaned her mishap, so that the surgeon was moved to ruth and with words of comfort and consolation offered her house and service; and

lastly he bore her to the town and assigned to her a separate dwelling. He also appointed two slave-girls to wait upon her, and albeit he knew naught of her condition he was ever in attendance on her with the honour and homage due to the kings. One day, she being somewhat less sad of heart, the surgeon, who had now informed himself of her condition, asked her, saying, "O my lady, be pleased to acquaint me with thine estate and thy misfortunes, and as far as in me lieth I will strive to aid and succour thee." And she, observing the leach to be shrewd and trustworthy withal, made known to him her story. Quoth the surgeon, "An it be thy wish, I would gladly escort thee to thy father-in-law the King of Harran, who is indeed a wise sovereign and a just; and he will rejoice to see thee and will take vengeance on the unnatural Princes, his sons, for the blood of thy husband unjustly shed." These words pleased well the Princess: so the surgeon hired two dromedaries, which they mounted, and the twain set forth for the city of Harran. Alighting that same evening at a caravanserai the leach asked what news had come from town; and the Keeper answered, "The King of Harran had a son passing valiant and accomplished who abode with him for some years as a stranger; but lately he was lost, nor doth any know of him whether he be dead or alive. The Princess Firuzah his mother hath sent all-where in search of him, yet hath she found nor trace nor tidings of him. His parents and indeed all the folk, rich and poor, weep and wail for him and albeit the Sultan hath other forty and nine sons, none of them can compare with him for doughty deeds and skilful craft, nor from any one of them deriveth he aught of comfort or consolation. Full quest and search have been made, but hitherto all hath been in vain." The surgeon thereupon made known these words to the Princess of Daryabar, who was minded to go straightway and acquaint the mother of Khudadad with everything that had befallen her husband; but the surgeon, after full reflection, said, "O Princess, shouldst thou fare with this intent, haply ere thou arrive thither the forty-nine Princes may hear of thy coming; and they, by some means or other, will assuredly do thee die, and thy life will be spent to no purpose. Nay, rather let me go first to Prince Khudadad's mother: I will tell her all thy tale and she doubtless will send for thee. Until such time do thou remain secret in this Serai." Accordingly, the leach rode on leisurely for the city and on the road he met a lady mounted upon a she-mule,¹ whose housings were of the richest and finest,

¹ Here and below the Hindostani version mounts the lady upon a camel. ("Ushtur" or "Unth") which is not customary in India except when criminals are led about the bazar. An elephant would have been in better form.

while behind her walked confidential servants, followed by a band of horsemen and foot-soldiers and Habashi slaves; and as she rode along, the people formed *espalier*, standing on either side to salute her while she passed. The leach also joined the throng and made his obeisance, after which quoth he to a bystander, which was a Darwaysh, "Methinks this lady must be a Queen?" "Tis even so," quoth the other; "she is the Consort of our Sultan, and all the folk honour and esteem her above her sister-wives, for that in truth she is the mother of Prince Khudadad and of him thou surely hast heard." Hereupon the surgeon accompanied the cavalcade; and, when the lady dismounted at a cathedral-mosque and gave alms of Ashrafis¹ and gold coins to all around (for the King had enjoined her that until Khudadad's return she should deal charity to the poor with her own hand, and pray for the youth's being restored to his home in peace and safety), the mediciner also mingled with the throng which joined in supplications for their favourite and whispered to a slave saying, "O my brother, it behoveth me that I make known without stay or delay to Queen Firuzah a secret which is with me." Replied he, "An it be aught concerning Prince Khudadad 'tis well: the King's wife will surely give ear to thee; but an it be other, thou wilt hardly win a hearing, for that she is distraught by the absence of her son and careth not for aught beside." The surgeon, still speaking low, made reply, "My secret concerneth that which is on her mind." "If this be so," returned the slave, "do thou follow her train privily till it arrive at the palace gate." Accordingly, when the Lady Firuzah reached her royal apartments, the man made petition to her, saying, "A stranger would fain tell somewhat to thee in private": and she deigned give permission and command, exclaiming, "'Tis well, let him be brought hither." Hereupon the slave presented to her the surgeon, whom the Queen with gracious mien bade approach: and he, kissing ground between her hands, made his petition in these words: "I have a long tale

1 The Ashrafi (Port. Nerafim) is a gold coin whose value has greatly varied with its date, from four shillings upwards. In The (true) Nights we find (*passim*), that according to the minting of the VIth Omniade, 'Abd al-Malik bin Marwân (A.H. 65-86 = A.D. 685-703), the coinage of Baghdad consisted of three metals. "Ita quoque peregrina suis nummis nomina posuit, aureum Dinar denarium, argentem Dirhen (lege dirham), Drachma, æreum fols (fuls), follem appellans. * * * Nam vera moneta aurea nomine follis signabatur, ut æreorum sub Aarone Raschido cussorum qui hoc nomen servavit." (O. G. Tychem, p. 8. *Introduct. in Rem numariam Muhammedanorum.*) For the dinar, daric or miskal, see The Nights, nights ii. and dcccclxxvii.: for the dirham, nights ii. and cxviii., etc.; and for the Fals or Fils = a fish scale, a spangle of metal, night xxxi. In the debased currency of the Moroccan Empire the Fals of copper or iron, a substantial coin, is worth 2,160 to the French five-franc piece.

to tell thy Highness whereat thou shalt greatly marvel." Then he described to her Khudadad's condition, the villainy of his brothers and his death at their hands, and of his corpse having been carried off by wild beasts. Queen Firuzah, hearing of her son's murder, fell straightway a-swooning to the ground, and the attendants ran up and, raising her, besprinkled her face with rose-water until she recovered sense and consciousness. Then she gave orders to the surgeon, saying, "Hie thee straightway to the Princess of Daryabar and convey to her greetings and expressions of sympathy both from myself and from his sire"; and as the leach departed she called to mind her son and wept with sore weeping. By chance the Sultan, who was passing by that way, seeing Firuzah in tears and sobs, and breaking out into sore and bitter lamentation, asked of her the reason thereof.— And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and First Night.

Then said she:—I have heard, O auspicious King, that when her husband enquired of Queen Firuzah why and wherefore she wept and wailed, and moaned and groaned, she told him all she had heard from the leach, and her husband was filled with hot wrath against his sons. So he rose up and went straightway to the audience-chamber, where the townsfolk had gathered together to petition him and to pray for justice and redress; and they, seeing his features working with rage, were all sore afraid. Presently the Sultan seated himself on the throne of his kingship and gave an order to his Grand Wazir, saying, "O Wazir Hasan, take with thee a thousand men of the guard which keepeth watch and ward over the palace and do thou bring hither the forty-and-nine Princes, my unworthy sons, and cast them into the prison appointed unto man-slayers and murderers; and have a heed that none of them escape." The Wazir did as he was bidden, and seizing the Princes one and all cast them into gaol with the murderers and other criminals, then reported his action to his liege lord. Hereat the Sultan dismissed sundry claimants and suppliants, saying, "For the space of one full-told month henceforth it besitteth me not to sit in the justice-hall. Depart hence, and, when the thirty days shall have passed away, do ye return hither again." After this, rising from the throne he took with him the Wazir Hasan, and entering the apartment of Queen Firuzah, gave command to the Minister that he bring in all haste and with royal state and dignity from the caravanserai, the Princess of Daryabar and the mediciner.

The Wazir straightway took horse, accompanied by the Emirs and soldiers; and, leading a fine white she-mule richly adorned with jewelled trappings from out of the royal stables, he rode to the caravanserai wherein abode the Princess of Daryabar. Having told her all that the King had done, he seated her upon the animal and, mounting the surgeon upon a steed of Turcoman¹ blood, all three proceeded with pomp and grandeur to the palace. The shop-keepers and townsfolk ran out to greet the lady as the calvacade wound its way through the streets; and when they heard say that she was the wife of Prince Khudadad, they rejoiced with exceeding joy for that they should now receive tidings of his whereabouts. As soon as the procession reached the palace gates the Princess of Daryabar saw the Sultan, who had come forth to greet her, and she alighted from the mule and kissed his feet. The King then raised her by the hand and conducted her to the chamber wherein sat Queen Firuzah awaiting her visit, and all three fell on one another's necks and wept sore and could on no wise control their grief. But whenas their sorrow was somewhat assuaged, the Princess of Daryabar said to the King, "O my lord the Sultan, I would proffer humble petition that full vengeance may fall upon those, one and all, by whom my husband hath been so foully and cruelly murdered." Replied the King, "O my lady, rest assured that I will assuredly put to death all those villains in requital for the blood of Khudadad"; presently adding, "'Tis true that the dead body of my brave son hath not been found, still it seemeth but right to me that a tomb be built, a cenotaph whereby his greatness and goodness may be held in everlasting remembrance." Thereupon he summoned the Grand Wazir and bade that a great Mausoleum of white marble be edified amiddlemost the city and the Minister straightway appointed workmen and made choice of a suitable spot in the very centre of the capital. So there they built a gorgeous cenotaph crowned with a noble dome under which was sculptured a figure of Khudadad; and, when the news of its completion reached the King, he appointed a day for ceremonious mourning and perlections of the Koran. At the appointed time and term the townsfolk gathered together to see the funeral procession and the obsequies for the departed; and the

1 In the Hindi, as in Galland's version, the horse is naturally enough of Turcoman blood. I cannot but think that in India we have unwisely limited ourselves for cavalry-remounts to the Western market, that exports chiefly the mongrel "Gulf Arab," and have neglected the far hardier animal, especially the Gútdán blood of the Tartar plains, which supply "excellent horses whose speed and bottom are," say travellers in general, "so justly celebrated throughout Asia." Our predecessors were too wise to "put all the eggs in one basket."

Sultan went in state to the Mausoleum together with all the Wazirs, the Emirs and Lords of the land, and took seat upon carpets of black satin purpled with flowers of gold, which were dispreed over the marble floor. After a while a bevy of Knights rode up, with downcast heads and half-closed eyes; and twice circuiting the dome¹ they halted the third time in front of the door, and cried out aloud, "O Prince, O son of our Sultan, could we by the sway of our good swords and the strength of our gallant arms restore thee to life, nor heart nor force would fail us in the endeavour; but before the fiat of Almighty Allah all must bow the neck." Then the horsemen rode away to the place whence they came, followed by one hundred hermits hoar of head and dwellers of the caves who had passed their lives in solitude and abstinence, nor ever held converse with man or woman-kind, neither did they appear in Harraṇ at any time save for the obsequies of the reigning race. In front came one of those greybeards steadying with one hand a huge and ponderous tome which he bore upon his head. Presently all the holy men thrice compassed the Mausoleum, then standing on the highway the eldest cried with a loud voice, "O Prince, could we by dint of orisons and devotions bring thee back to life, these hearts and souls of ours would be devoted to quickening thee, and on seeing thee arise once again we would wipe thy feet with our own age-white beards." And when they also retired, came one hundred maidens of wondrous beauty and loveliness, mounted on white barbs, whose saddles were richly embroidered and set with jewels; their faces were bare, and on their heads they bore golden canisters filled with precious stones, rubies, and diamonds. They also rode in circuit round the cenotaph, and halting at the door, the youngest and fairest of them, speaking in the name of her sisterhood, exclaimed, "O Prince, could our youth and our charms avail thee aught, we would present ourselves to thee and become thy handmaids; but, alas! thou knowest full well that our beauties are here all in vain, nor can our love now warm thy clay." Then they also departed in the deepest grief. As soon as they had disappeared, the Sultan and all with him rose up and walked thrice round the figure that had been set up under the dome: then standing at its

1 An act of worship, see my Pilgrimage, in which "Tawāf" = circuiting, is described in detail (ii. 38; iii. 201 *et seq.*). A counterpart of this scene is found in the *Histoire du Sultan Aychid* (Ikshid) who determined to witness his own funeral. Gauttier, vol. i. pp. 134-139. Another and similar incident occurs in the "Nineteenth Vezir's Story" (pp. 213-18 of the History of the Forty Vezirs, before alluded to): here Hasan of Basrah, an 'Alim who died in A.H. 110 (= A.D. 728) saw in vision (the "drivel of dreams?") folk of all conditions, sages, warriors, and moon-faced maids, seeking, but in vain, to release the sweet soul of the Prince who had perished.

feet the father said, "O my beloved son, enlighten these eyes which tears for the stress of separation have thus bedimmed." He then wept bitterly and all his Ministers and Courtiers and Grandees joined in his mourning and lamentations: and, when they had made an end of the obsequies, the Sultan and his suite returned palace-wards and the door of the dome was locked.——And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Second Night.

Then said she:—I have heard, O auspicious King, that the Sultan commanded congregational prayers in all the mosques for a full-told week, and he ceased not to mourn and weep and wail before the cenotaph of his son for eight days. And as soon as this term was passed he commanded the Grand Wazir that vengeance be meted out for the murder of Prince Khudadad, and that the Princes be brought out from their dungeons and be done to death. The tidings were bruited about the city, and preparations were made for executing the assassins, and crowds of folk collected to gaze upon the scaffold, when suddenly came a report that an enemy whom the King had routed in bygone times was marching upon the city with a conquering army. Hereat the Sultan was sore troubled and perplexed, and the ministers of state said one to other, "Alas! had Prince Khudadad been on life he would forthwith have put to flight the forces of the foe however fierce and fell." Natheless the Sovran set out from the city with his suite and host, and eke he made ready for flight to some other land by way of the river should the enemy's force prove victorious. Then the two powers met in deadly combat; and the invader, surrounding the King of Harran's many on every side, would have cut him to pieces with all his warriors, when behold, an armed force hitherto unseen rode athwart the plain at a pace so swift and so sure that the two hostile Kings gazed upon them in uttermost amazement, nor wist anyone whence that host came. But when it drew near, the horsemen charged home on the enemies, and in the twinkling of an eye put them to flight, then hotly pursuing felled them with the biting sword and the piercing spear. Seeing this onslaught the King of Harran marvelled greatly, and rendering thanks to Heaven, said to those around him, "Learn ye the name of the Captain of yonder host, who he may be and whence came he." But when all the foemen had fallen upon the field save only a few who escaped hither and thither, and the hostile Sultan who had been taken prisoner, the Captain of the friendly forces returned from pursuit well

pleased to greet the King. And lo and behold! as the twain drew near one to other the Sultan was certified that the Captain was none other than his beloved child, Khudadad, whilome lost and now found. Accordingly, he rejoiced with joy unspeakable that his enemy had thus been vanquished, and that he had again looked upon his son Khudadad, who stood before him alive and safe and sound. "O my sire," presently exclaimed the Prince, "I am he whom thou deemest to have been slain; but Allah Almighty hath kept me on life that I might this day stand thee in good stead and destroy these thine enemies." "O my beloved son," replied the King, "surely I had despaired and never hoped again to see thee with these mine eyes." So father and son dismounted and fell upon each other's necks, and quoth the Sultan, clasping the youth's hands, "Long since have I known of thy valiant deeds, and how thou didst save thine ill-omened brothers from the hands of the man-devouring Abyssinian, and of the evil wherewith they requited thee. Go now to thy mother, of whom naught remaineth, through bitter tears for thee, save skin and bone: be thou the first to gladden her heart and give her the good tidings of this thy victory." As they rode along, the Prince enquired of the Sultan, his sire, how he had heard tell of the Habashi and of the rescue of the Princes from the cannibal's clutches. "Hath one of my brothers," added he, "informed thee of this adventure?" "Not so, O my son," replied the King, "not they, but the Princess of Daryabar told me the miserable tale thereof: she hath dwelt for many days with me, and 'twas she who first and foremost demanded vengeance for thy blood." When Khudadad heard that the Princess his spouse was his father's guest, he rejoiced with exceeding joy and cried, "Suffer me first to see my mother¹; then will I go to the Princess of Daryabar." The King of Harra hereat struck off the head of his chief enemy and exposed it publicly throughout the streets of his capital, and all the people exulted mightily not only at the victory but also for the return of Khudadad safe and sound; and dancing and feasting were in every household. Presently Queen Firuzah and the Princess of Daryabar presented themselves before the Sultan and offered their congratulations to him, then they went to see Khudadad both

¹ Here after Moslem fashion, the mother ranks before the wife: "A man can have many wives but only one mother." The idea is old amongst Easterns: see Herodotus and his Christian commentators on the history of Intaphernes' wife (Thalia, cap. exix.). "O King," said that lady of mind logical, "I may get me another mate if God will, and other children an I lose these; but as my father and my mother are no longer alive, I may not by any means have another brother," etc., etc.

hand in hand, and the three falling on one another's necks wept for very joy. — And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Third Night.

Then said she : — I have heard, O auspicious King, that after this the King and his Queen and daughter-in-law sat long conversing, and they marvelled much how Khudadad, albeit he was sorely gashed and pierced with the sword, had escaped alive from that wildest of wolds, whereupon the Prince at the bidding of his sire told his tale in these words : “ A peasant mounted on a camel chanced to pass by my pavilion, and seeing me sore wounded and weltering in my blood, set me upon his beast and conveyed me to his house ; then, choosing some roots of desert-herbs, he placed them on the hurts so that they kindly healed, and I speedily recovered strength. After returning thanks to my benefactor and giving him liberal largesse, I set out for the city of Harran, and on the road I saw the forces of the foe in countless numbers marching upon thy city. Wherefore I made the matter known to the folk of the townships and villages round about and besought their aid ; then collecting a large force I placed myself at the head thereof, and arriving in the nick of time destroyed the invading hosts.” Hereupon the Sultan gave thanks to Allah Almighty and said, “ Let all the Princes who conspired against thy life be put to death ” ; and sent forthright for the Sworder of his vengeance ; but Khudadad made request to his sire and said, “ In good sooth, O my lord the King, they all deserve the doom thou hast ordained, yet be not these my brethen and eke thine own flesh and blood ? I have freely forgiven them their offence against me and I humbly pray thy pardon also, that thou grant them their lives, for that blood ever calleth unto blood.” The Sultan at length consented and forgave their offence. Then, summoning all the Ministers, he declared Khudadad his heir and successor, in presence of the Princes whom he bade bring from the prison house. Khudadad caused their chains and fetters to be stricken off and embraced them one by one, showing them the same fondness and affection as he had shown to them in the castle of the cannibal Habashi. All the folk on hearing of this noble conduct of Prince Khudadad raised shouts of applause and loved him yet more than before. The surgeon who had done such good service to the Princess of Daryabar received a robe of honour and much wealth ; and on this wise that which began with mishap had issue in all happiness. When Queen Shahrazad ended this

story she said to Shahryar, "O my lord, thou art doubtless astonished to find that the Caliph Harún al-Rashid changed his wrath against Ghánim¹ and his mother and sister to feelings of favour and affection, but I am assured that thou wilt be the more surprised on hearing the story of the curious adventures of that same Caliph with the blind man, Bábi Abdullah." Quoth Dunyazad, as was her way, to her sister Shahrazad, "O sister mine, what a rare and delectable tale hast thou told and now prithee favour us with another." She replied, "It is well-nigh dawn but, if my life be spared, I will tell thee as the morrow morrows a strange and wonderful history of the Caliph Harun al-Rashid."²—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Fourth Night,

When she began to relate the History of

THE CALIPH'S NIGHT ADVENTURE.

I HAVE heard, O auspicious King, that the Caliph Harun al-Rashid was one night wakeful exceedingly, and when he rose in the morning restlessness gat hold of him. Wherefore all about him were troubled for that "Folk aye follow Prince's fashion"; they rejoice exceedingly with his joy and are sorrowful with his sorrows, albeit they know not the cause why they are so affected. Presently the Commander of the Faithful sent for Masrúr the Eunuch, and when he came to him cried, "Fetch me my Wazir, Ja'afar the Barmaki without stay or delay." Accordingly, he went out and returned with the Minister who, finding him alone, which was indeed rare, and seeing as he drew near that he was in a melancholic humour,

¹ In Galland the *Histoire de Ganem, fils d'Abu Aïoub, surnommé l'esclave d'Amour*, precedes Zayn al-Asnám. In the Arab texts Ghanim bin Ayyub, the Thrall o' Love, occurs much earlier: see The Nights, night xxxviii. It is curious to compare the conclusions of these tales with the formula of the latest specimens, the *Contes Arabes Modernes* of Spitta-Bey, e.g. "And the twain lived together (p. iii.) and had sons and daughters (p. ii.), cohabiting with perfect harmony (fi al-Kamál, pp. 42, 79); and at last they died and were buried, and so endeth the story" (wa khalás p. 161).

² In Galland and his translators the Adventures of Khudadad and his Brothers is followed by the *Histoire du Dormeur Eveillé*, which, as "The Sleeper and the Waker," is to be found in the first of my Supplemental Volumes, pp. 1-28. After this the learned Frenchman introduced, as has been said, the *Histoire de la Lampe merveilleuse* or "Alaeddin," to which I have assigned, for reasons given in *l'op.*, a place before Khudadad.

never even raising his eyes, stopped till his lord would vouchsafe to look upon him. At last the Prince of True Believers cast his glance upon Ja'afar, but forthright turned away his head and sat motionless as before. The Wazir descrying naught in the Caliph's aspect that concerned him personally, strengthened his purpose and bespoke him on this wise: "O Commander of the Faithful, wilt thine Highness deign suffer me to ask whence cometh this sadness?" and the Caliph answered with a clearer brow, "Verily, O Wazir, these moods have of late become troublesome to me, nor are they to be moved save by hearing strange tales and verses; and, if thou come not hither on a pressing affair, thou wilt gladden me by relating somewhat to dispel my sadness." Replied the Wazir, "O Commander of the Faithful, my office compelleth me to stand on thy service, and I would fain remind thee that this is the day appointed for informing thyself of the good governance of thy capital and its environs; and this matter shall, Inshallah, divert thy mind and dispel its gloom." The Caliph answered, "Thou dost well to remind me, for that I had wholly forgotten it; so fare forth and change thy vestments while I do the same with mine." Presently the twain donned habits of stranger merchants and issued out by a private postern of the palace-garden, which led them into the fields. After they had skirted the city, they reached the Euphrates' bank at some distance from the gate opening on that side, without having observed aught of disorder; then they crossed the river in the first ferry-boat they found, and, making a second round on the further side, they passed over the bridge that joined the two halves of Baghdad-town. At the bridge-foot they met with a blind old man who asked alms of them; and the Caliph turned about and crossed his palm with a dinar, whereupon the beggar caught hold of his hand, and held him fast, saying, "O beneficent man, whoso thou ever may be, whom Allah hath inspired to bestow an alms upon me, refuse not the favour I crave of thee, which is, to strike me a buffet upon the ear, for that I deserve such punishment and a greater still." After these words he quitted his hold of the Caliph's hand that it might smite him, yet for fear lest the stranger pass on without so doing he grasped him fast by his long robe.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Fifth Night.

Then said she: I have heard, O auspicious King, that the Caliph, surprised by the blind man's words and deeds said, "I may

not grant thy request nor will I minish the merit of my charity, by treating thee as thou wouldst have me entreat thee." Saying these words, he strove to get away from the blind man, but he who after his long experience expected this refusal of his benefactor, did his utmost to keep hold of him, and cried, "O my lord, forgive my audacity and my persistency: and I implore thee either give me a cuff on the ear, or take back thine alms, for I may not receive it save on that condition, without falsing a solemn oath I have sworn before the face of Allah: and, if thou knew the reason, thou wouldst accord with me that the penalty is light indeed." Then the Caliph not caring to be delayed any longer, yielded to the blind man's importunity, and gave him a slight cuff: whereupon he loosed him forthright and thanked him and blessed him. When the Caliph and his Wazir had walked some way from the blind man, the former exclaimed, "This blind beggar must assuredly have some right good cause for behaving himself in such manner to all who give him alms, and I would fain know it. Do thou return to him and tell him who I am, and bid him fail not to appear at my palace about mid-afternoon prayer-time that I may converse with him, and hear whatso he hath to say." Hereupon Ja'afar went back and bestowed alms on the blind man, giving him another cuff on the ear, and apprised him of the Caliph's command, and returned forthright to his lord. Presently, when the twain reached the town, they found in a square a vast crowd of folk gazing at a handsome youth and a well-shaped, who was mounted on a mare, which he rode at fullest speed round the open space, spurring and whipping the beast so cruelly that she was covered with sweat and blood. Seeing this, the Caliph, amazed at the youth's brutality, stopped to ask the bystanders an they knew why he tortured and tormented the mare on such wise: but he could learn naught save that for some while past, every day at the same time, he had entreated her after the same fashion. Hereat, as they walked along, the Caliph bid his Wazir especially notice the place, and order the young man to come without failing on the next day, at the hour appointed for the blind man. But ere the Caliph reached his palace he saw in a street, which he had not passed through for many months, a newly-built mansion, which seemed to him the palace of some great lord of the land. He asked the Wazir an he knew its owner, and Ja'afar answered he did not, but would make enquiry. So he consulted a neighbour, who told him that the house-owner was one Khwájah Hasan, surnamed Al-Hablál, from his handicraft—rope-making: that he himself had seen the man at work in the days of his poverty: that he knew not how Fate and

Fortune had befriended him, yet that the same Khwájah had gotten such exceeding wealth that he had been enabled to pay honourably and sumptuously all the expenses he had incurred when building his palace. Then the Wazir returned to the Caliph, and gave him a full account of whatso he had heard, whereat cried the Prince of True Believers, "I must see this Khwajah Hasan al-Habbal. Do thou therefore, O Wazir, go and tell him to come to my palace, at the same hour thou hast appointed for the other twain." The Minister did his lord's bidding, and the next day, after mid-afternoon prayers, the Caliph retired to his own apartment, and Ja'far introduced the three persons whereof we have been speaking and presented them to the Caliph. All prostrated themselves at his feet and when they rose up, the Commander of the Faithful asked his name of the blind man, who answered he was hight Baba Abdullah. "O Servant of Allah," cried the Caliph, "thy manner of asking alms yesterday seemed so strange to me that, had it not been for certain considerations, I should not have granted thy petition; nay, I would have prevented thy giving further offence to the folk. And now I have bidden thee hither that I may know from thyself what impelled thee to swear that rash oath whereof thou toldest me, that I may better judge whether thou hast done well or ill, and if I should suffer thee to persist in a practice which meseemeth must set so pernicious an example. Tell me openly how such mad thought entered into thy head, and conceal not aught, for I will know the truth and the full truth."——And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Sixth Night.

Then said she:——I have heard, O auspicious King, that Baba Abdullah, terrified by these words, cast himself a second time at the Caliph's feet with his face prone to the ground, and when he rose again, said, "O Commander of the Faithful, I crave pardon of thy Highness for my audacity, in that I dared require, and well nigh compelled thee to do a thing which verily seemeth contrary to sound sense. I acknowledge mine offence; but as I knew not thy Highness at that time, I implore thy clemency, and I pray thou wilt consider my ignorance of thine exalted degree. And now as to the extravagance of my action, I readily admit that it must be strange to the sons of Adam; but in the eye of Allah 'tis but a slight penance wherewith I have charged myself for an enormous crime of which I am guilty, and wherefor, an all the people in the world were each and every to give me a cuff on

the ear, 'twould not be sufficient atonement. Thy Highness shall judge of it thyself, when I, in telling my tale according to thy commandment, will inform thee of what was my offence." And here he began to relate

*THE STORY OF THE BLIND MAN, BABA
ABDULLAH.¹*

O my lord the Caliph, I, the humblest of thy slaves, was born in Baghdad, where my father and mother, presently dying within a few days of each other, left me a fortune large enough to last me throughout my lifetime. But I knew not its value and soon I had squandered it in luxury and loose living, and I cared naught for thrift or for increasing my store. But when little was left to me of my substance, I repented of my evil courses and toiled and laboured hard by day and night to increase my remaining stock of money. It is truly said, "After waste cometh knowledge of worth." Thus little by little I got together fourscore camels, which I let on hire to merchants, and thus I made goodly gain each time I found occasion: moreover I was wont to engage myself together with my beasts, and on this wise I journeyed over all the dominions and domains of thy Highness. Brief, I hoped ere long to reap an abundant crop of gold by the hiring out of my baggage animals."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Seventh Night.

Then said she:—I have heard, O auspicious King, that Baba Abdullah continued his tale in these words:—Once I had carried merchant's stuffs to Bassorah for shipping India-wards, and I was returning to Baghdad with my beasts unladen. Now as I fared homewards I chanced pass across a plain of excellent pasturage lying fallow and far from any village, and there unsaddled the camels which I hobbled and tethered together that they might crop the luxuriant herbs and thorns and yet not fare astray. Presently appeared a Darwaysh who was travelling afoot for Bassorah, and he took seat beside me to enjoy ease after unceasing; whereat I asked him whence he wayfared and whither he was

¹ i.e. Daddy Abdullah: the former is used in Pers., Turk., and Hindostani, for dad! dear! child! and for the latter, see night ccccxii.

wending. He also asked me the same question, and when we had told each to other our own tales we produced our provisions and brake our fast together, talking of various matters as we ate. Quoth the Darwaysh, "I know a spot hard by which enholdeth a hoard, and its wealth is so wonder-great that shouldst thou load upon thy four-score camels the heaviest burthens of golden coins and costly gems from that treasure there will appear no minishing thereof." Hearing these words I rejoiced with exceeding joy, and gathering from his mien and demeanour that he did not deceive me, I arose forthright and falling upon his neck, exclaimed, "O Hallow of Allah, who carest naught for this world's goods and hast renounced all mundane lusts and luxuries, assuredly thou hast full knowledge of this treasure, for naught remaineth hidden from holy men as thou art. I pray thee tell me where it may be found that I may load my four-score beasts with bales of Ashrafis and jewels: I wot full well that thou hast no greed for the wealth of this world, but take, I pray thee, one of these my four-score camels as recompense and reward for the favour." Thus spake I with my tongue, but in my heart I sorely grieved to think that I must part with a single camel-load of coins and gems; withal I reflected that the other three-score and nineteen camel-loads would contain riches to my heart's content. Accordingly, as I wavered in mind, at one moment consenting and at the next instant repenting, the Darwaysh noting my greed and covetise and avarice, replied, "Not so, O my brother: one camel doth not suffice me that I should shew thee all this hoard. On a single condition only will I tell thee of the place; to wit, that we twain lead the animals thither and lade them with the treasure, then shalt thou give me one half thereof and take the other half to thyself. With forty camels' load of costly ores and minerals forsure thou canst buy thousands more of camels." Then, seeing that refusal was impossible, I cried, "So be it! I agree to thy proposal and I will do as thou desirest"; for in my heart I had conned the matter over and well I wist that forty camel-loads of gold and gems would suffice me and many generations of my descendants; and I feared lest an I gainsay him I should repent for ever and ever having let so great a treasure slip out of hand. Accordingly, giving full consent to all he said, I got together every one of my beasts and set me a-wayfaring along with the Fakir.¹ After travelling over some short distance we came upon a gorge between two craggy mountain-

¹ Here the Arab. syn. of the Pers. "Darwaysh," which Egyptians pronounce "Darwish." In the Nile-valley the once revered title has been debased to an insult—"poor devil" (see *Pilgrimage*, i. pp. 20-22); "Fakir" also has come to signify a Koran-chaunter.

walls towering high in crescent form, and the pass was exceeding narrow so that the animals were forced to pace in single file, but further on it flared out and we could thread it without difficulty into the broad Wady below. No human being was anywhere to be seen or heard in this wild land, so we were undisturbed and easy in our minds nor feared aught. Then quoth the Darwaysh, "Leave here the camels and come with me."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Eighth Night.

Then said she :—I have heard, O auspicious King, that the blind man Baba Abdullah pursued his tale on this wise :—I did as the Darwaysh had bidden me ; and, nakhing¹ all the camels, I followed in wake of him. After walking a short way from the halting-place he produced a flint and steel and struck fire therewith and lit some sticks he had gotten together ; then, throwing a handful of strong-smelling incense upon the flames, he muttered words of incantation which I could by no means understand. At once a cloud of smoke arose, and spiring upwards veiled the mountains ; and presently, the vapour clearing away, we saw a huge rock with pathway leading to its perpendicular face. Here the precipice showed an open door, where-through appeared in the bowels of the mountain a splendid palace, the workmanship of the Jinns, for no man had power to build aught like it. In due time, after sore toil, we entered therein and found an endless treasure, ranged in mounds with the utmost ordinance and regularity. Seeing a heap of Ashrafis I pounced upon it as a vulture swoopeth upon her quarry, the carrion, and fell to filling the sacks with golden coin to my heart's content. The bags were big, but I was constrained to stuff them only in proportion to the strength of my beasts. The Darwaysh, too, busied himself in like manner, but he charged his sacks with gems and jewels only, counselling me the while to do as he did. So I cast aside the ducats and filled my bags with naught save the most precious of the stonery. When we had wrought our best, we set the well-stuffed sacks upon the camels' backs and we made ready to depart ; but, before we left the treasure-house, wherein stood ranged thousands of golden vessels, exquisite in shape and workmanship, the Darwaysh went into a hidden chamber and brought from out a silvern casket a little golden box full of

¹ To "Nakh" is to make the camel kneel. See vol. ii. night iv., and its references.

some unguent, which he showed to me, and then he placed it in his pocket. Presently, he again threw incense upon the fire and recited his incantations and conjurations, whereat the door closed and the rock became as before. We then divided the camels, he taking one half and I the other : and, passing through the strait and gloomy gorge in single file, we came out upon the open plain. Here our way parted, he wending in the direction of Bassorah and I Baghdad-wards ; and when about to leave him I showered thanks upon the Darwaysh who had obtained me all this wealth and riches worth a thousand thousand of gold coins, and farewelled him with deep emotions of gratitude ; after which we embraced and wended our several ways. But hardly had I bidden adieu to the Fakir and had gone some little distance from him with my file of camels, than the Shaytan tempted me with greed of gain so that I said to myself, "The Darwaysh is alone in the world, without friends or kinsman, and is wholly estranged from matters mundane. What will these camel-loads of filthy lucre advantage him ? Moreover, engrossed by the care of the camels, not to speak of the deceitfulness of riches, he may neglect his prayer and worship : therefore it behoveth me to take back from him some few of my beasts." With this resolve I made the camels halt, and tying up their forelegs ran back after the holy man and called out his name. He heard my loud shouts and awaited me forthright ; and, as soon as I approached him, I said, "When I had quitted thee a thought came into my mind ; to wit, that thou art a recluse who keepest thyself aloof from earthly things, pure in heart and busied only with orison and devotion. Now care of all these camels will cause thee only toil and moil and trouble and waste of precious time : 'twere better, then, to give them back and not run the risk of these discomforts and dangers." The Darwaysh replied, "O my son, thou speakest sooth. The tending of all these animals will bring me naught save ache of head, so do thou take of them as many as thou listest. I thought not of the burthen and pother till thou drewest my attention thereto ; but now I am forewarned thereof ; so may Almighty Allah keep thee in His holy keeping !" Accordingly, I took ten camels of him and was about to gang my gait when suddenly it struck me, "This Fakir was unconcerned at giving up ten camels, so 'twere better I ask more of him." Thereupon I drew nearer to him and said, "Thou canst hardly manage thirty camels ; do give me, I pray thee, other ten." Said he, "O my son, do whatso thou wishest ! Take thee other ten camels : twenty will suffice me." I did his bidding, and driving off the twenty added them to my forty. Then the spirit of concupiscence

possessed me, and I bethought me more and more to get yet other ten camels from his share : so I retraced my steps for the third time and asked him for another ten, and of these, as also the remaining ten, I wheedled him. The Darwaysh gladly gave up the last of his camels, and, shaking out his skirts,¹ made ready to depart ; but still my accursed greed stuck to me. Albeit I had got the four-score beasts laden with Ashrafis and jewels, and I might have gone home happy and content, with wealth for four-score generations, Satan tempted me still more, and urged me also to take the box of ointment, which I supposed to contain something more precious than rubies. — And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Ninth Night.

Then said she : — I have heard, O auspicious King, that Baba Abdullah continued his tale in these words : — So when I had again farewelled and embraced him I paused awhile and said, “What wilt thou do with the little box of salve thou hast taken to thy portion? I pray thee give me that also.” The Fakir would by no means part with it, whereupon I lusted the more to possess it, and resolved in my mind that, should the holy man give it up of his free will, then well and good, but if not I would force it from him. Seeing my intent he drew the box from out his breast-pocket² and handed it to me saying, “O my son, an thou wouldst have this box of ointment, then freely do I give it to thee ; but first it behoveth thee to learn the virtue of the unguent it containeth.” Hearing these words I said, “Forasmuch as thou hast shown me all this favour, I beseech thee tell me of this ointment and what of properties it possesseth.” Quoth he, “The wonders of this ointment are passing strange and rare. An thou close thy left eye and rub upon the lid the smallest bit of the salve then all the treasures of the world now concealed from thy gaze will come to sight ; but an thou rub aught thereof upon thy right eye thou shalt straightway become stone-blind of both.” Thereat I bethought me of putting this wondrous unguent to the test and placing in his hand the box I said, “I see thou understandest this matter right well : so now I pray thee apply somewhat of the ointment with thine own hand to my left eyelid.” The Darwaysh thereupon closed my left eye and with his finger rubbed a little of the unguent over the lid :

¹ As a sign that he parted willingly with all his possessions.

² Arab. “‘Ubb” prop. = the bulge between the breast and the outer robe which is girdled round the waist to make a pouch. See night decem.

and when I opened it and looked around I saw the hidden hoards of the earth in countless quantities, even as the Fakir had told me I should see them. Then closing my right eyelid, I bade him apply some of the salve to that eye also. Said he, "O my son, I have forewarned thee that if I rub it upon thy right eyelid thou shalt become stone-blind of both. Put far from thee this foolish thought: why shouldst thou bring this evil to no purpose on thyself?" He spake sooth indeed; but by reason of my accursed ill fate I would not heed his words and considered in my mind, "If applying the salve to the left eyelid hath produced such effect, assuredly far more wondrous still shall be the result when rubbed on the right eye. This fellow doth play me false and keepeth back from me the truth of the matter." When I had thus determined in my mind I laughed and said to the holy man, "Thou art deceiving me to the intent that I should not advantage myself by the secret, for that rubbing the unguent upon the right eyelid hath some greater virtue than applying it to the left eye, and thou wouldst withhold the matter from me. It can never be that the same ointment hath qualities so contrary and virtues so diverse." Replied the other, "Allah Almighty is my witness that the marvels of the ointment be none other save these whereof I bespake thee; O dear my friend, have faith in me, for naught hath been told thee save what is sober sooth." Still would I not believe his words, thinking that he dissembled with me and kept secret from me the main virtue of the unguent. Wherefore, filled with this foolish thought, I pressed him sore and begged that he rub the ointment upon my right eyelid; but he still refused and said, "Thou seest how much of favour I have shown to thee: wherefore should I now do thee so dire an evil? Know for a surety that it would bring thee lifelong grief and misery; and I beseech thee, by Allah the Almighty, abandon this thy purpose and believe my words." But the more he refused so much the more did I persist; and, in fine, I made oath and sware by Allah, saying, "O Darwaysh, what things soever I have asked of thee thou gavest freely unto me, and now remaineth only this request for me to make. Allah upon thee, gainsay me not, and grant me this last of thy boons, and whatever shall betide me I will not hold thee responsible therefor. Let Destiny decide for good or for evil." When the holy man saw that his denial was of no avail, and that I irked him with exceeding persistence, he put the smallest bit of ointment on my right lid, and, as I opened wide my eyes, lo and behold! both were stone-blind; naught could I see for the black darkness before them, and ever since that day have I been sightless and helpless as thou foundest me.

When I knew that I was blinded, I exclaimed, "O Darwaysh of ill-omen, what thou didst foretell hath come to pass." And I fell to cursing him, and saying, "O would to Heaven thou hadst never brought me to the hoard or hadst given me such wealth. What now avail me all this gold and jewels? Take back thy forty camels and make me whole again." Replied he, "What evil have I done to thee? I showed thee favours more than any man hath ever dealt to another. Thou wouldst not heed my rede, but didst harden thy heart and lustedst to obtain this wealth and to pry into the hidden treasures of the earth. Thou wouldst not be content with what thou hadst, and thou didst misdoubt my words thinking that I would play thee false. Thy case is beyond all hope, for never more wilt thou regain thy sight: no, never." Then said I with tears and lamentations, "O Fakir, take back thy fourscore camels laden with gold and precious stones and wend thy way: I absolve thee from all blame, natheless I beseech thee by Allah Almighty to restore my sight an thou art able." He answered not a word, but leaving me in miserable plight presently took the load to Bassorah, driving before him the fourscore camels laden with wealth. I cried aloud and besought him to lead me with him away from the life-destroying wilderness, or to put me on the path of some caravan; but he regarded not my cries, and abandoned me there.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Tenth Night.

Then said she— I have heard, O auspicious King, that Baba Abdullah, the blind man, resumed his story, saying:—So when the Darwaysh departed from me I had well-nigh died of grief and wrath at the loss of my sight and of my riches and from the pangs of thirst¹ and hunger. Next day by good fortune a caravan from Bassorah passed that way, and seeing me in such a grievous condition, the merchants had compassion on me and made me travel with them to Baghdad. Naught could I do save beg my bread in order to keep myself alive; so I became a mendicant and made this vow to Allah Almighty that, as a punishment for this my unlucky greed and cursed covetise, I would require a cuff upon my ear from everyone who might take pity on my case and give

¹ Thirst very justly takes precedence of hunger: a man may fast for forty days, but without water in a tropical country he would die within a week. For a description of the horrors of thirst see my "First Footsteps in East Africa," pp. 387-8.

an alms. On this wise it was that yesterday I pursued thee with such pertinacity." When the blind man made an end of his story the Caliph said, "O Baba Abdullah! thine offence was grievous; may Allah have mercy on thee therefor. It now remaineth to thee to tell thy case to devotees and anchorites that they may offer up their potent prayers in thy behalf. Take no thought for thy daily wants: I have determined that for thy living thou shalt have a dole of four dirhams a day from my royal treasury according to thy need as long as thou mayest live. But see that thou go no more to ask for alms about my city." So Baba Abdullah returned thanks to the Prince of True Believers, saying, "I will do according to thy bidding." Now when the Caliph Harun al-Rashid had heard the story of Baba Abdullah and the Darwaysh, he turned to and addressed the young man whom he had seen riding at fullest speed upon the mare and savagely lashing and ill-treating her. "What is thy name?" quoth he, and quoth the youth, bowing his brow groundwards, "My name, O Commander of the Faithful, is Sídí Nu'mán.¹" Then said the Caliph, "Hearken now, O Sidi Nu'man! Oft-times have I watched the horsemen exercise their horses, and I myself have often done likewise, but never saw I any who rode so mercilessly as thou didst ride thy mare, for thou didst ply both whip and shovel-iron in cruellest fashion. The folk all stood to gaze with wonderment, but chiefly I, who was constrained against my wish to stop and ask the cause of the bystanders. None however, could make clear the matter, and all men said that thou art wont each day to ride the mare in this most brutal fashion, whereat my mind marvelled all the more. I now would ask of thee the cause of this thy ruthless savagery, and see that thou tell me every whit and leave not aught unsaid." Sidi Nu'man, hearing the order of the Commander of the Faithful, became aware he was fully bent upon hearing the whole matter, and would on no wise suffer him to depart until all was explained. So the colour of his countenance changed, and he stood speechless like a statue through fear and trepidation; whereat said the Prince of True Believers, "O Sidi Nu'man, fear naught but tell me all thy tale. Regard me in the light of one of thy friends and speak without reserve, and explain to me the matter fully as thou wouldst do hadst thou been speaking to thy familiars.

¹ In Galland it is Sidi Nouman; in many English translations, as in the "Lucknow" (Newul Kishore Press, 1880), it has become "Sidi Nonman." The word has occurred in King Omar bin al-Nu'man, nights xlv. cxxi. and cclxxxv. For Sídí = my lord, see night cccclxxvii.; Byron, in *The Corsair*, ii. 2, seems to mistake it for "Sayyid."

High in his hall reclines the turban'd Seyd,
Around—the bearded chiefs he came to lead.

Moreover, an thou art afraid of any matter which thou shalt confide to me and if thou dread my indignation, I grant thee immunity and a free pardon." At these comforting words of the Caliph, Sidi Nu'uman took courage, and with clasped hands replied, "I trust I have not in this matter done aught contrary to thy Highness's law and custom, and therefore will I willingly obey thy bidding and relate to thee all my tale. If I have offended in anything then am I worthy of thy punishment. 'Tis true that I have daily exercised the mare and ridden her at speed around the hippodrome, as thou sawest me do : and I lashed and gored her with all my might. Thou hadst compassion on the mare and didst deem me cruel-hearted to entreat her thus, but when thou shalt have heard all my adventure thou wilt admit, Inshallah God willing !—that this be only a trifling penalty for her offence, and that not she but I deserve thy pity and pardon ! With thy permission I will now begin my story." And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Eleventh Night.

Then said she :—I have heard, O auspicious King, that the Caliph Harun al-Rashid accorded the youth permission to speak, and that the rider of the mare began in these words the

HISTORY OF SIDI NU'UMAN.

O LORD of beneficence and benevolence, my parents were possessed of wealth and riches sufficient to provide their son when they died with ample means for a lifelong livelihood so that he might pass his days like a Grandee of the land in ease and joyance and delight. I—their only child—had nor care nor trouble about any matter until one day of the days, when in the prime of manhood I was a-minded to take unto me a wife, a woman winsome and comely to look upon, that we might live together in mutual love and double blessedness. But Allah Almighty willed not that a model helpmate become mine : nay, Destiny wedded me to grief and the direst misery. I married a maid who in outward form and features was a model of beauty and loveliness without, however, one single gracious gift of mind or soul : and on the very second day after the wedding her evil nature began

to manifest itself. Thou art well aware, O Prince of True Believers, that by Moslem custom none may look upon the face of his betrothed before the marriage-contract, nor after wedlock can he complain should his bride prove a shrew or a fright : he must needs dwell with her in such content as he may and be thankful for his fate, be it fair or unfair. When I first saw the face of my bride and learnt that it was passing comely, I joyed with exceeding joy and gave thanks to Almighty Allah that he had bestowed on me so charming a mate. That night I slept with her in joy and love-delight : but next day when the noon-meal was spread for me and her, I found her not at table and sent to summon her ; and after some delay she came and sat her down. I dissembled my annoyance and forbore for this late-coming to find fault with her ; which I soon had ample reason to do. It so happened that amongst the many dishes which were served up to us was a fine pilaff,¹ of which I, according to the custom in our city, began to eat with a spoon ; but she, in lieu of it, pulled out an ear-pick from her pocket and therewith fell to picking up the rice and ate it grain by grain. Seeing this strange conduct I was sore amazed, and fuming inwardly, said in sweet tones, "O my Áminah,"² what be this way of eating? hast thou learnt it of thy people or art thou counting grains of rice purposing to make a hearty meal hereafter? Thou hast eaten but ten or twenty during all this time. Or haply thou art practising thrift : if so I would have thee know that Allah Almighty hath given me abundant store and fear not on that account ; but do thou, O my darling, as all do and eat as thou seest thy husband eat." I fondly thought that she would assuredly vouchsafe some words of thanks, but never a syllable spake she and ceased not picking up grain after grain : nay more, in order to provoke me to greater displeasure, she paused for a long time between each. Now when the next course of cakes came on she idly brake some bread and tossed a crumb or two into her mouth ; in fact she ate less than would satisfy the stomach of a sparrow. I marvelled much to see her so obstinate and self-willed but I said to myself, in mine innocence, "May be she hath not been accustomed to eat with men, and especially she may be too shame-faced to eat heartily in presence of her husband : she will

1 The Turco-English form of the Persian "Puláo."

2 *i.e.* the secure (fem.). It was the name of the famous concubine of Solomon to whom he entrusted his ring (night dlxvi.) ; also of the mother of Mohammed, who having taken her son to Al-Madinah (Yathrib) died on the return journey. I cannot understand why the Apostle of Al-Islam, according to his biographers and commentators, refused to pray for his parent's soul, she having been born in Al-Fitrah (the interval between the fall of Christianity and the birth of Al-Islam), when he had not begun to preach his "dispensation." See Tabari, ii. 450.

in time do whatso do other folk." I thought also that perchance she hath already broken her fast and lost appetite, or haply it hath been her habit to eat alone. So I said nothing and after dinner went out to smell the air and play the Jarid¹ and thought no more of the matter. When, however, we two sat again at meat my bride ate after the same fashion as before; nay, she would ever persist in her perversity; whereat I was sore troubled in mind, and marvelled how without food she kept herself alive. One night it chanced that deeming me fast asleep she rose up in stealth from my side, I being wide awake: when I saw her step cautiously from the bed as one fearing lest she might disturb me. I wondered with exceeding wonder why she should arise from sleep to leave me thus, and methought I would look into the matter. Wherefore I still feigned sleep and snored but watched her as I lay, and presently saw her dress herself and leave the room; I then sprang off the bed and throwing on my robe and slinging my sword across my shoulder looked out of the window to spy whither she went. Presently she crossed the courtyard and opening the street-door fared forth; and I also ran out through the entrance which she had left unlocked; then followed her by the light of the moon until she entered a cemetery hard by our home.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Twelfth Night.

Then said she:—I have heard O auspicious King, that Sidi Nu'man continued his story, saying:—But when I beheld Aminah my bride enter the cemetery, I stood without and close to the wall over which I peered so that I could espy her well but she could not discover me. Then what did I behold but Aminah sitting with a Ghúl²! Thy Highness wotteth well that Ghuls be of the race of devils; to wit, they are unclean spirits which inhabit ruins and which terrify solitary wayfarers, and at times seizing them feed upon their flesh; and if by day they find not any traveller to eat they go by night to the graveyards and dig out and devour dead bodies. So I was sore amazed and terrified to see my wife thus seated with a Ghul. Then the twain dug up from the grave a corpse which had been newly buried, and the Ghul and my wife Aminah tore off pieces of the flesh which she ate, making merry the while and chatting with her companion: but

¹ The cane-play: see night dccxxv.

² Galland has *une Goule*, i.e. a Ghulah, a she-Ghul, an ogress. But the lady was supping with a male of that species, for which see nights v. and dli

inasmuch as I stood at some distance I could not hear what it was they said. At this sight I trembled with exceeding fear. And when they had made an end of eating they cast the bones into the pit and thereover heaped up the earth e'en as it was before. Leaving them thus engaged in their foul and fulsome work, I hastened home: and, allowing the street-door to remain half-open as my bride had done, I reached my room, and throwing myself upon our bed feigned sleep. Presently Aminah came and doffing her dress calmly lay beside me, and I knew by her manner that she had not seen me at all, nor guessed that I had followed her to the cemetery. This gave me great relief of mind, withal I loathed to bed beside a cannibal and a corpse-eater; howbeit I lay still, despite extreme misliking, till the Muezzin's call for dawn-prayers, when getting up I busied myself with the Wuzú-ablution and set forth mosque-wards. Then having said my prayers and fulfilled my ceremonial duties,¹ I strolled about the gardens, and during this walk having turned over the matter in my mind, determined that it behoved me to remove my bride from such ill companionship, and wean her from the habit of devouring dead bodies. With these thoughts I came back home at dinner-time, when Aminah on seeing me return bade the servants serve up the noontide meal, and we twain sat at table: but, as before, she fell to picking up the rice grain by grain. Thereat said I to her, "O my wife, it irketh me much to see thee picking up each grain of rice like a hen. If this dish suit not thy taste, see there are, by Allah's grace and the Almighty's favour, all kinds of meats before us. Do thou eat of that which pleaseth thee most. Each day the table is bespread with dishes of different kinds, and if these please thee not, thou hast only to order whatsoever food thy soul desireth. Yet I would ask of thee one question. Is there no meat upon the table as rich and toothsome as man's flesh, that thou refusest every dish they set before thee?" Ere I had finished speaking my wife became assured that I was aware of her night adventure. She suddenly waxed wroth with exceeding wrath; her face flushed red as fire, her eyeballs started out from their sockets, and she foamed at the mouth with ungovernable fury. Seeing her in this mood I was terrified and my sense and reason fled by reason of my affright; but presently in the madness of her passion she took up a tasse of water which stood beside her and dipping her fingers in the contents muttered some words which I could not understand; then sprinkling some

¹ In the text "Wazifah" prop. = a task, a stipend, a salary: but here = the "Farz" devotions which he considered to be his duty. In Spitta-Bey (*loc. cit.* p. 218) it is = duty, office, position.

drops over me, cried, "Accursed that thou art! for this thine insolence and betrayal do thou be straightway turned into a dog." At once I became transmewed and she, picking up a staff, began to ribroast me right mercilessly and well-nigh killed me. I ran about from room to room, but she pursued me with the stick, and tunded and belaboured me with might and main, till she was clean exhausted. She then threw the street-door half open and as I made for it to save my life, attempted violently to close it, so as to squeeze my soul out of my body; but I saw her design and baffled it, leaving behind me, however, the tip of my tail; and piteously yelping hereat, I escaped further basting, and thought myself lucky to get away from her without broken bones. When I stood in the street, still whining and ailing, the dogs of the quarter, seeing a stranger, at once came rushing at me barking and biting.¹ And I, with tail between my legs, tore along the market-place and ran into the shop of one who sold sheeps' and goats' heads and trotters, and there crouching low hid me in a dark corner.—And as the morn began to dawn Shahrazad held her peace till

The end of the *Six Hundred and Thirteenth Night.*

Then said she:—I have heard, O auspicious King, that Sidi Nu'man continued his story as follows:—The shopkeeper, despite his scruples of conscience, which caused him to hold all dogs impure,² had ruth upon my sorry plight, and drove away the yelling and grinning curs that would have followed me into his shop; and I, escaping this danger of doom, passed all the night hid in my corner. Early next morning the butcher sallied forth to buy his usual wares, sheeps' heads and hooves; and, coming back with a large supply, he began to lay them out for sale within the shop; when I, seeing that a whole pack of dogs had gathered about the place attracted by the smell of flesh, also joined them. The owner noticed me among the ragged tykes and said to himself, "This dog hath tasted naught since yesterday, when it ran yelping hungrily and hid within my shop." He then threw me a fair sized piece of meat, but I refused it and went up to him and wagged my

¹ For this scene which is one of every day in the East see *Pilgrimage*, ii. pp. 52-54.

² This hate of the friend of man is inherited from Jewish ancestors; and, wherever the Hebrew element prevails, the muzzle, which has lately made its appearance in London, is strictly enforced, as at Trieste. Amongst the many boons which civilisation has conferred upon Cairo, I may note hydrophobia; formerly unknown in Egypt, the dreadful disease has lately caused more than one death. In India, sporadic cases have at rare times occurred in my own knowledge since 1845.

tail to the end, that he might know my wish to stay with him and be protected by his stall: he, however, thought that I had eaten my sufficiency, and, picking up a staff frightened me and chased me away. So when I saw how the butcher heeded not my case, I trotted off and wandering to and fro presently came to a bakery and stood before the door where-through I espied the baker at breakfast. Albeit I made no sign as though I wanted aught of food, he threw me a bittock of bread: and I, in lieu of snapping it up and greedily swallowing it, as is the fashion with all dogs, the gentle and simple of them, approached him with it and gazed in his face and wagged my tail by way of thanks. He was pleased by this my well-bred behaviour and smiled at me; whereat I, albeit not one whit an-hungered, but merely to humour him, fell to eating the bread, little by little slowly and leisurely, to testify my respect. He was yet more satisfied with my manners and wished to keep me in his shop; and I, noting his intent, sat by the door and looked wistfully at him, whereby he knew that I desired naught of him save his protection. He then caressed me and took charge of me and kept me to guard his store, but I would not enter his house till after he had led the way; he also showed me where to lie o' nights and fed me well at every meal and entreated me right hospitably. I likewise would watch his every movement and always lay down or rose up even as he bade me; and whenas he left his lodging or walked anywhither he took me with him. If ever when I lay asleep he went outside and found me not, he would stand still in the street and call to me crying, "Bakht! Bakht¹!" an auspicious name he had given to me; and straightway on hearing him I would rush about and frisk before the door; and when he set out to taste the air I paced beside him now running on ahead, now following at his heels, and ever and anon looking up in his face. Thus some time passed during which I lived with him in all comfort; till one day of the days it so chanced that a woman came to the bakery to buy her bread and gave the owner several dirhams to its price, whereof one was bad coin whilst the others were good. My master tested all the silvers and, finding out the false bit, returned it demanding a true dirham in exchange; but the woman wrangled and would not take it back and swore that it was sound. Quoth the baker, "The dirham is beyond all doubt a worthless: see yonder dog of mine, he is but a beast, yet mark me he will tell thee whether it be true or false silver." So he called me by my name, "Bakht! Bakht!" whereat I sprang up and ran towards him and he, throwing all the moneys upon the ground

¹ In Galland "Rougeau" = (for Rougeaud?) a red-faced (man), etc., and in the English version "Chance": "Bakht" = luck, good fortune.

before me, cried, "Here, look these dirhams over and if there be a false coin among them separate it from all the others." I inspected the silvers each by each and found the counterfeit: then, putting it on one side and all the others on another, I placed my paw upon the false silver, and wagging what remained of my tail looked up at my master's face. The baker was delighted with my sagacity, and the woman also, marvelling with excessive marvel at what had happened, took back her bad dirham and paid another in exchange. But when the buyer fared forth, my master called together his neighbours and gossips and related to them this matter; so they threw down on the ground before me coins both good and bad, in order that they might test me and see with their own eyes an I were as clever as my master had said I was. Many times in succession I picked out the false coin from amongst the true and placed my paw upon them without once failing; so all went away astounded and related the case to each and every one they saw and thus the bruit of me spread abroad throughout the city. That livelong day I spent in testing dirhams fair and foul—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Fourteenth Night.

Then said she:—I have heard, O auspicious King, that Sidi Nu'man continued his story, saying:—From that day forwards the baker honoured me yet more highly, and all his friends and familiars laughed and said, "Forsooth thou hast in this dog a mighty good Shroff.¹" And some envied my master his luck in having me within the shop, and tried oft-times to entice me away, but the baker kept me with him nor would he ever allow me to leave his side; for the fame of me brought him a host of customers from every quarter of the town, even the farthest. Not many days after, there came another woman to buy loaves at our shop and paid the baker six dirhams whereof one was worthless. My master passed them over to me for test and trial, and straightway I picked out the false one, and placing paw thereon looked up in the woman's face. Hereat she waxed confused and confessed that it was miscoined and praised me for that I had found it out; then going forth, the same woman made signs to me that I should follow her unbeknown to the baker. Now I had not ceased praying Allah that somehow He would restore me to my human form and hoped that some good follower of the Almighty would

1 In the text "Sarráf"—a money-changer. See nights xxi. and cccxlii.

take note of this my sorry condition and vouchsafe me succour. So as the woman turned several times and looked at me, I was persuaded in my mind that she had knowledge of my case; I therefore kept my eyes upon her: which seeing she came back ere she had stepped many paces, and beckoned me to accompany her. I understood her signal and sneaking out of the presence of the baker, who was busy heating his oven, followed in her wake. Pleased beyond all measure to see me obey her, she went straightway home with me, and entering, she locked the door and led me into a room where sat a fair maid in embroidered dress whom I judged by her favour to be the good woman's daughter. The damsel was well skilled in arts magical; so the mother said to her, "O my daughter, here is a dog which telleth bad dirhams from good dirhams. When first I heard the marvel I bethought me that the beastie must be a man whom some base wretch and cruel-hearted had turned into a dog. Methought that to-day I would see this animal and test it when buying loaves at the booth of yonder baker and behold, it hath acquitted itself after the fairest of fashions and hath stood the test and trial. Look well, O my daughter, at this dog and see whether it be indeed an animal or a man transformed into a beast by gramarye." The young lady, who had veiled her face,¹ hereupon considered me attentively and presently cried, "O my mother, 'tis even as thou sayest, and this I will prove to thee forthright." Then rising from her seat she took a basin of water and dipping hand therein sprinkled some drops upon me saying, "An thou wert born a dog then do thou abide a dog, but an thou wert born a man then, by virtue of this water, resume thy human favour and figure." Immediately I was transformed from the shape of a dog to human semblance, and I fell at the maiden's feet and kissed ground before her, giving her thanks: then, bussing the hem of her garment, I cried, "O my lady, thou hast been exceeding gracious unto one unbeknown to thee and a stranger. How can I find words wherewith to thank and bless thee as thou deservest? Tell me now, I pray thee, how and whereby I may shew my gratitude to thee? From this day forth I am beholden to thy kindness and am become thy slave." Then I related all my case and told her of Aminah's wickedness and what of wrongs she had wrought me; and I made due acknowledgment to her mother for that she had brought me to her home. Herewith

¹ Galland has forgotten this necessary detail: see night ii., and elsewhere. In Lane's Story of the man metamorphosed to an ass, the old woman, "quickly covering her face, declared the fact."

quoth the damsel to me, "O Sidi Nu'uman, I pray thee bestow not such exceeding thanks upon me, for rather am I glad and grateful in conferring this service upon one so well-deserving as thou art. I have been familiar with thy wife Aminah for a long time before thou didst marry her: I also knew that she had skill in witchcraft and she likewise knoweth of my art, for we twain learnt together of one and the same mistress in the science. We met oft-times at the Hammam as friends but, inasmuch as she was ill-mannered and ill-tempered, I declined further intimacy with her. Think not that it sufficeth me to have made thee recover thy form as it was aforetime; nay, verily, needs must I take due vengeance of her for the wrong she hath done thee. And this will I do at thy hand, so shalt thou have mastery over her and find thyself lord of thine own house and home.¹ Tarry here awhile until I come again." So saying, the damsel passed into another room and I remained sitting and talking with her mother, and praised her excellence and kindness towards me. The ancient dame also related strange and rare deeds of wonder done by her with pure purpose and lawful means, till the girl returned with an ewer in hand and said, "O Sidi Nu'uman, my magical art doth tell me that Aminah is at this present away from home, but she will return thither presently. Meanwhile she dissembleth with the domestics and feigneth grief at severance from thee; and she hath pretended that, as thou satest at meat with her, thou didst suddenly arise and fare forth on some weighty matter, when presently a dog rushed through the open door into the room and she drove it away with a staff." Then giving me a gugglet full of the water the maiden resumed, "O Sidi Nu'uman, go now to thine own house and, keeping this gugglet by thee, await patiently Aminah's coming. Anon she will return and seeing thee will be sore perplexed and will hasten to escape from thee: but before she go forth sprinkle some drops from this gugglet upon her and recite these spells which I shall teach thee. I need not tell thee more; thou wilt espy with thine own eyes what shall happen." Having said these words the young lady taught me magical phrases, which I fixed in my memory full firmly, and after this I took my leave and farewelled them both. When I reached home it happened even as the young magician had told me; and I had tarried but a short time in the house when Aminah came in. I held the gugglet in hand, and she seeing me, trembled with sore trembling and would fain have run away; but I hastily sprinkled some drops upon her and repeated the magical words, whereat she was turned into a

¹ In the normal forms of this story, which Galland has told very badly, the maiden would have married the man she saved.

mare—the animal thy Highness deigned remark but yesterday. I marvelled greatly to sight this transformation and seizing the mare's mane led her to the stable and secured her with a halter.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Fiftieth Night.

Then said she :—I have heard, O auspicious King, that Sidi Nu'uman continued his story saying :—When I had secured the mare, I loaded her with reproaches for her wickedness and her base behaviour, and lashed her with a whip till my fore-arm was tired.¹ Then I resolved within myself that I would ride her at at full speed round the square each day and thus inflict upon her the justest penalty." Herewith Sidi Nu'uman held his peace, having made an end of telling his tale : but presently he resumed, "O Commander of the Faithful, I trow thou art not displeased at this my conduct, nay rather thou wouldst punish such a woman with a punishment still greater than this." He then kissed the hem of the Caliph's robe and kept silence : and Harun al-Rashid, perceiving that he had said all his say, exclaimed, "In very sooth thy story is exceeding strange and rare. The wrongdoing of thy wife hath no excuse and thy requital is methinks in due measure and just degree, but I would ask thee one thing—How long wilt thou chastise her thus, and how long will she remain in bestial guise? 'Twere better now for thee to seek the young lady by whose magical skill thy wife was transformed and beg that she bring her back to human shape. And yet I fear me greatly lest perchance whenas this sorceress, this Ghulah, shall find herself restored to woman's form and resumeth her conjurations and incantations she may—who knoweth?—requite thee with far greater wrong than she hath done thee heretofore, and from this thou wilt not be able to escape." After this the Prince of True Believers forbore to urge the matter, albeit he was mild and merciful by nature,² and addressing the third man whom the Wazir had brought before him said, "As I was walking in such a quarter I was astonished to see thy mansion, so great and so grand is it ; and when I made enquiry of the townfolk they answered

1 In other similar tales the injured one inflicts such penalty by the express command of his preserver, who takes strong measures to ensure obedience.

2 In the more finished tales of the true "Nights," the mare would have been restored to human shape after giving the best security for good conduct in time to come.

each and every, that the palace belongeth to one (thyself) whom they called Khwajah Hasan. They added that thou wast erewhile exceeding poor and in straitened case, but that Allah Almighty had had widened thy means and had now sent thee wealth in such store that thou hast builded the finest of buildings. Moreover, that albeit thou hast so princely a domicile and such abundance of riches, thou art not unmindful of thy former estate, and thou dost not waste thy substance in riotous living, but thou addest thereto by lawful trade. The neighbourhood all speaketh well of thee, and not a wight of them hath aught to say against thee; so I now would know of thee the certainty of these things, and hear from thine own lips how thou didst gain this abundant wealth. I have summoned thee before me that I might be assured of all such matters by actual hearsay, so fear not to tell me all thy tale; I desire naught of thee save knowledge of this thy case. Enjoy thou to thy heart's content the opulence that Almighty Allah deigned bestow upon thee, and let thy soul have pleasure therein." Thus spake the Caliph, and the gracious words reassured the man. Then Khwajah Hasan threw himself before the Commander of the Faithful, and, kissing the carpet at the foot of the throne, exclaimed, "O Prince of True Believers, I will relate to thee a faithful relation of my adventure, and Almighty Allah be my witness that I have not done aught contrary to thy laws and just commandments, and that all this my wealth is by the favour and goodness of Allah alone." Harun al-Rashid hereupon again bade him speak out boldly and forthwith he began to recount in the following words the

HISTORY OF KHWAJAH HASAN AL-HABBAL.¹

O LORD of beneficence! obedient to thy royal behest, I will now inform thy Highness of the means and the measures whereby Destiny dowered me with such wealth; but first I would thou hear somewhat of two amongst my friends who abode in the House of Peace, Baghdad. They twain are yet alive and both well know the history which thy slave shall now relate. One of

¹ *i.e.* Master Hasan the Rope-maker. Galland writes, after European fashion "Hassan," for which see vol. i. night xxiv.; and for "Khwajah," night dlv. "Al-Habbal" was the cognomen of a learned "Hafiz" (=traditionist and Koran reader), Abū Ishāk Ibrahim, in Ibn Khall. ii. 262; for another see iv. 410.

them, men call Sa'd, the other Sa'di.¹ Now Sa'di opined that without riches no one in this world could be happy and independent; moreover, that without hard toil and trouble and wariness and wisdom withal it were impossible to become wealthy. But Sa'd differing therefrom would affirm that affluence cometh not to any save by decree of Destiny and fiat of Fate and Fortune. Sa'd was a poor man while Sa'di had great store of good; yet there sprang up a firm friendship between them and fond affection each for other; nor were they ever wont to differ upon any matter save only upon this; to wit, that Sa'di relied solely upon deliberation and forethought and Sa'd upon doom and man's lot. It chanced one day that, as they sat talking together on this matter, quoth Sa'di, "A poor man is he who either is born a pauper and passeth all his days in want and penury, or he who having been born to wealth and comfort, doth in the time of manhood squander all he hath and falleth into grievous need; then lacketh he the power to regain his riches and to live at ease by wit and industry." Sa'd made answer, saying, "Nor wit nor industry availeth aught to any one, but Fate alone enableth him to acquire and to preserve riches. Misery and want are but accidents and deliberation is naught. Full many a poor man hath waxed affluent by favour of Fate and richards manifold have, despite their skill and store, been reduced to misery and beggary." Quoth Sa'di, "Thou speakest foolishly. Howbeit put we the matter to fair test and find out for ourselves some handicraftsman scanty of means and living upon his daily wage; him let us provide with money, then will he without a doubt increase his stock and abide in ease and comfort, and so shalt thou be persuaded that my words be true." Now as they twain were walking on, they passed through the lane wherein stood my lodging and saw me a-twisting ropes, which craft my father and grandfather and many generations before me had followed. By the condition of my home and dress they judged that I was a needy man; whereupon Sa'd, pointing me out to Sa'di, said, "An thou wouldst make trial of this our matter of dispute, see yonder wight. He hath dwelt here for many years and by this trade of rope-making doth gain a bare subsistence for himself and his. I know his case right well of old: he is a worthy subject for the trial; so do thou give him some gold pieces and test the matter." "Right willingly," replied Sa'di, "but first let us take full cogni-

1 "Sa'd" = prosperity and "Sa'di" = prosperous; the surname of the "Persian moralist," for whom see my friend F. F. Arbuthnot's pleasant booklet, "Persian Portraits" (London, Quaritch, 1887).

zance of him." So the two friends came up to me, whereat I left my work and saluted them. They returned my salam, after which quoth Sa'di, "Prithee what be thy name?" Quoth I, "My name is Hasan, but by reason of my trade of rope-making all men call me Hasan al-Habbal."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Sixteenth Night.

Then said she: I have heard, O auspicious King, that Hasan al-Habbal (the Rope-maker) continued his story, saying:—Thereupon Sa'di asked me, "How farest thou by this industry? Methinks thou art blithe and quite content therewith. Thou hast worked long and well and doubtless thou hast laid by large store of hemp and other stock. Thy forbears carried on this craft for many years and must have left thee much of capital and property which thou hast turned to good account, and on this wise thou hast largely increased thy wealth." Quoth I, "O my lord, no money have I in pouch whereby I may live happy or even buy me enough to eat. This is my case, that every day, from dawn till eve, I spend in making ropes, nor have I one single moment wherein to take rest; and still I am sore straitened to provide even dry bread for myself and family. A wife have I and five small children, who are yet too young to help me ply this business: and 'tis no easy matter to supply their daily wants; how, then, canst thou suppose that I am enabled to put by large store of hemp and stock? What ropes I twist each day I sell straightway, and of the money earned thereby I spend part upon our needs and with the rest I buy hemp wherewith I twist ropes on the next day. However, praise be to Almighty Allah that, despite this my state of penury, He provideth us with bread sufficing our necessity." When I had made known all my condition Sa'di replied, "O Hasan, now I am certified of thy case and indeed 'tis other than I had supposed; and, given that I give thee a purse of two hundred ashrafis, assuredly thou shalt therewith greatly add to thy gains and be enabled to live in ease and affluence: what sayest thou thereto?" Said I, "An thou favour me with such bounty I should hope to grow richer than all and every of my fellow-craftsman, albeit Baghdad-town is prosperous as it is populous." Then Sa'di, deeming me true and trustworthy, pulled out of his pocket a purse of two hundred gold pieces and handing them to me said, "Take these coins and trade therewith. May Allah advance thee, but see to it that thou use this money with all heed, and waste it not in folly and ungraciousness. I and my friend Sa'd will rejoice with all joy to hear of thy well-being; and, if

hereafter we come again and find thee in flourishing condition, 'twill be matter of much satisfaction to us both." Accordingly, O Commander of the Faithful, I took the purse of gold with much gladness and a grateful heart, and placing it in my pocket, thanked Sa'di, kissing his garment-hem, whereupon the two friends fared forth. And I, O Prince of True Believers, seeing the twain depart, went on working, but was sore puzzled and perplexed as to where I might bestow the purse: for my house contained neither cupboard nor locker. Howbeit I took it home and kept the matter hidden from my wife and children, and when alone and unobserved, I drew out ten gold coins by way of spending-money; then, binding the purse-mouth with a bit of string I tied it tightly in the folds of my turband and wound the cloth around my head. Presently, I went off to the market-street and bought me a stock of hemp and coming homewards I laid in some meat for supper, it being now a long while since we had tasted flesh. But as I trudged along the road, meat in hand, a kite¹ came suddenly swooping down, and would have snatched the morsel from out of my hand had I not driven off the bird with the other hand. Then it had fain pounced upon the flesh on the left side but again I scared it away and thus, whilst exerting myself with frantic efforts to ward off the bird, by ill luck my turband fell to the ground. At once that accursed kite swooped down and flew off with it in its talons; and I ran pursuing it and shouting aloud. Hearing my cries the Bazar-folk, men and women and a rout of children, did what they could to scare it away and make the beastly bird drop its prey, but they shouted and cast stones in vain; the kite would not let drop the turband, and presently flew clean out of sight. I was sore distressed and heavy-hearted to lose the ashrafis as I hied me home bearing the hemp and what of food I had bought; but chiefly was I vexed and grieved in mind and ready to die of shame at the thought of what Sa'di would say, especially when I reflected how he would misdoubt my words nor deem the tale true when I should tell him that a kite had carried off my turband with the gold pieces, but rather would he think that I had practised some deceit, and had devised some amusing fable by way of excuse. Howbeit I hugely enjoyed what had remained of the ten ashrafis, and with my wife and children fared sumptuously for some days. Presently, when all the gold was spent and naught remained thereof, I became as poor and needy as before; withal I was content, and thankful to Almighty Allah nor blamed my lot. He had sent in His mercy this purse of gold to

¹ This is true to nature as may be seen any day at Bombay. The crows are equally audacious, and are dangerous to men lying wounded in solitary places.

me unawares and now He had taken it away, wherefore I was grateful and satisfied, for what He doeth is ever well done And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Seventeenth Night.

Then said she:—I have heard, O auspicious King, that Master Hasan the Ropemaker continued his story in these words: My wife, who knew not of the matter of the ashrafis, presently perceived that I was ill at ease and I was compelled for a quiet life to let her know my secret: moreover the neighbours came round to ask me of my case: but I was right loath to tell them all that had betided: they could not bring back what was gone and they would assuredly rejoice at my calamity. However, when they pressed me close I told them every whit; and some thought that I had spoken falsely and derided me, and others that I was daft and hare-brained and that my words were the wild pratings of an idiot or the drivell of dreams. The youngsters made abundant fun of me and laughed to think that I, who never in my born days had sighted a golden coin, should tell how I had gotten so many ashrafis, and how a kite had flown away with them. My wife, however, gave full credence to my tale and wept and beat her breast for sorrow. Thus six months passed over us, when it chanced one day that the two friends, to wit, Sa'di and Sa'd, came to my quarter of the town, when quoth Sa'd to Sa'di, "Lo, yonder is the street where dwelleth Hasan al-Habbal. Come let us go and see how he hath added to his stock and how far he hath prospered by means of the two hundred ashrafis thou gavest him." Sa'di rejoined, "'Tis well said; indeed, we have not seen him for many days: I would fain visit him and I should rejoice to hear that he hath prospered." So the twain walked along towards my house, Sa'd saying to Sa'di, "Forsooth I perceive that he appeareth the same in semblance, poor and ill-conditioned as before: he weareth old and tattered garments, save that his turband seemeth somewhat newer and cleaner. Look well and judge thyself an 'tis even as I said." Thereupon Sa'di came up closer to me, and he also understood that my condition was unaltered, and presently the two friends addressed me. After the usual salutation, Sa'd asked, "O Hasan, how fareth it with thee, and how goeth it with thy business, and have the two hundred ashrafis stood thee in good stead and amended thy trade?" To this answered I, "O my lords, how can I tell you of the sad mishap that hath befallen me? I dare not speak for very shame, yet I cannot keep the adventure concealed.

Verily a marvellous matter and a wondrous hath happened to me, the tale whereof will fill you with wonderment and suspicion, for I wot full well that ye will not believe it, and that I shall be to you as one that dealeth in lies; withal needs must I tell you the whole, however unwillingly." Hereat I recounted to them every whit that had betided me first and last, especially that which had befallen me from the kite; but Sa'di misdoubted me and mistrusted me and cried, "O Hasan, thou speakest but in jest and dost dissemble with us. 'Tis hard to believe the tale thou tellest. Kites are not wont to fly off with turbands, but only with such things as they can eat. Thou wouldst but outwit us and thou art of those who, when some good fortune cometh to them unforeseen, do straightways abandon their work or their business and, wasting all in pleasuring, become once more poor and thereafter must willy-nilly eke out a living as best they may. This, methinks, be especially the case with thee; thou hast squandered our gift with all speed and now art needy as before." "O good my lord, not so," cried I; "this blame and these hard words ill befit my deserts, for I am wholly innocent of all thou imputest to me. The strange mishap whereof I told thee is the truest of truths; and to prove that it is no lie all the town-folk have knowledge thereof and in good sooth I do not play thee false. 'Tis certain that kites do not fly away with turbands; but such mishaps, wondrous and marvellous, may betide mankind especially the miserable of lot." Sa'd also espoused my cause and said, "O Sa'di, oft-times have we seen and heard how kites carry off many things besides comestibles; and his tale may not be wholly contrary to reason." Then Sa'di pulled out from his pocket a purseful of gold pieces and counted out and gave me another two hundred, saying, "O Hasan, take these ashrafis, but see that thou keep them with all heed and diligence and beware, and again I say beware, lest thou lose them like the others. Expend them in such fashion that thou mayst reap full benefit therefrom and prosper even as thou seest thy neighbours prosper." I took the money from him and poured out thanks and blessings upon his head, and when they went their ways I returned to my rope-walk and thence in due time straight home. My wife and children were abroad, so again I took ten gold coins of the two hundred and securely tied up the remainder in a piece of cloth; then I looked around to find a spot wherein to hide my hoard so that my wife and youngsters might not come to know of it and lay hands thereon. Presently, I espied a large earthen jar full of bran standing in a corner of the room, so herein I hid the rag with the gold coins and I mis-

deemed that it was safely concealed from wife and wees.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Eighteenth Night.

Then said she:—I have heard, O auspicious King, that Hasan al-Habbal thus continued his story:—When I had put the ashrāfis a-bottom the jar of bran, my wife came in and I said naught to her of the two friends or of aught had happened, but I set out for the bazar to buy hemp. Now as soon as I had left the house there came, by evil fate impelled, a man who sold Tafl, or fuller's earth,¹ wherewith the poorer sort of women are wont to wash their hair. My wife would fain have bought some but not a single Kauri² or almond had she. Then she took thought and said to herself, "This jar of bran is here to no purpose, I will exchange it for the clay"; and he also, the Tafl-seller, agreed to this proposal and went off taking the jar of bran as the price of the washing-earth. Anon I came back with a load of hemp upon my head and other five on the heads of as many porters who accompanied me; and I helped them off with their burthens and, after storing the stuff in a room, I paid and dismissed them. Then I stretched me out upon the floor to take rest awhile and looking towards the corner where once stood the jar of bran I found it gone. Words fail me, O Prince of True Believers, to describe the tumult of feelings which filled my heart at the sight. I sprang up with all speed and calling to my wife enquired of her whither the jar had been carried; and she replied that she had exchanged its contents for a trifle of washing-clay. Then cried I aloud, "O wretched, O miserable, what hast thou done? thou hast ruined me and thy children; thou hast given away great wealth to that clay-selling fellow!" Then I told her all that had betided me, of the coming of the two friends, and how I had hidden the hundred and ninety ashrāfis within the bran-jar; and she, on hearing this, wept sore and beat her breast and tore her hair crying, "Where now shall I find that clay-seller? The wight is a stranger, never before did I see him about this quarter or this street." Then turning to me she continued, "Herein thou

1 The Pers. "Gil-i-sar-shūi" (= head-washing clay), the Sindi "Met," and the Arab. "Tafl" a kind of clay much used in Persia, Afghanistan, Sind, etc. Galland turns it into *terre à decrasser* and his English translators into "scouring sand which women use in baths." This argillaceous earth mixed with mustard oil is locally used for clay, and when rose-leaves and perfumes are used, it makes a tolerable wash-ball. See "Scinde or The Unhappy Valley," i. 31.

2 For the "Cowrie" (*Cypræ moneta*), see night cclxv. The Bádám or Bidám (almond), used by way of small change in India, I have noted elsewhere.

hast dealt right foolishly, for that thou didst not tell me of the matter, nor didst place any trust in me : otherwise this mishap would never have happened to us : no, never." And she lamented with loud lamentation and bitter, whereat I said, "Make not such hubbub nor display such trouble, lest our neighbours overhear thee, and learning of our mishap peradventure laugh at us and call us fools. It behoveth us to rest content with the will of Almighty Allah." However the ten ashrafis which I had taken from the two hundred sufficed me to carry on my trade and to live with more of ease for some short while ; but I ever grieved and I marvelled much anent what could be said to Sa'di when he should come again ; for inasmuch as he believed me not the first time I was assured in my mind that now he would denounce me aloud as a cheat and a liar. One day of the days the twain, to wit, Sa'd and Sa'di, came strolling towards my house conversing and, as usual, arguing about me and my case ; and I seeing them from afar left off working that I might hide myself, as I could not for very shame come forth and accost them. Seeing this and not guessing the reason, they entered my dwelling and, saluting me with the salam, asked me how I had fared. I durst not raise my eyes so abashed and mortified was I, and with bended brow returned the greeting ; when they, noting my sorry plight, marvelled saying, "Is all well with thee ? Why art thou in this state ? Hast thou not made a good use of the gold or hast thou wasted thy wealth in lewd living ?" Quoth I, "O my lords, the story of the ashrafis is none other than this. When ye departed from me I went home with the purse of money and, finding no one was in the house, for all had gone out somewhere, I took out therefrom ten gold pieces. Then I put the rest together with the purse within a large earthen jar filled full of bran which had long stood in one corner of the room, so might the matter be kept privy from my wife and children. But whilst I was in the market buying me some hemp, my wife returned home ; and at that moment there came in to her a man which sold fuller's earth for washing hair. She had need thereof, withal naught to pay with ; so she went out to him and said, "I am clean without coin, but I have a quantity of bran : say me, wilt thou have that in change for thy clay ?" The man agreed and accordingly my wife took the earth of him, and gave him in exchange the jarful of bran which he carried away with him and ganged his gait. An ye ask :— Wherefore didst thou not confide the matter to thy spouse and tell her that thou hadst put the money in the jar ? I on my side answer that ye gave me strict injunctions to keep the money this time with the utmost heed and caution. Methought that stead was the safest wherein to store the gold, and

I was loath to trust my wife lest haply she take some coin therefrom and expend it upon her household. O my lords, I am certified of your goodness and graciousness, but poverty and penury are writ in my Book of Fate: how, then, can I aspire to possessions and prosperity? Withal, never while I breathe the breath of life, shall I be forgetful of this your generous favour." Quoth Sa'di, "Meseemeth I have disbursed four hundred ashrafis to no purpose in giving them to thee: yet the intent wherewith they were given was that thou shouldst benefit thereby, not that I claim thy praise and thanksgiving." So they twain compassionated and condoled with me in my misfortune: and presently Sa'd, an upright man, and one who had acquaintance with me since many a year, produced a leaden coin¹ which he had picked up from the path and was still carrying in his pocket; and, after showing it to Sa'di, said to me, "Seest thou this bit of lead? Take it and by favour of Fate thou shalt find out what blessings it will bring to thee." Sa'di on espying it laughed aloud and made jest of the matter, and flouting said, "What advantage will there be to Hasan from this mite of lead and in what way shall he use it?" Sa'd handing me the leaden coin retorted in reply, "Give no heed to whatso Sa'di may say, but keep this by thee. Let him laugh an he please. One day haply shall come to pass, Inshallah—an it be the will of Almighty Allah—that thou shalt by means thereof become a wealthy man and a magnifico." I took the bit of lead and put it in my pocket, and the twain bade me farewell and went their way. —And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Nineteenth Night.

Then said she—I have heard, O auspicious King, that Hasan al-Habbal thus continued his story:—As soon as Sa'd and Sa'di had departed I went on rope-twisting until night came, and when doffing my dress to go to bed the bit of lead which Sa'd had given me fell out of my pocket, so I picked it up and set it carelessly in a small niche in the wall.² Now that very night so it happened that a fisherman, one of my neighbours, stood in need of a small coin³

1 Galland has "*un morceau de plomb*," which in the Hindī text becomes "Shishah-ka-paysā"—a (pice) small coin of glass: the translator also terms it a "Faddah," for which see Nuf (alias "Nuss"), nights xxxviii., clxxxvii., dcccxxxii. and dcccexl. Glass tokens, by way of coins, were until late years made at Hebron, in Southern Syria.

2 For the "Tāk" or "Takah"—the little wall-niche, see night dcclxxii.

3 In the French and English versions the coin is a bit of lead for weighting the net. For the "Paysā" (pice)=two farthings, and in weight=half an ounce, see Herklot's Glossary, p. xcvi.

wherewith to buy some twine for mending his drag-net, as he was wont to do during the dark hours, in order that he might catch the fish ere dawn of day and selling his quarry buy victuals for himself and his household. So, as he was accustomed to rise while yet somewhat of night remained, he bade his wife go round about to all the neighbours and borrow a copper, that he might buy the twine required; and the woman went everywhere, from house to house, but nowhere could she get loan of a farthing, and at last she came home weary and disappointed. Quoth the fisherman to her, "Hast thou been to Hasan al-Habbal?" And quoth she, "Nay, I have not tried at his place. It is the furthest of all the neighbours' houses, and fanciest thou, even had I gone there, I could thence have brought back aught?" "Off with thee, O laziest of hussies and good-for-nothing of baggages!" cried the fisherman, "away with thee this instant! Perchance he hath a copper to lend us." Accordingly the woman, grumbling and muttering, fared forth and coming to my dwelling knocked at the door, saying, "O Hasan al-Habbal, my husband is in sore need of a pice wherewith to buy some twine for mending his nets." Minding me of the coin which Sa'd had given me and where it had been put away, I shouted out to her, "Have patience, my spouse will go forth to thee and give thee what thou needest." My wife, hearing all this hubbub, woke from sleep, and I told her where to find the bit of money, whereupon she fetched it and gave it to the woman, who joyed with exceeding joy, and said, "Thou and thy husband have shown great kindness to my man, wherefore I promise thee that whatsoever fish he may chance to catch at the first throw of the net shall be thine; and I am assured that my goodman, when he shall hear of this my promise, will consent thereto." Accordingly, when the woman took the money to her husband and told him of what pledge she had given, he was right willing, and said to her, "Thou hast done well and wisely in that thou madest this covenant." Then having bought some twine and mended all the nets, he rose before dawn and hastened riverwards to catch fish according to his custom. But when he cast the net into the stream for the first throw and haled it in, he found that it contained but one fish and that a full span¹ or so in thickness, which he placed apart as my portion. Then he threw the net again and again, and at each cast he caught many fishes both small and great, but none reached in size that he first had netted. As soon as he returned home the fisherman came at once to me

¹ In the text "bilisht" = the long span between thumb-tip and minimus-tip. Galland says *long plus d'une coudée et gros à proportion*.

and brought the fish he had netted in my name, and said, "O our neighbour, my wife promised over night that thou shouldst have whatever fishes should come to ground at the first net-throw; and this fish is the only one I caught. Here it is, prithee take it as a thanks-offering for the kindness of last night, and as fulfilment of the promise. If Allah Almighty had vouchsafed to me of fish a seine-full, all had been thine but 'tis thy fate that only this one was landed at the first cast." Said I, "The mite I give thee yesternight was not of such value that I should look for somewhat in return": and refused to accept it. But after much "say and said" he would not take back the fish, and he insisted that it was mine: wherefore I agreed to keep it and gave it to my wife, saying, "O woman, this fish is a return for the mite I gave last night to the fisherman our neighbour. Sa'd hath declared that by means of that coin I shall attain to much riches and abundant opulence." Then I recounted to my wife how my two friends had visited me and what they said and did, and all concerning the leaden coin which Sa'd had given to me. She wondered at seeing but a single fish and said, "How shall I cook it? Meseemeth 'twere best to cut it up and broil it for the children, especially as we have naught of spices and condiments wherewith to dress it otherwise." Then, as she sliced and cleansed the fish she found within its belly a large diamond which she supposed to be a bit of glass or chrystal; for she oft had heard tell of diamonds¹ but never with her own eyes had she beheld one. So she gave it to the youngest of the children for a plaything, and when the others saw it, by reason of its brightness and brilliancy all desired to have it and each kept it in turn awhile; moreover, when night came and the lamp was lighted, they crowded round the stone and gazed upon its beauty, and screamed and shouted with delight.²

1 For the diamond (Arab. "Almás" from *ἀδάμας*, and in Hind. "Hírá" and "Panná") see nights dxliv. and dcccclxxxiii. I still cannot believe diamond-cutting to be an Indian art, and I must hold that it was known to the ancients. It could not have been an unpolished stone, that "Adamas notissimus" which according to Juvenal (vi. 156) Agrippa gave to his sister. Maundeville (A.D. 1322) has a long account of the mineral, "so hard that no man can polish it," and called Hamese ("Almás?"). For Mr. Petrie and his theory, see night dcccclxxxiii. In most places where the diamond has been discovered of late years it had been used as a magic stone, *e.g.*, by the Pagés or medicine-men of the Brazil, or for children's playthings, which was the case with the South-African "Caffres".

2 These stones, especially the carbuncle, which give out light in darkness, are a common-place of Eastern folk-lore. The belief in luminous jewels is not wholly extinct in England, and I have often heard of it in the Brazil and upon the African Gaboon. It appears to me that there may be a basis of fact to this fancy, the abnormal effect of precious stones upon mesmeric "sensitives."

When my wife had spread the table we sat down to supper and the eldest boy set the diamond upon the tray, and as soon as we all had finished eating, the children fought and scrambled as before for it. At first I paid no heed to their noise and hubbub, but when it waxed exceeding loud and irksome I asked my eldest lad the cause why they quarrelled and made such turmoil. Quoth he, "The trouble and dispute are about a piece of glass which giveth forth a light as bright as the lamp." Whereat I told him to produce it and marvelled greatly to see its sparkling water, and enquired of my wife when she had gotten the piece of chrystal. Quoth she, "This I found within the belly of the fish as I was gutting it." Still I did not suppose it to be aught but glass. Presently I bade my wife hide the lamp behind the hearth.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Twentieth Night.

Then said she:—I have heard, O auspicious King, that Hasan al-Habbal thus continued his story:—And when my wife had bidden the lamp from view, such was the brightness of the diamond that we could see right well without other light; wherefore I placed it upon the hearth¹ that we might work by it, and said within myself, "The coin that Sa'd left with me hath produced this benefit that we no longer stand in need of a lamp: at least it saveth us oil." When the youngsters saw me put out the lamp and use the glass in its stead they jumped and danced for joy, and screamed and shouted with glee so that all the neighbours round about could hear them, when I chid them and sent them to bed; we also went to rest and right soon fell asleep. Next day I woke betimes and went on with my work and thought not of the piece of glass. Now there dwelt hard by us a wealthy Jew, a jeweller who bought and sold all kinds of precious stones: and, as he and his wife essayed to sleep that night, by reason of the noise and clamour of the children, they were disturbed for many hours and slumber visited not their eyes. And when morn appeared, the jeweller's wife came to our house to make complaint both for herself and her husband anent the hubbub and shouting. Ere she could say a word of blame my wife, guessing the intent wherewith she came, addressed

¹ The chimney and chimney-piece of Galland are not Eastern: the H. V. uses "Bukhâri" = a place for steaming.

her saying, "O Rahîl,¹ I fear me that my children pestered thee last night with their laughing and crying. I crave thine indulgence in this matter; well thou must wot how children now cry now laugh at trifles. Come in and see the cause of all their excitement wherefor thou wouldst justly call me to account." She did accordingly and saw the bit of glass about which the youngsters had made such din and uproar; and when she, who had long experience of all manner precious stones, beheld the diamond, she was filled with wonderment. My wife then told her how she had found it in the fish's belly, whereupon quoth the Jewess, "This bit of glass is more excellent than all other sorts of glass. I too have such an one as this which I am wont to wear sometimes; and wouldst thou sell it I will buy this thing of thee." Hearing her words the children began to cry and said, "O mother dear, an thou wilt not sell it we promise henceforth to make no noise." Understanding that they would by no means part with it, the women held their peace and presently the Jewess fared forth, but ere she took her leave she whispered my wife, "See that thou tell the matter to none; and if thou have a mind to sell it, at once send me word." Now the Jew was sitting in his shop when his wife went to him and told him of the bit of glass. Quoth he, "Go straightway back and offer a price for it, saying that 'tis for me. Begin with some small bidding, then raise the sum until thou get it." The Jewess thereupon returned to my house and offered twenty ashrafis, which my wife deemed a large sum to give for such a trifle; however, she would not close the bargain. At that moment I happened to leave my work and, coming home to our noon-meal, saw the two women talking on the threshold; and my wife stopped me, saying, "This neighbour biddeth twenty ashrafis to price for the piece of glass, but I have as yet given her no reply. What sayest thou?" Then I bethought me of what Sa'd had told me: to wit, that much wealth would come to me by virtue of his leaden coin. The Jewess seeing how I hesitated bethought her that I would not consent to the price: so quoth she, "O neighbour, an thou wilt not agree to part with the bit of glass for twenty pieces of gold, I will e'en give thee fifty." Hereat I reflected that whereas the Jewess raised her offer so readily from twenty golden pieces to fifty, this glass must surely be of great value; so I kept silence and answered her not a word. Then noting that I still held my peace she cried, "Take, then, one hundred: this be its full value; nay, I know not in very deed if

1 *i.e.* "Rachel."

my husband will consent to so high a price." Said I in reply, "O my good woman, why talk so foolishly? I will not sell it for aught less than an hundred thousand¹ gold coins; and thou mayest take it at that price but only because thou art neighbour to us." The Jewess raised her offer coin by coin to fifty thousand ashrafis and said, "I pray thee wait till morning and sell it not till then, so that my man may come round and see it." "Right willingly," quoth I: "by all manner of means let thy husband drop in and inspect it."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Twenty-first Night.

Then said she:—I have heard, O auspicious King, that Hasan al-Habbal thus continued his story.—Next day the Jew came to my house and I drew forth and showed to him the diamond which shone and glittered in my palm with light as bright as any lamp's. Presently, assured that all which his wife had told him of its water and lustre was strictly true, he took it in hand and, examining it and turning it about, marvelled with mighty marvel at its beauty saying, "My wife made offer of fifty thousand gold pieces: see now I will give thee yet another twenty thousand." Said I, "Thy wife hath surely named to thee what sum I fixed; to wit, one hundred thousand ashrafis and naught less: I shall not abate one jot or tittle of this price." The Jew did all he could to buy it for a lesser sum; but I answered only, "It mattereth naught; an thou desire not to come to my terms I must needs sell it to some other jeweller." At length he consented, and weighed me out two thousand gold pieces by way of earnest-money, saying, "To-morrow I will bring the amount of my offer and carry off my diamond." To this I gave assent and so, on the day following, he came to me and weighed out the full sum of one hundred thousand ashrafis, which he had raised amongst his friends and partners in business. Then I gave him the diamond which had brought me such exceeding wealth, and offered thanks to him and praises unto Almighty Allah for this great good fortune gotten unawares, and much I hoped soon to see my two friends, Sa'd and Sa'di, and to thank them likewise. So first I set my house in order and gave spending-money to my wife for home-necessaries and for clothing herself and children; moreover, I also bought me a fine mansion and furnished it with the best. Then said I to my wife, who thought of nothing save rich

¹ In the text "lakh," the Anglicised "lac" = 100,000.

clothes and high diet and a life of ease and enjoyment, "It behoveth us not to give up this our craft: we must needs put by some coin and carry on the business." Accordingly, I went to all the rope-makers of the city and buying with much money several manufactories put them to work, and over each establishment I set an overseer, an intelligent man and a trustworthy, so that there is not now throughout Baghdad-city a single ward or quarter that hath not walks and workshops of mine for rope-making. Nay, further, I have in each town and every district of Al-Irak warehouses, all under charge of honest supervisors; and thus it is that I have amassed such a muchel of wealth. Lastly, for my own especial place of business I bought another house, a ruined place with a sufficiency of land adjoining; and, pulling down the old shell, I edified in lieu thereof the new and spacious edifice which thy Highness hath deigned yesterday to look upon. Here all my workmen are lodged, and here also are kept my office books and accounts; and, besides my warehouse, it containeth apartments fitted with furniture in simple style all-sufficient for myself and my family. After some time I quitted my old home wherein Sa'd and Sa'di had seen me working and went and lived in the new mansion, and not long after this removal my two friends and benefactors bethought them that they would come and visit me. They marvelled much when, entering my old workshop, they found me not, and they asked the neighbours, "Where dwelleth such and such a ropemaker? Is he alive or dead?" Quoth the folk, "He now is a rich merchant, and men no longer call him simply 'Hasan,' but entitle him 'Master Hasan, the Ropemaker.' He hath built him a splendid building, and he dwelleth in such and such a quarter." Whereupon the two familiars set forth in search of me. And they rejoiced at the good report: albeit Sa'di would by no means be convinced that all my wealth had sprung (as Sa'd contended) from its root, that small leaden coin. Presently, conning the matter over in his mind he said to his comrade, "It delighteth me much to hear of all this good fortune which hath betided Hasan, despite that he twice deceived me and took from me four hundred gold pieces, whereby he hath gotten to himself these riches; for it is absurd to think that it hath come from the leaden coin thou gavest him. Withal I do forgive him and owe him no grudge." Replied the other, "Thou art mistaken. I know Hasan of old to be a good man and true: he would not delude thee and what he told us is simple sooth. I am persuaded in my mind that he hath won all his wealth and opulence by the leaden coin: however, we shall hear anon what he may have to say."

Conversing thus, they came into the street wherein I now dwell and, seeing a large and magnificent mansion and a new-made, they guessed it was mine. So they knocked, and, on the porter opening, Sa'di marvelled to see such grandeur and so many folk sitting within, and feared lest haply they had unwittingly entered the house of some Emir. Then, plucking courage, he enquired of the porter, "Is this the dwelling-place of Khwajah Hasan al-Habbal?" —And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Twenty-second Night.

Then she said:— I have heard, O auspicious King, that Hasan al-Habbal continued thus his story:—The porter made reply, "This is verily the house of Khwajah Hasan al-Habbal. He is within, and he sitteth in his office. I pray thee enter, and one of the slaves will make known thy coming to him." Hereupon the two friends walked in, and as soon as I saw them I recognised them, and rising up to them I ran and kissed the hems of their garments. They would fain have fallen on my neck and embraced me, but with meekness of mind I would not suffer them so to do; and presently I led them into a large and spacious saloon, and bade them sit upon the highmost seats of honour. They would have constrained me to take the best place, but I exclaimed, "O my lords, I am on no wise better than the poor rope-maker Hasan, who not unmindful of your worth and goodness ever prayeth for your welfare, and who deserveth not to sit in higher stead than you." Then they took seat and I opposite them, when quoth Sa'di, "My heart rejoiceth with exceeding joy to see thee in this condition, for that Allah hath given thee all even as thou wishedst. I doubt not thou hast gotten all this abundance and opulence by means of the four hundred gold pieces which I gave to thee: but say me truly wherefore didst thou twice deceive me and bespeak me falsely?" Sa'd listened to these words with silent indignation, and ere I could make reply he broke out saying, "O Sa'di, how often have I assured thee that all which Hasan said aforetime anent the losing of the ashrafis is very sooth and no leasing?" Then they began to dispute each with other: when I, recovering from my surprise, exclaimed, "O my lords, of what avail is this contention? Be not at variance, I beseech you, on my account. All that had befallen me I made known to you: and, whether ye believe my words or ye believe them not, it matters but little. Now hearken to the whole truth of my tale." Then I made known to them the story of the piece of lead which I had given to the fisherman, and of the diamond found in the fish's belly: brief, I told them every

whit even as I have now related to thy Highness. On hearing all my adventure, Sa'di said, "O Khwajah Hasan, it seemeth to me passing strange that so great a diamond should be found in the belly of a fish; and I deem it a thing impossible that a kite should fly off with thy turband, or that thy wife should give away the jar of bran in exchange for fuller's earth. Thou sayest the tale is true, still can I not give credit to thy words, for I know full well that the four hundred gold pieces have gotten thee all this wealth." But when they twain rose up to take their leave, I also arose and said, "O my lords, ye have shown favour to me in that ye have thus deigned visit me in my poor home. I beseech you now to taste of my food and to tarry here this night under your servant's roof; as to-morrow I would fain take you by the way of the river to a country-house which I have lately bought." Hereto they consented with some objections: and I, after giving orders for the evening-meal, showed them about the house and displayed the furniture and entertained them with pleasing words and pleasant converse, till a slave came and announced that supper was served. So I led them to the saloon wherein were ranged the trays loaded with many kinds of meats; on all sides stood camphorated wax candles,¹ and before the table were gathered musicians singing and playing on various instruments of mirth and merriment, whilst in the upper part of the saloon men and women were dancing and making much diversion. When we had supped we went to bed, and rising early we prayed the dawn-prayer, and presently embarked on a large and well-appointed boat, and the rowers rowing with a flowing tide soon landed us at my country seat. Then we strolled in a body about the grounds and entered the house, when I showed them our new buildings and displayed to them all that appertained thereto; and hereat they marvelled with great marvel. Thence we repaired to the garden and saw, planted in rows along the walks, fruit-trees of all kinds with ripe fruit bowed down, and watered with water from the river by means of brick-work channels. All round were flowering shrubs whose perfume gladdened the zephyr; here and there fountains and jets of water shot high in air; and sweet-voiced birds made melody amid the leafy branches hymning the One, the Eternal; in short, the sights and scents on every side filled the soul with joy and gladness. My two friends walked about in joyance and delight, and thanked me again and again for bringing them to so lovely a site and said, "Almighty Allah prosper thee in house and

¹ This use of camphor is noted by Gibbon (D. and F. iii. 195).

garth." At last I led them to the foot of a tall tree near to one of the garden walls and shewed them a little summer-house wherein I was wont to take rest and refreshment; and the room was furnished with cushions and diwans and pillows purpled with virgin gold. —And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Twenty-third Night.

Then said she :—I have heard, O auspicious King, that Hasan al-Habbal thus pursued his tale :—Now so it happened that, as we sat at rest within that summer-house, two sons of mine, whom I had sent together with their governor to my country-place for change of water and air,¹ were roaming about the garden seeking birds' nests. Presently they came across a big one upon the topmost boughs and tried to swarm up the trunk and carry it off, but by reason of their lack of strength and little practice they durst not venture so high : whereupon they bade a slave-boy, who ever attended on them, climb the tree. He did their bidding, but when looking into the nest he was amazed with exceeding amazement to see it mainly made of an old turband. So he brought down the stuff and handed it to the lads. My eldest son took it from his hands and carried it to the arbour for me to see, and set it at my feet saying in high glee, "O my father, look here ; this nest is made of cloth." Sa'd and Sa'di wondered with all wonderment at the sight and the marvel grew the greater when I, after considering it closely, recognised it for the very turband whereon the kite had swooped and which had been borne off by the bird. Then quoth I to my two friends, "Examine well this turband and certify yourselves that it is the self-same one worn upon my head when first ye honoured me with your presence." Quoth Sa'd, "I know it not"; and quoth Sa'di, "An thou find within it the hundred and ninety gold pieces, then shalt thou be assured that is thy turband in very sooth." I said, "O my lord, this is, well I wot, that very turband." And as I held it in my hand, I found it heavy of weight, and opening out the folds felt somewhat tied up in one of the corners of the cloth²; so I unrolled the swathes when lo and behold ! I came upon the purse of gold pieces. Hereat, showing it to Sa'di, I cried, "Canst thou not recognise this purse ?" and he

¹ "Áb o hawá" = climate : see vol. i., night xxxiv.

² Galland makes this article a linen cloth wrapped about the skull-cap or core of the turband.

replied, "'Tis in truth the very purse of ashrafis which I gave thee when first we met." Then I opened the mouth and pouring out the gold in one heap upon the carpet, bade him count his money ; and he turned it over coin by coin and made the sum thereof one hundred and ninety ashrafis. Hereat waxing sore ashamed and confounded, he exclaimed, "Now do I believe thy words : nevertheless must thou admit that thou hast earned one-half of this thy prodigious wealth with the two hundred gold pieces I gave thee after our second visit, and the other half by means of the mite thou gottest from Sa'd." To this I made no answer, but my friends ceased not to dispute upon the matter. We then sat down to meat and drink, and when we had eaten our sufficiency, I and my two friends went to sleep in the cool arbour ; after which when the sun was well nigh set we mounted and rode off to Baghdad leaving the servants to follow. However, arrived at the city we found all the shops shut and nowhere could we get grain and forage for the horses, and I sent off two slave-boys who had run alongside of us to search for provender. One of them found a jar of bran in the shop of a corn-dealer, and paying for the provision brought it, together with the jar, under promise that on the morrow he would carry back the vessel. Then he began to take out the bran by handfuls in the dark and to set it before the horses —And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Twenty-fourth Night.

Then said she :—I have heard, O auspicious King, that Hasan al-Habbal thus continued his story :—So as the slave-boy took out the bran by handfuls and set it before the horses, suddenly his hand came upon a piece of cloth wherein was somewhat heavy. He brought it to me even as he found it and said, "See, is not this cloth the very one of whose loss thou hast oft-times spoken to us ?" I took it and wondering with great wonder knew it was the self-same piece of stuff wherein I had tied up the hundred and fourscore and ten ashrafis before hiding them in the jar of bran. Then said I to my friends, "O my lords, it hath pleased Almighty Allah, ere we parted, I and you, to bear me witness of my words and to stablish that I told you naught save whatso was very sooth." And I resumed, addressing Sa'di, "See here the other sum of money, that is, the hundred and ninety ashrafis which thou gavest me and which I tied up in this very piece of cloth I now recognise." Then I sent for the earthen jar that they might see it, and also

bade carry it to my wife that she also might bear witness, an it be or be not the very bran jar which she gave in exchange for fuller's earth. Anon she sent us word and said, "Yea verily I know it well. 'Tis the same jar which I had filled with bran." Accordingly Sa'di owned that he was wrong and said to S'ad, "Now I know that thou speakest truth, and am convinced that wealth cometh not by wealth, but only by the grace of Almighty Allah doth a poor man become a rich man." And he begged pardon for his mistrust and unbelief. We accepted his excuses, whereupon we retired to rest and early on the morrow my two friends bade me adieu and journeyed homewards with full persuasion that I had done no wrong and had not squandered the moneys they had given me. Now when the Caliph Harun al-Rashid had heard the story of Khwajah Hasan to the end, he said, "I have known thee of old by fair report of thee from the folk who, one and all, declare that thou art a good man and true. Moreover the self-same diamond whereby thou hast attained to so great riches is now in my treasury : So I would fain send for Sa'di forthright that he may see it with his own eyes, and weet for certain that not by means of money do men become or rich or poor." The Prince of True Believers said moreover to Khwajah Hasan al-Habbal, "Go now and tell thy tale to my treasurer that he may take it down in writing for an everlasting memorial, and place the writ in the treasury together with the diamond." Then the Caliph with a nod dismissed Khwajah Hasan : and Sidi Nu'uman and Baba Abdullah also kissed the foot of the throne and departed.—So when Queen Shahrazad had made an end of relating this history she was about to begin the story of 'Alí Bába and the Forty Thieves, but King Shahryar prevented her, saying, "O Shahrazad, I am well pleased with this thy tale, but now the dawn appeareth and the chanticleer of morn doth sound his shrill clarion. This day also I spare thy life, to the intent that I may listen at my ease to this new history of thine at the end of the coming night." Hereupon the three took their rest until the fittest time drew near. —And as the morning morrowed Shahrazad held her peace till

The end of the Six Hundred and Twenty-fifth Night.

With the dawn Dunyazad awoke Queen Shahrazad from slumber sweet and said, "Arise, O my sister, but alas ! 'tis a bitter thing to stand in awe of coming doom." Replied Shahrazad, "O dear my sister, be not thou down-hearted : if life's span be spent naught can avert the sharp-edged sword. Yet place thy trust in Allah Almighty

and put far from thee all such anxious thoughts : my tales are tokens of life prolonged." Whereupon Queen Shahrazad began to tell in these words the story of

ALI BABA AND THE FORTY THIEVES.¹

IN days of yore and in times and tides long gone before there dwelt in a certain town of Persia two brothers, one named Kásim and the other 'Alí Bá bá, who at their father's demise had divided the little wealth he had left to them with equitable division, and had lost no time in wasting and spending it all. The elder, however, presently took to himself a wife, the daughter of an opulent merchant ; so that when his father-in-law fared to the mercy of Almighty Allah, he became owner of a large shop filled with rare goods and costly wares, and of a storehouse stocked with precious stuffs ; likewise of much gold that was buried in the ground. Thus was he known throughout the city as a substantial man. But the woman whom Ali Baba had married was poor and needy ; they lived, therefore, in a mean hovel and Ali Baba eked out a scanty livelihood by the sale of fuel which he daily collected in the jungle,² and carried about the town to the Bazar upon his three asses. Now it chanced one day that Ali Baba had cut dead branches and dry fuel sufficient for his need, and had placed the load upon his beasts when suddenly he espied a dust-cloud spireing high in air to his right and moving rapidly towards him ; and when he closely considered it, he descried a troop of horsemen riding on amain and about to reach him. At this sight he was sore alarmed, and fearing lest perchance they were a band of bandits who would slay him and drive off his donkeys, in his affright he began to run ; but forasmuch as they were near hand and he could not escape from out the forest, he drove his animals laden with the fuel into a by-way of the bushes and swarmed up a thick trunk of a huge tree to hide himself therein ; and he sat upon a branch whence he could descry everything beneath him whilst none below could catch a glimpse of him above ; and that tree grew close

1 Mr. Coote (*loc. cit.* p. 185) is unable to produce a *puramýthe* containing all of "Ali Bá bá"; but, for the two leading incidents, he quotes from Prof. Sakellarios, two tales collected in Cyprus. One is Morgiana marking the village doors (p. 187), which has occurred doubtless a hundred times. The other, in the "Story of Drakos," is an ogre, hight "Three Eyes," who attempts the rescue of his wife with a party of blackamoors (*μαύροις*) packed in bales and these are all discovered and slain.

2 *Dans la forêt*, says Galland.

beside a rock which towered high above-head. The horsemen, young, active, and doughty riders, came close up to the rock-face and all dismounted; whereat Ali Baba took good note of them, and soon he was fully persuaded by their mien and demeanour that they were a troop of highwaymen who, having fallen upon a caravan, had despoiled it and carried off the spoil and brought their booty to this place with intent of concealing it safely in some cache. Moreover he observed that they were forty in number.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Twenty-sixth Night.

Then said she :—I have heard, O auspicious king, that Ali Baba saw the robbers, as soon as they came under the tree, each unbridle his horse and hobble it; then all took off their saddle-bags, which proved to be full of gold and silver. The man who seemed to be the captain presently pushed forwards, load on shoulder, through thorns and thickets, till he came to a certain spot where he uttered these strange words, “Open, O Simsim¹!” and forthwith appeared a wide doorway in the face of the rock. The robbers went in and last of all their Chief and then the portal shut of itself. Long while they stayed within the cave whilst Ali Baba was constrained to abide perched upon the tree, reflecting that if he came down peradventure the band might issue forth that very moment and seize him and slay him. At last he had determined to mount one of the horses, and driving on his asses, to return townwards, when suddenly the portal flew open. The robber-chief was first to issue forth; then, standing at the entrance, he saw and counted his men as they came out, and lastly he spake the magical words, “Shut, O Simsim!” whereat the door closed of itself. When all had passed muster and review, each slung on his saddle-bags and bridled his own horse and as soon as ready they rode off, led by the leader, in the direction whence they came. Ali Baba remained still perched on the tree and watched their departure; nor

¹ Or “Samsam.” The grain = *Sesamum Orientale*: hence the French, *Sesame, ouvre-toi!* The term is cabalistical, like Sûlem, Sûlam, or Shûlam in the Directorium Vitæ Humanæ of Johannes di Capuâ: Inquit vir: Ibam in nocte plenilunii et ascendebar super domum ubi furari intendebar, et accedens ad fenestram ubi radii lune ingrediebantur, et dicebam hanc coniurationem, scilicet sulem sulem, septies, deinde amplectebar lumen lune et sine lesione descendebar ad domum, etc. (pp. 24-25), par Joseph Derenbourg, Membre de l'Institut, 1^{re} Fascicule, Paris, F. Vieweg, 67, Rue de Richelieu, 1887.

would he descend until what time they were clean gone out of sight lest perchance one of them return and look around and descry him. Then he thought within himself, "I too will try the virtue of those magical words and see if at my bidding the door will open and close." So he called out aloud, "Open, O Simsim!" And no sooner had he spoken than straightway the portal flew open and he entered within. He saw a large cavern and a vaulted, in height equalling the stature of a full-grown man, and it was hewn in the live stone and lighted up with light that came through air-holes and bull's-eyes in the upper surface of the rock which formed the roof. He had expected to find naught save outer gloom in this robbers' den, and he was surprised to see the whole room filled with bales of all manner stuffs, and heaped up from sole to ceiling with camel-loads of silks and brocades and embroidered cloths and mounds on mounds of vari-coloured carpetings; besides which he espied coins golden and silvern without measure or account, some piled upon the ground and others bound in leathern bags and sacks. Seeing these goods and moneys in such abundance, Ali Baba determined in his mind that not during a few years only but for many generations thieves must have stored their gains and spoils in this place. When he stood within the cave, its door had closed upon him, yet he was not dismayed since he had kept in memory the magical words; and he took no heed of the precious stuffs around him, but applied himself only and wholly to the sacks of ashrafis. Of these he carried out as many as he judged sufficient burthen for the beasts; then he loaded them upon his animals, and covered this plunder with sticks and fuel, so none might discern the bags, but might think that he was carrying home his usual ware. Lastly, he called out, "Shut, O Simsim!" and forthwith the door closed, for the spell so wrought that whensoever any entered the cave, its portal shut of itself behind him; and, as he issued therefrom, the same would neither open nor close again till he had pronounced the words "Shut, O Simsim!" Presently, having laden his asses Ali Baba urged them before him with all speed to the city and reaching home he drove them into the yard; and, shutting close the outer door, took down first the sticks and fuel and after the bags of gold which he carried in to his wife. She felt them and finding them full of coin suspected that Ali Baba had been robbing, and fell to be-rating and blaming him for that he should do so ill a thing.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Twenty-seventh Night.

Then said she :—I have heard, O auspicious King, that quoth Ali Baba to his wife :—“Indeed I am no robber and rather do thou rejoice with me at our good fortune.” Hereupon he told her of his adventure and began to pour the gold from the bags in heaps before her, and her sight was dazzled by the sheen and her heart delighted at his recital and adventures. Then she began counting the gold, whereat quoth Ali Baba, “O silly woman, how long wilt thou continue turning over the coin ? Now let me dig a hole wherein to hide this treasure that none may know its secret.” Quoth she, “Right is thy rede ! still would I weigh the moneys and have some inkling of their amount” ; and he replied, “As thou pleasest, but see thou tell no man.” So she went off in haste to Kasim’s home to borrow weights and scales wherewith she might balance the ashrafis and make some reckoning of their value ; and when she could not find Kasim she said to his wife, “Lend me, I pray thee, thy scales for a moment.” Replied her sister-in-law,¹ “Hast thou need of the bigger balance or the smaller ?” and the other rejoined, “I need not the large scales, give me the little” ; and her sister-in-law cried, “Stay here a moment whilst I look about and find thy want.” With this pretext Kasim’s wife went aside and secretly smeared wax and suet over the pan of the balance, that she might know what thing it was Ali Baba’s wife would weigh, for she made sure that whatso it be some bit thereof would stick to the wax and fat. So the woman took this opportunity to satisfy her curiosity, and Ali Baba’s wife suspecting naught thereof carried home the scales and began to weigh the gold, whilst Ali Baba ceased not digging, and when the money was weighed they twain stowed it into the hole, which they carefully filled up with earth. Then the good wife took back the scales to her kinswoman, all unknowing that an ashrafi had adhered to the cup of the scales ; but when Kasim’s wife espied the gold coin she fumed with envy and wrath, saying to herself, “So ho ! They borrowed my balance to weigh out ashrafis.” And she marvelled greatly whence so poor a man as Ali Baba had gotten such store of wealth that he should be obliged to weigh it with a pair of

¹ In the text “Jatháni”=the wife of an elder brother. Hindostani, like other Eastern languages, is rich in terms for kinship, whereof English is so exceptionally poor. Mr. Francis Galton, in his well-known work, “Hereditary Genius,” a misnomer by-the-by for “Hereditary Talent,” felt this want severely and was at pains to supply it.

scales. Now, after long pondering the matter, when her husband returned home at eventide, she said to him, "O man, thou deemest thyself a wight of wealth and substance. but lo! thy brother Ali Baba is an Emir by the side of thee, and richer far than thou art. He hath such heaps of gold that he must needs weigh his moneys with scales, whilst thou, forsooth! art satisfied to count thy coin." "Whence knowest thou this?" asked Kasim; and in answer his wife related all anent the pair of scales, and how she found an ashrafi stuck to them, and showed him the gold coin, which bore the mark and superscription of some ancient king. No sleep had Kasim all that night by reason of his envy and jealousy and covetise, and next morning he rose betimes, and going to Ali Baba said, "O my brother, to all appearance thou art poor and needy; but in effect thou hast a store of wealth so abundant that perforce thou must weigh thy gold with scales." Quoth Ali Baba, "What is this thou sayest? I understand thee not; make clear thy purport"; and quoth Kasim with ready rage, "Feign not that thou art ignorant of what I say and think not to deceive me." Then showing him the ashrafi he cried, "Thousands of gold coins such as these thou hast put by; and meanwhile my wife found this one stuck to the cup of the scales." Then Ali Baba understood how both Kasim and his wife knew that he had store of ashrafis, and said in his mind that it would not avail him to keep the matter hidden, but would rather cause ill-will and mischief; and thus he was induced to tell his brother every whit concerning the bandits¹ and also of the treasure trove in the cave. When he had heard the story, Kasim exclaimed, "I would fain learn of thee the certainty of the place where thou foundest the moneys; also the magical words whereby the door opened and closed; and I forewarn thee, an thou tell me not the whole truth, I will give notice of those ashrafis to the Wálí²; then shalt thou forfeit all thy wealth and be disgraced and thrown into gaol." Thereupon Ali Baba told him his tale not forgetting the magical words; and Kasim who kept careful heed of all these matters, next day set out, driving ten mules he had hired, and readily found the place which

1 In the text "Thag," our English "Thug," often pronounced moreover by the Briton with the sibilant "th." It means simply a cheat: you say to your servant "Tú bará Thag hai" = thou art a precious rascal; but it has also the secondary meaning of robber, assassin, and the tertiary of Bhawáni-worshippers who offer indiscriminate human sacrifices to the Deëss of Destruction. The word and the thing have been made popular in England through the "Confessions of a Thug," by my late friend Meadows Taylor; and I may record my conviction that were the English driven out of India, "Thuggee," like piracy in Cutch and in the Persian Gulf, would revive in the shortest possible time.

2 *i.e.* the Civil Governor, who would want nothing better.

Ali Baba had described to him. And when he came to the aforesaid rock and to the tree whereon Ali Baba had hidden himself, and he had made sure of the door, he cried, in great joy, "Open, O Simsim!" The portal yawned wide at once and Kasim went within and saw the piles of jewels and treasures lying ranged all around; and, as soon as he stood amongst them the door shut after him as wont to do. He walked about in ecstasy marvelling at the treasures, and when weary of admiration he gathered together bags of ashrafis, a sufficient load for his ten mules, and placed them by the entrance in readiness to be carried outside and set upon the beasts. But by the will of Allah Almighty he had clean forgotten the cabalistic words and cried out, "Open, O Barley!" whereat the door refused to move. Astonished and confused beyond measure he named the names of all manner of grains save sesame, which had slipped from his memory as though he had never heard the word; whereat in his dire distress he heeded not the ashrafis that lay heaped at the entrance and paced to and fro, backwards and forwards, within the cave sorely puzzled and perplexed. The wealth whose sight had erewhile filled his heart with joy and gladness was now the cause of bitter grief and sadness.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Twenty-eighth Night.

Then said she:—I have heard, O auspicious King, that Kasim gave up all hope of the life which he by his greed and envy had so sore imperilled. It came to pass that at noontide the robbers, returning by that way, saw from afar some mules standing beside the entrance, and much they marvelled at what had brought the beasts to that place; for, inasmuch as Kasim by mischance had failed to tether or hobble them, they had strayed about the jungle and were browsing hither and thither. However, the thieves paid scant regard to the estrays nor cared they to secure them, but only wondered by what means they had wandered so far from the town. Then reaching the cave, the Captain and his troop dismounted, and going up to the door repeated the formula and at once it flew open. Now Kasim had heard from within the cave the horse-hooves drawing nigh and yet nigher; and he fell down to the ground in a fit of fear, never doubting that it was the clatter of the banditti who would slaughter him without fail. Howbeit he presently took heart of grace and at the moment when the door flew open he rushed out, hoping to make good his escape. But the unhappy ran full tilt against the Captain, who stood in front of the

band, and felled him to the ground ; whereupon a robber standing near his chief at once bared his brand and with one cut clave Kasim clean in twain. Thereupon the robbers rushed into the cavern, and put back as they were before the bags of ashrafis which Kasim had heaped up at the doorway ready for taking away ; nor recked they aught of those which Ali Baba had removed, so dazed and amazed were they to discover by what means the strange man had effected an entrance. All knew that it was not possible for any to drop through the skylights, so tall and steep was the rock's face, withal slippery of ascent ; and also that none could enter by the portal unless he knew the magical words whereby to open it. However, they presently quartered the dead body of Kasim and hung it to the door within the cavern, two parts to the right jamb and as many to the left¹ that the sight might be a warning of approaching doom for all who dared enter the cave. Then coming out they closed the hoard door and rode away upon their wonted work. Now when night fell and Kasim came not home, his wife waxed uneasy in mind, and running round to Ali Baba said, "O my brother, Kasim hath not returned : thou knowest whither he went, and sore I fear me some misfortune hath betided him." Ali Baba also divined that a mishap had happened to prevent his return ; not the less, however, he strove to comfort his sister-in-law with words of cheer and said, "O wife of my brother, Kasim haply exerciseth discretion and, avoiding the city, cometh by a round-about road and will be here anon. This, I do believe, is the reason why he tarrieth." Thereupon, comforted in spirit, Kasim's wife fared homewards and sat awaiting her husband's return ; but when half the night was spent and still he came not, she was as one distraught. She feared to cry aloud for her grief, lest haply the neighbours hearing her should come and learn the secret ; so she wept in silence and upbraiding herself fell to thinking, "Wherefore did I disclose this secret to him and beget envy and jealousy of Ali Baba ? this be the fruit thereof and hence the disaster that hath come down upon me." She spent the rest of the night in bitter tears and early on the morrow hied in hottest hurry to Ali Baba, and prayed that he would go forth in quest of his brother ; so he strove to console her and straightway set out with his asses for the forest. Presently, reaching the rock, he wondered to see stains of blood freshly shed, and not finding his brother or the ten mules, he

¹ This is in Galland, and it is followed by the H. V. ; but it would be more natural to suppose that of the quarters two were hung up outside the door and the others within.

forefelt a calamity from so evil a sign. He then went to the door and saying, "Open, O Simsim!" he pushed in and saw the dead body of Kasim, two parts hanging to the right, and the rest to the left of the entrance. Albeit he was affrighted beyond measure of affright, he wrapped the quarters in two cloths and laid them upon one of his asses, hiding them carefully with sticks and fuel that none might see them. Then he placed the bags of gold upon the two other animals and likewise covered them most carefully; and when all was made ready he closed the cave-door with the magical words, and set him forth wending homewards with all ward and watchfulness. The asses with the load of ashrafis he made over to his wife and bade her bury the bags with diligence; but he told her not the condition in which he had come upon his brother Kasim. Then he went with the other ass, to wit, the beast whereon was laid the corpse, to the widow's house and knocked gently at the door. Now Kasim had a slave-girl shrewd and sharp-witted, Morgiana¹ hight. She as softly undid the bolt and admitted Ali Baba and the ass into the courtyard of the house, when he let down the body from the beast's back and said, "O Morgiana, haste thee and make thee ready to perform the rites for the burial of thy lord: I now go to tell the tidings to thy mistress and I will quickly return to help thee in this matter." At that instant Kasim's widow seeing her brother-in-law, exclaimed, "O Ali Baba, what news bringest thou of my spouse? Alas, I see grief tokens written upon thy countenance. Say quickly what hath happened." Then he recounted to her how it had fared with her husband, and how he had been slain by the robbers and in what wise he had brought home the dead body.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Twenty-ninth Night.

Then said she:—I have heard, O auspicious King, that Ali Baba pursued:—"O my lady, what was to happen hath happened, but it behoveth us to keep this matter secret, for that our lives depend upon privacy." She wept with sore weeping and made answer, "It hath fared with my husband according to the fiat of Fate; and now for thy safety's sake I give thee my word to keep the affair concealed." He replied, "Naught can avail when Allah

¹ I am unwilling to alter the time-honoured corruption: properly it is written Marjānah=the "Coralline," from Marjān=red coral, for which see nights xlix. and dcclxxvi.

hath decreed. Rest thee in patience until the days of thy widowhood¹ be accomplisht; after which time I will take thee to wife, and thou shalt live in comfort and happiness; and fear not lest my first spouse vex thee or show aught of jealousy, for that she is kindly and tender of heart." The widow lamenting her loss noisily, cried, "Be it as e'en thou please." Then Ali Baba farewelled her, weeping and wailing for her husband; and joining Morgiana took counsel with her how to manage the burial of his brother. So, after much consultation and many warnings, he left the slave-girl and departed home driving his ass before him. As soon as Ali Baba had fared forth Morgiana went quickly to a druggist's shop, and that she might the better dissemble with him and not make known the matter, she asked of him a drug often administered to men when diseased with dangerous distemper. He gave it, saying, "Who is there in thy house that lieth so ill as to require this medicine?" And said she, "My Master Kasim is sick well-nigh unto death. For many days he hath not spoken nor tasted aught of food, so that almost we despair of his life." Next day Morgiana went again and asked the druggist for more of medicine and essences such as are adhibited to the sick when at door of death, that the moribund may haply rally before the last breath. The man gave the potion, and she, taking it, sighed aloud, and wept, saying, "I fear me he may not have strength to drink this draught. Methinks all will be over with him ere I return to the house." Meanwhile Ali Baba was anxiously awaiting to hear sounds of wailing and lamentation in Kasim's home that he might at such signal hasten thither and take part in the ceremonies of the funeral. Early on the second day Morgiana went with veiled face to one Bába Mustafá,² a tailor well shotten in years, whose craft was to make shrouds and cere cloths, and as soon as she saw him open his shop she gave him a gold piece, and said, "Do thou bind a bandage over thine eyes and come along with me." Mustafa made as though he would not go, whereat Morgiana placed a second gold coin in his palm and entreated him to accompany her. The tailor presently consented for greed of gain; so, tying a kerchief tightly over his eyes, she led him by the hand to the house wherein lay the dead body of her master. Then, taking off the bandage in the darkened room, she bade him sew together the quarters of the corpse, limb to its limb; and,

1 *i.e.* the "Iddah," during which she could not marry. See night ccxii.

2 In Galland he is a *savetier* * * * *naturellement gai, et qui avait toujours le mot pour rire*: the H. V. naturally changed him to a tailor, as the Chámár or leather-worker would be inadmissible to polite conversation.

casting a cloth upon the body, said to the tailor, "Make haste and sew a shroud according to the size of this dead man and I will give thee therefor yet another ducat." Baba Mustafa quickly made the cere cloth of fitting length and breadth, and Morgiana paid him the promised ashrafi; then once more bandaging his eyes led him back to the place whence she had brought him. After this she returned hurriedly home, and with the help of Ali Baba washed the body in warm water, and donning the shroud lay the corpse upon a clean place ready for burial. This done Morgiana went to the mosque and gave notice to an Imám¹ that a funeral was awaiting the mourners in a certain household, and prayed that he would come to read the prayers for the dead; and the Imám went back with her. Then four neighbours took up the bier,² and bore it on their shoulders and fared forth with the Imam and others who were wont to give assistance at such obsequies. After the funeral prayers were ended, four other men carried off the coffin; and Morgiana walked before it bare of head, striking her breast and weeping and wailing with exceeding loud lament, whilst Ali Baba and the neighbours came behind. In such order they entered the cemetery and buried him; then, leaving him to Munkar and Nakir³—the Questioners of the Dead—all wended their ways. Presently the women of the quarter, according to the custom of the city, gathered together in the house of mourning and sat an hour with Kasim's widow comforting and condoling, presently leaving her somewhat resigned and cheered. Ali Baba stayed forty days at home in ceremonial lamentation for the loss of his brother; so none within the town save himself and his wife (Kasim's widow) and Morgiana knew aught about the secret. And when the forty days of mourning were ended Ali Baba removed to his own quarters all the property belonging to the deceased and openly married the widow; then he appointed his nephew, his brother's eldest son, who had lived a long time with a wealthy merchant and was perfect of knowledge in all matters of trade, such as selling and buying, to take charge of the defunct's shop and to carry on the business.—And as the morn began to dawn Shahrazad held her peace till

1 *i.e.* a leader of prayer; the Pers. "Pish-namáz" = fore-prayer, see nights lxxxi., cclxxv. and cccxxvii. Galland has "imán," which can mean only faith, belief; and in this blunder he is conscientiously followed by his translators—*servum pecus*.

2 Galland nails down the corpse in the bier—a Christian practice—and he certainly knew better. Moreover, prayers for the dead are mostly recited over the bier when placed upon the brink of the grave; nor is it usual for a woman to play so prominent a part in the ceremony.

3 See nights cccci., dcccxxxix. and m.

The end of the Six Hundred and Thirtieth Night.

Then said she :— I have heard, O auspicious King, it so chanced one day when the robbers, as was their wont, came to the treasure-cave that they marvelled exceedingly to find nor sign nor trace of Kasim's body, whilst they observed that much of gold had been carried off. Quoth the Captain, "Now it behoveth us to make enquiry in this matter; else shall we suffer much of loss and this our treasure, which we and our forefathers have amassed during the course of many years, will little by little be wasted and spoiled." Hereto all assented and with single mind agreed that he whom they had slain had knowledge of the magical words whereby the door was made to open: moreover, that some one beside him had cognizance of the spell and had carried off the body, and also much of gold; wherefore they needs must make diligent research and find out who the man ever might be. They then took counsel and determined that one amongst them, who should be sagacious and deft of wit, must don the dress of some merchant from foreign parts; then, repairing to the city he must go about from quarter to quarter and from street to street, and learn if any townsman had lately died, and if so where he wont to dwell, that with this clue they might be enabled to find the wight they sought. Hereat said one of the robbers, "Grant me leave that I fare and find out such tidings in the town and bring thee word anon; and if I fail of my purpose I hold my life in forfeit." Accordingly that bandit, after disguising himself by dress, pushed at night into the town and next morning early he repaired to the market-square and saw that none of the shops had yet been opened, save only that of Baba Mustafa the tailor, who thread and needle in hand sat upon his working-stool. The thief bade him good day and said, "'Tis yet dark: how canst thou see to sew?" Said the tailor, "I perceive thou art a stranger. Despite my years my eyesight is so keen that only yesterday I sewed together a dead body whilst sitting in a room quite darkened." Quoth the bandit thereupon to himself, "I shall get somewhat of my wont from this snip"; and to secure a further clue he asked, "Meseemeth thou wouldst jest with me and thou meanest that a cere cloth for a corpse was stitched by thee and that thy business is to sew shrouds." Answered the tailor, "It mattereth not to thee: question me no more questions." Thereupon the robber placed an ashrafi in his hand and continued, "I desire not to discover aught thou hidest, albeit my breast like every honest man's is the grave of

secrets : and this only would I learn of thee, in what house didst thou do that job ? Canst thou direct me thither, or thyself conduct me thereto ?” The tailor took the gold with greed and cried, “I have not seen with my own eyes the way to that house. A certain bondswoman led me to a place which I know right well and there she bandaged my eyes and guided me to some tenement, and lastly carried me into a darkened room where lay the dead body dismembered. Then she unbound the kerchief and bade me sew together first the corpse and then the shroud, which having done she again blindfolded me and led me back to the stead whence she had brought me and left me there. Thou seest, then, I am not able to tell thee where thou shalt find the house.” Quoth the robber, “Albeit thou knowest not the dwelling whereof thou speakest, still canst thou take me to the place where thou wast blindfolded, then I will bind a kerchief over thine eyes and lead thee as thou wast led : on this wise, perchance, thou mayst hit upon the site. An thou wilt do this favour by me, see here another golden ducat is thine.” Thereupon the bandit slipped a second ashrafi into the tailor’s palm, and Baba Mustafa thrust it with the first into his pocket ; then, leaving his shop as it was, he walked to the place where Morgiana had tied the kerchief around his eyes, and with him went the robber who, after binding on the bandage, led him by the hand. Baba Mustafa, who was clever and keen-witted, presently striking the street whereby he had fared with the handmaid, walked on counting step by step ; then, halting suddenly, he said, “Thus far I came with her” ; and the twain stopped in front of Kasim’s house, wherein now dwelt his brother Ali Baba.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Thirty-first Night.

Then said she :— I have heard, O auspicious King, that the robber then made marks with white chalk upon the door to the end that he might readily find it at some future time, and removing the bandage from the tailor’s eyes said, “O Baba Mustafa, I thank thee for this favour : and Almighty Allah guerdon thee for thy goodness. Tell me now, I pray thee, who dwelleth in yonder house ?” Quoth he, “In very sooth I wot not, for I have little knowledge concerning this quarter of the city” ; and the bandit understanding that he could find no further clue from the tailor, dismissed him to his shop with abundant thanks, and hastened back to the tryst-place in the jungle where the band

awaited his coming. Not long after, it so fortuneed that Morgiana, going out upon some errand, marvelled exceedingly at seeing the chalk-marks showing white in the door; she stood awhile deep in thought and presently divined that some enemy had made the signs that he might recognise the house and play some sleight upon her lord. She therefore chalked the doors of all her neighbours in like manner and kept the matter secret, never entrusting it or to master or to mistress. Meanwhile, the robber told his comrades his tale of adventure and how he had found the clue; so the Captain and with him all the band went one after other by different ways till they entered the city; and he who had placed the mark on Ali Baba's door accompanied the Chief to point out the place. He conducted him straightway to the house and shewing the sign exclaimed, "Here dwelleth he of whom we are in search!" But when the Captain looked around him he saw that all the dwellings bore chalk-marks after like fashion and he wondered saying, "By what manner of means knowest thou which house of all these houses that bear similar signs is that whereof thou spakest?" Hereat the robber-guide was confounded beyond measure of confusion, and could make no answer; then with an oath he cried, "I did assuredly set a sign upon a door, but I know not whence came all the marks upon the other entrances; nor can I say for a surety which it was I chalked." Thereupon the Captain returned to the market-place and said to his men, "We have toiled and laboured in vain, nor have we found the house we went forth to seek. Return we now to the forest our rendezvous: I will also fare thither." Then all trooped off and assembled together within the treasure-cave; and, when the robbers had all met, the Captain judged him worthy of punishment who had spoken falsely and had led them through the city to no purpose. So he imprisoned him in presence of them all¹; and then said he, "To him amongst you will I show special favour who shall go to town and bring me intelligence whereby we may lay hands upon the plunderer of our property." Hereat another of the company came forward and said, "I am ready to go and enquire into the case, and 'tis I who will bring thee to thy wish." The Captain after giving him presents and promises despatched him upon his errand; and by the decree of Destiny, which none may gainsay, this second robber went

¹ Galland is less merciful: "*Aussitôt le conducteur fut déclaré digne de mort tout d'une voix, et il s'y condamna lui-même,*" etc. The criminal, indeed, condemns himself and firmly offers his neck to be stricken.

first to the house of Baba Mustafa the tailor, as had done the thief who had foregone him. In like manner he also persuaded the snip with gifts of golden coin that he be led hoodwinked, and thus too he was guided to Ali Baba's door. Here noting the work of his predecessor, he affixed to the jamb a mark with red chalk the better to distinguish it from the others whereon still showed the white. Then hied he back in stealth to his company; but Morgiana on her part also descried the red sign on the entrance and with subtle forethought marked all the others after the same fashion; nor told she any what she had done. Meanwhile the bandit rejoined his band and vauntingly said, "O our Captain, I have found the house and thereon put a mark whereby I shall distinguish it clearly from all its neighbours."——And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Thirty-second Night.

Then said she:—I have heard, O auspicious King, that the Captain despatched another of his men to the city and he found the place, but, as aforetime, when the troop repaired thither they saw each and every house marked with signs of red chalk. So they returned disappointed and the Captain, waxing displeased exceedingly and distraught, clapped also this spy into gaol. Then said the Chief to himself, "Two men have failed in their endeavour and have met their rightful meed of punishment; and I trow that none other of my band will essay to follow up their research; so I myself will go and find the house of this wight." Accordingly he fared along and aided by the tailor Baba Mustafa, who had gained much gain of golden pieces in this matter, he hit upon the house of Ali Baba; and here he made no outward show or sign, but marked it on the tablet¹ of his heart and impressed the picture on the page of his memory. Then returning to the jungle he said to his men, "I have full cognizance of the place and have limned it clearly in my mind; so now there will be no difficulty in finding it. Go forth straight-ways and buy me and bring hither nineteen mules together with one large leathern jar of mustard oil and seven and thirty vessels of the same kind clean empty. Without me and the two locked up in gaol ye number thirty-seven souls; so I will stow you away armed and accoutred each within his jar and will load

¹ In the text "Lauh," for which see night cccclxxxv.

two upon each mule, and upon the nineteenth mule there shall be a man in an empty jar on one side, and on the other the jar full of oil. I for my part, in guise of an oil-merchant, will drive the mules into the town, arriving at the house by night, and will ask permission of its master to tarry there until morning. After this we shall seek occasion during the dark hours to rise up and fall upon him and slay him." Furthermore the Captain spake saying, "When we have made an end of him we shall recover the gold and treasure whereof he robbed us and bring it back upon the mules." This counsel pleased the robbers, who went forthwith and purchased mules and huge leathern jars, and did as the Captain had bidden them. And after a delay of three days, shortly before nightfall they arose; and over-smearing all the jars with oil of mustard, each hid him inside an empty vessel. The Chief then disguised himself in trader's gear and placed the jars upon the nineteen mules; to wit, the thirty-seven vessels, in each of which lay a robber armed and accoutred, and the one that was full of oil. This done, he drove the beasts before him and presently he reached Ali Baba's place at nightfall; when it chanced that the house-master was strolling after supper to and fro in front of his home. The Captain saluted him with the salam, and said, "I come from such and such a village with oil, and oft-times have I been here a-selling oil, but now to my grief I have arrived too late, and I am sore troubled and perplexed as to where I shall spend the night. An thou have pity on me I pray thee grant that I tarry here in thy court-yard and ease the mules by taking down the jars and giving the beasts somewhat of fodder." Albeit Ali Baba had heard the Captain's voice when perched upon the tree, and had seen him enter the cave, yet by reason of the disguise he knew him not for the leader of the thieves, and granted his request with hearty welcome, and gave him full licence to halt there for the night. He then pointed out an empty shed wherein to tether the mules, and bade one of the slave-boys go fetch grain and water. He also gave orders to the slave-girl Morgiana, saying, "A guest hath come hither and tarrieth here to-night. Do thou busy thyself with all speed about his supper and make ready the guest-bed for him." Presently, when the Captain had let down all the jars and had fed and watered his mules, Ali Baba received him with all courtesy and kindness, and summoning Morgiana, said in his presence, "See thou fail not in service of this our stranger, nor suffer him to lack for aught. To-morrow early I would fare to the Hammam and bathe; so do thou give my slave-boy Abdullah a suit of clean white clothes which I may put on after washing. Moreover, make

thee ready a somewhat of broth overnight, that I may drink it after my return home." Replied she, "I will have all in readiness as thou hast bidden." So Ali Baba retired to his rest, and the Captain, having supped, repaired to the shed and saw that all the mules had their food and drink for the night—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Thirty-third Night.

Then said she:—I have heard, O auspicious King, that the Captain, after seeing to the mules and the jars which Ali Baba and his household held to be full of oil, finding utter privacy, whispered to his men who were in ambush, "This night at midnight when ye hear my voice, do you quickly open with your sharp knives the leathern jars from top to bottom and issue forth without delay." Then passing through the kitchen he reached the chamber wherein a bed had been dispread for him, Morgiana showing the way with a lamp. Quoth she, "An thou need aught beside, I pray thee command this thy slave who is ever ready to obey thy say!" He made answer, "Naught else need I"; then, putting out the light, he lay down on the bed to sleep awhile ere the time came to rouse his men and finish off the work. Meanwhile Morgiana did as her master had bidden her: she first took out a suit of clean white clothes and made it over to Abdullah, who had not yet gone to rest; then she placed the pipkin upon the hearth to boil the broth and blew the fire till it burnt briskly. After a short delay she needs must see an the broth be boiling, but by that time all the lamps had gone out and she found that the oil was spent and that nowhere could she get a light. The slave-boy Abdullah observed that she was troubled and perplexed hereat, and quoth he to her, "Why make so much ado? In yonder shed are many jars of oil; go now and take as much soever as thou listest." Morgiana gave thanks to him for his suggestion; and Abdullah, who was lying at his ease in the hall, went off to sleep so that he might wake betimes and serve Ali Baba in the bath. So the hand-maiden rose¹ and with oil-can in hand walked to the shed where stood the leathern jars all ranged in rows. Now, as she drew nigh unto one of the vessels, the thief who was hidden therein hearing the tread of footsteps bethought him that it was of his Captain

¹ In Arab. "Káma" = he rose, which in vulgar speech, especially in Egypt, = he began. So in Spitta-Bey's "*Contes Arabes Modernes*" (p. 124), "Kámat al-Sibbah dhákat fi yad akhi-h" = the chaplet began (lit. arose) to wax tight in his brother's hand. This sense is shadowed forth in classical Arabic.

whose summons he awaited ; so he whispered, " Is it now time for us to sally forth ? " Morgiana started back affrighted at the sound of human accents ; but, inasmuch as she was bold and ready of wit, she replied, " The time is not yet come " ; and said to herself, " These jars are not full of oil, and herein I perceive a manner of mystery. Haply the oil merchant hatcheth some treacherous plot against my lord ; so Allah, the Compassionating, the Compassionate, protect us from his snares ! " Wherefore she answered in a voice made like to the Captain's, " Not yet, the time is not come. " Then she went to the next jar and returned the same reply to him who was within, and so on to all the vessels one by one. Then said she to herself, " Laud to the Lord ! my master took this fellow in, believing him to be an oil-merchant, but lo, he hath admitted a band of robbers, who only await the signal to fall upon him and plunder the place and do him die. " Then passed she on to the furthest jar and finding it brimming with oil, filled her can, and returning to the kitchen, trimmed the lamp and lit the wicks ; then, bringing forth a large cauldron, she set it upon the fire, and filling it with oil from out the jar, heaped wood upon the hearth and fanned it to a fierce flame the readier to boil its contents. When this was done she baled it out in potfuls and poured it seething hot into the leathern vessels one by one, while the thieves, unable to escape, were scalded to death and every jar contained a corpse.¹ Thus did this slave-girl by her subtle wit make a clean end of all noiselessly and unknown even to the dwellers in the house. Now when she had satisfied herself that each and every of the men had been slain, she went back to the kitchen and shutting to the door sat brewing Ali Baba's broth. Scarce had an hour passed before the Captain woke from sleep ; and, opening wide his window, saw that all was dark and silent ; so he clapped his hands as a signal for his men to come forth but not a sound was heard in return. After awhile he clapped again and called aloud but got no answer ; and when he cried out a third time without reply he was perplexed and went out to the shed wherein stood the jars. He thought to himself, " Perchance all are fallen asleep whenas the time for action is now at hand, so I must e'en awaken them without stay or delay. " Then approaching the nearest jar he was startled by a smell of oil and seething

¹ So in old Arabian history " Kasir " (the Little One), the Arab Zopyrus, stows away in huge camel-bags the 2,000 warriors intended to surprise masterful Queen Zebba. *Chronique de Tabari*, vol. ii. 26. Also the armed men in boxes by which Shamar, King of Al-Yaman, took Shamar-kand = Shamar's-town, now Samarkand. (*Ibid.* ii. 158.)

flesh ; and touching it outside he felt it reeking hot ; then going to the others one by one, he found all in like condition. Hereat he knew for a surety the fate which had betided his band and, fearing for his own safety, he clomb on to the wall, and thence dropping into a garden made his escape in high dudgeon and sore disappointment. Morgiana awaited awhile to see the Captain return from the shed, but he came not ; whereat she knew that he had scaled the wall and had taken to flight, for that the street-door was double-locked ; and the thieves being all disposed of on this wise, Morgiana laid her down to sleep in perfect solace and ease of mind. When two hours of darkness yet remained, Ali Baba awoke and went to the Hammam, knowing naught of the night-adventure, for the gallant slave-girl had not aroused him, nor indeed had she deemed such action expedient, because had she sought an opportunity of reporting to him her plan, she might haply have lost her chance and spoiled the project. The sun was high over the horizon when Ali Baba walked back from the Baths ; and he marvelled exceedingly to see the jars still standing under the shed and said, "How cometh it that he, the oil-merchant my guest, hath not carried to the market his mules and jars of oil?"—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Thirty-fourth Night.

Then said she :—I have heard, O auspicious King, that Ali Baba presently asked Morgiana what had befallen the oil-merchant his guest, whom he had placed under her charge ; and she answered, "Allah Almighty vouchsafe to thee six score years and ten of safety ! I will tell thee in privacy of this merchant." So Ali Baba went apart with his slave-girl, who taking him without the house first locked the court-door ; then showing him a jar she said, "Prithee look into this and see if within there be oil or aught else." Thereupon, peering inside it he perceived a man, at which sight he cried aloud and fain would have fled in his fright. Quoth Morgiana, "Fear him not, this man hath no longer the force to work thee harm, he lieth dead and stone-dead." Hearing such words of comfort and reassurance Ali Baba asked, "O Morgiana, what evils have we escaped and by what means hath this wretch become the quarry of Fate?" She answered, "Alhamdolillah—Praise be to Almighty Allah !—I will inform thee fully of the case ; but hush thee, speak not aloud, lest haply the neighbours learn the secret and it end in our confusion. Look now into all the jars, one

by one from first to last." So Ali Baba examined them severally and found in each a man fully armed and accoutred and all lay scalded to death. Hereat speechless for sheer amazement he stared at the jars, but presently recovering himself he asked, "And where is he, the oil-merchant?" Answered she, "Of him also I will inform thee. The villain was no trader but a traitorous assassin whose honied words would have ensnared thee to thy doom; and now I will tell thee what he was and what hath happened: but, meanwhile thou art fresh from the Hammam and thou shouldst first drink somewhat of this broth for thy stomach's and thy health's sake." So Ali Baba went within and Morgiana served up the mess; after which quoth her master, "I fain would hear this wondrous story: prithee tell it to me and set my heart at ease." Hereat the handmaid fell to relating whatso had betided, in these words, "O my master, when thou badest me boil the broth and retiredst to rest, thy slave in obedience to thy command took out a suit of clean white clothes and gave it to the boy Abdullah; then kindled the fire and set on the broth. As soon as it was ready I had need to light a lamp so that I might see to skim it, but all the oil was spent; and learning this, I told my want to the slave-boy Abdullah, who advised me to draw somewhat from the jars which stood under the shed. Accordingly, I took a can and went to the first vessel, when suddenly I heard a voice within whisper, with all caution, —Is it now time for us to sally forth?—I was amazed thereat and judged that the pretended merchant had laid some plot to slay thee; so I replied,—The time is not yet come. Then I went to the second jar and heard another voice to which I made the like answer, and so on with all of them. I now was certified that these men awaited only some signal from their Chief, whom thou didst take to guest within thy walls supposing him to be a merchant in oil; and that after thou receivedst him hospitably the miscreant had brought these men to murder thee and to plunder thy good and spoil thy house. But I gave him no opportunity to win his wish. The last jar I found full of oil and taking somewhat therefrom I lit the lamp; then, putting a large cauldron upon the fire, I filled it up with oil which I brought from the jar and made a fierce blaze under it; and, when the contents were seething hot, I took out sundry cansful with intent to scald them all to death, and going to each jar in due order, I poured within them one by one boiling oil. On this wise having destroyed them utterly, I returned to the kitchen and having extinguished the lamps stood by the window watching what might happen, and how that false merchant would act next. Not long

after I had taken my station, the robber-captain awoke and oft-times signalled to his thieves. Then getting no reply, he came downstairs and went out to the jars, and finding that all his men were slain he flew through the darkness I know not whither. So when he had clean disappeared I was assured that, the door being double-locked, he had scaled the wall and dropped into the garden and made his escape. Then with my heart at rest I slept." And Morgiana, after telling her story to her master, presently added, "This is the whole truth I have related to thee. For some days indeed have I had inkling of such matter, but withheld it from thee deeming it inexpedient to risk the chance of its meeting the neighbours' ears; now, however, there is no help but to tell thee thereof. One day as I came to the house-door I espied thereon a white chalk-mark, and on the next day a red sign beside the white. I knew not the intent wherewith the marks were made, nevertheless I set others upon the entrances of sundry neighbours, judging that some enemy had done this deed whereby to encompass my master's destruction. Therefore I made the marks on all the other doors in such perfect conformity with those I found, that it would be hard to distinguish amongst them."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Thirty-fifth Night.

Then said she :—I have heard, O auspicious King, that Morgiana continued to Ali Baba :—"Judge now and see if these signs and all this villainy be not the work of the bandits of the forest, who marked our house that on such wise they might know it again. Of these forty thieves there yet remain two others concerning whose case I know naught; so beware of them, but chiefly of the third remaining robber their Captain, who fled hence alive. Take good heed and be thou cautious of him, for shouldst thou fall into his hands, he will in no wise spare thee but will surely murder thee. I will do all that lieth in me to save from hurt and harm thy life and property, nor shall thy slave be found wanting in any service to my lord." Hearing these words, Ali Baba rejoiced with exceeding joyance and said to her, "I am well pleased with thee for this thy conduct; and say me what wouldst thou have me do in thy behalf; I shall not fail to remember thy brave deed so long as breath in me remaineth." Quoth she, "It behoveth us before all things forthright to bury these bodies in the ground, that so the secret be not known to

any one." Hereupon Ali Baba took with him his slave-boy Abdullah into the garden, and there under a tree they dug for the corpses of the thieves a deep pit in size proportionate to its contents, and they dragged the bodies (having carried off their weapons) to the fosse and threw them in; then, covering up the remains of the seven-and-thirty robbers, they made the ground appear level and clean as it wont to be. They also hid the leathern jars and the gear and arms, and presently Ali Baba sent the mules by ones and twos to the Bazar and sold them all with the able aid of his slave-boy Abdullah. Thus the matter was hushed up nor did it reach the ears of any; however, Ali Baba ceased not to be ill at ease, lest haply the Captain or the surviving two robbers should wreak their vengeance on his head. He kept himself private with all caution, and took heed that none learn a word of what had happened and of the wealth which he had carried off from the bandit's cave. Meanwhile, the Captain of the thieves having escaped with his life, fled to the forest in hot wrath and sore irk of mind; and his senses were scattered and the colour of his visage vanished like ascending smoke. Then he thought the matter over again and again, and at last he firmly resolved that he needs must take the life of Ali Baba, else he would lose all the treasure which his enemy, by knowledge of the magical words, would take away and turn to his own use. Furthermore, he determined that he would undertake the business single-handed; and, that after getting rid of Ali Baba, he would gather together another band of banditti and would pursue his career of brigandage, as indeed his forbears had done for many generations. So he lay down to rest that night, and rising early in the morning donned a dress of suitable appearance; then going to the city alighted at a caravanserai, thinking to himself, "Doubtless the murder of so many men hath reached the Wali's ears, and Ali Baba hath been seized and brought to justice, and his house is levelled and his good is confiscated. The townfolk must surely have heard tidings of these matters." So he straightway asked of the keeper of the Khán, "What strange things have happened in the city during the last few days?" and the other told him all that he had seen and heard, but the Captain could not learn a whit of that which most concerned him. Hereby he understood that Ali Baba was ware and wise, and that he had not only carried away such store of treasure but he had also destroyed so many lives and withal had come off scatheless; furthermore, that he himself must needs have all his wits alert not to fall into the hands of his foe and perish. With

this resolve the Captain hired a shop in the Bazar, whither he bore whole bales of the finest stuffs and goodly merchandise from his forest treasure-house ; and presently he took his seat within the store and fell to doing merchant's business. By chance his place fronted the booth of the defunct Kasim, where his son, Ali Baba's nephew, now traded ; and the Captain, who called himself Khwajah Hasan, soon formed acquaintance and friendship with the shop-keepers around about him and treated all with profuse civilities, but he was especially gracious and cordial to the son of Kasim, a handsome youth and a well-dressed, and oft-times he would sit and chat with him for a long while. A few days after, it chanced that Ali Baba, as he was sometime wont to do, came to see his nephew, whom he found sitting in his shop. The Captain saw and recognised him at sight, and one morning he asked the young man, saying, "Prithee tell me, who is he that ever and anon cometh to thee at thy place of sale?" whereto the youth made answer, "He is my uncle, the brother of my father." Whereupon the Captain showed him yet greater favour and affection the better to deceive him for his own devices, and gave him presents and made him sit at meat with him and fed him with the daintiest of dishes. Presently Ali Baba's nephew bethought him it was only right and proper that he also should invite the merchant to supper, but whereas his own house was small, and he was straitened for room and could not make a show of splendour, as did Khwajah Hasan, he took counsel with his uncle on the matter.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Thirty-sixth Night.

Then said she:—I have heard, O auspicious King, that Ali Baba replied to his nephew:—"Thou sayest well: it behoveth thee to entreat thy friend in fairest fashion even as he hath entreated thee. On the morrow, which is Friday, shut thy shop as do all merchants of repute ; then, after the early meal, take Khwajah Hasan to smell the air,¹ and as thou walkest lead him hither unawares ; meanwhile, I will give orders that Morgiana shall make ready for his coming the best of viands and all necessities for a feast. Trouble not thyself on any wise, but leave the matter in my hands." Accordingly, on the next day, to wit, Friday, the nephew of Ali Baba took Khwajah Hasan to walk about the

¹ *i.e.* for a walk, a "constitutional": the phrase is very common in Egypt, and has occurred before.

garden ; and, as they were returning, he led him by the street wherein his uncle dwelt. When they came to the house, the youth stopped at the door and knocking said, "O my lord, this is my second home : my uncle hath heard much of thee and of thy goodness me-wards and desireth with exceeding desire to see thee ; so, shouldst thou consent to enter and visit him, I shall be truly glad and thankful to thee." Albeit Khwajah Hasan rejoiced in heart that he had thus found means whereby he might have access to his enemy's house and household, and although he hoped soon to attain his end by treachery, yet he hesitated to enter in, and stood to make his excuses and walk away. But when the door was opened by the slave-porter, Ali Baba's nephew seized his companion's hand, and, after abundant persuasion, led him in, whereat he entered with great show of cheerfulness as though much pleased and honoured. The housemaster received him with all favour and worship, and asked him of his welfare, and said to him, "O my lord, I am obliged and thankful to thee for that thou hast shown favour to the son of my brother, and I perceive that thou regardest him with an affection even fonder than my own." Khwajah Hasan replied with pleasant words, and said, "Thy nephew vastly taketh my fancy, and in him I am well pleased ; for that, although young in years, yet he hath been endued by Allah with much of wisdom." Thus they twain conversed with friendly conversation, and presently the guest rose to depart and said, "O my lord, thy slave must now farewell thee ; but on some future day—Inshallah—he will again wait upon thee." Ali Baba, however, would not let him leave and asked, "Whither wendest thou, O my friend ? I would invite thee to my table and I pray thee sit at meat with us and after hie thee home in peace. Perchance the dishes are not as delicate as those whereof thou art wont to eat, still deign grant me this request I pray thee, and refresh thyself with my victual." Quoth Khwajah Hasan, "O my lord, I am beholden to thee for thy gracious invitation, and with pleasure would I sit at meat with thee, but for a special reason must I needs excuse myself ; suffer me therefore to depart for I may not tarry longer nor accept thy gracious offer." Hereto the host made reply, "I pray thee, O my lord, tell me what may be the reason so urgent and weighty ?" And Khwajah Hasan answered, "The cause is this : I must not, by order of the physician, who cured me lately of my complaint, eat aught of food prepared with salt." Quoth Ali Baba, "An this be all, deprive me not, I pray thee, of the honour thy company will confer upon me. As the meats are not yet cooked, I will forbid the kitchener to make

use of any salt. Tarry here awhile, and I will return anon to thee." So saying Ali Baba went in to Morgiana and bade her not put salt into any one of the dishes; and she, while busied with her cooking, fell to marvelling greatly at such order, and asked her master, "Who is he that eateth meat wherein is no salt?" He answered, "What to thee mattereth it who he may be? Only do thou my bidding." She rejoined, "'Tis well. All shall be as thou wishest." But in mind she wondered at the man who made such strange request, and desired much to look upon him. Wherefore, when all the meats were ready for serving up, she helped the slave-boy Abdullah to spread the table and set on the meal; and no sooner did she see Khwajah Hasan than she knew who he was, albeit he had disguised himself in the dress of a stranger merchant; furthermore, when she eyed him attentively, she espied a dagger hidden under his robe. "So ho!" quoth she to herself, "this is the cause why the villain eateth not of salt, for that he seeketh an opportunity to slay my master, whose mortal enemy he is! howbeit, I will be beforehand with him and despatch him ere he find a chance to harm my lord."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Thirty-seventh Night.

Then said she:—I have heard, O auspicious King, that Morgiana, having spread a white cloth upon the table and served up the meal, went back to the kitchen and thought out her plot against the robber-Captain. Now when Ali Baba and Khwajah Hasan had eaten their sufficiency, the slave-boy Abdullah brought Morgiana word to serve the dessert, and she cleared the table and set on fruit fresh and dried in salvers, then she placed by the side of Ali Baba a small tripod for three cups with a flagon of wine, and lastly she went off with the slave-boy Abdullah into another room, as thou she would herself eat supper. Then Khwajah Hasan, that is, the Captain of the robbers, perceiving that the coast was clear, exulted mightily, saying to himself, "The time hath come for me to take full vengeance: with one thrust of my dagger I will despatch this fellow, then escape across the garden and wend my ways. His nephew will not adventure to stay my hand, for an he do but move a finger or toe with that intent, another stab will settle his earthly account. Still must I wait awhile until the slave-boy and the cook-maid shall have eaten and lain down to rest them in the kitchen." Morgiana, however, watched him wistfully, and divining his purpose said in her mind, "I must not allow this villain

advantage over my lord, but by some means I must make void his project and at once put an end to the life of him." Accordingly, the trusty slave-girl changed her dress with all haste and donned such clothes as dancers wear; she veiled her face with a costly kerchief: around her head she bound a fine turband, and about her middle she tied a waist-cloth worked with gold and silver wherein she stuck a dagger, whose hilt was rich in filigree and jewelry. Thus disguised she said to the slave-boy Abdullah, "Take now thy tambourine that we may play and sing and dance in honour of our master's guest." So he did her bidding and the twain went into the room, the lad playing and the lass following. Then, making a low congée, they asked leave to perform and disport and play; and Ali Baba gave permission, saying, "Dance now and do your best that this our guest may be mirthful and merry." Quoth Khwajah Hasan, "O my lord, thou dost indeed provide much pleasant entertainment." Then the slave-boy Abdullah standing by began to strike the tambourine, whilst Morgiana rose up and showed her perfect art and pleased them vastly with graceful steps and sportive motion; and suddenly drawing the poniard from her belt she brandished it and paced from side to side, a spectacle which pleased them most of all. At times also she stood before them, now clapping the sharp-edged dagger under her armpit and then setting it against her breast. Lastly, she took the tambourine from the slave-boy Abdullah, and still holding the poniard in her right she went round for largesse, as is the custom amongst merry-makers. First she stood before Ali Baba, who threw a gold coin into the tambourine, and his nephew likewise put in an ashrafi; then Khwajah Hasan, seeing her about to approach him, fell to pulling out his purse, when she heartened her heart and quick as the blinding leven she plunged the dagger into his vitals, and forthwith the miscreant fell back stone dead. Ali Baba was dismayed and cried in his wrath, "O unhappy, what is this deed thou hast done to bring about my ruin!" But she replied, "Nay, O my lord, rather to save thee and not to cause thee harm have I slain this man: loosen his garments and see what thou wilt discover thereunder." So Ali Baba searched the dead man's dress and found concealed therein a dagger. Then said Morgiana, "This wretch was thy deadly enemy. Consider him well: he is none other than the oil merchant, the Captain of the band of robbers. Whenas he came hither with intent to take thy life, he would not eat thy salt; and when thou toldest me that he wished not any in the meat I suspected him, and at first sight I was assured that he would surely do thee die; Almighty Allah be praised 'tis even as

I thought." Then Ali Baba lavished upon her thanks and expressions of gratitude, saying, "Lo, these two times hast thou saved me from his hand," and falling upon her neck he cried, "See thou art free, and as reward for this thy fealty I have wedded thee to my nephew." Then turning, to the youth he said, "Do as I bid thee and thou shalt prosper. I would that thou marry Morgiana, who is a model of duty and loyalty: thou seest now yon Khwajah Hasan sought thy friendship only that he might find opportunity to take my life, but this maiden with her good sense and her wisdom hath slain him and saved us.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Thirty-eighth Night.

Then said she:—I have heard, O auspicious King, that Ali Baba's nephew straightway consented to marry Morgiana. After which the three, raising the dead body, bore it forth with all heed and vigilance and privily buried it in the garden, and for many years no one knew aught thereof. In due time Ali Baba married his brother's son to Morgiana with great pomp, and spread a bride-feast in most sumptuous fashion for his friends and neighbours, and made merry with them and enjoyed singing and all manner of dancing and amusements. He prospered in every undertaking, and Time smiled upon him and a new source of wealth was opened to him. For fear of the thieves he had not once visited the jungle-cave wherein lay the treasure since the day he had carried forth the corpse of his brother Kasim. But some time after, he mounted his hackney one morning and journeyed thither, with all care and caution, till finding no signs of man or horse, and reassured in his mind, he ventured to draw near the door. Then alighting from his beast he tied it up to a tree, and going to the entrance pronounced the words which he had not forgotten, "Open, O Simsim!" Hereat, as was its wont, the door flew open, and entering thereby he saw the goods and hoard of gold and silver untouched and lying as he had left them. So he felt assured that not one of all the thieves remained alive, and, that save himself there was not a soul who knew the secret of the place. At once he bound in his saddle-cloth a load of ashrafis such as his horse could bear, and brought it home; and in after days he showed the hoard to his sons and sons' sons and taught them how the door could be caused to open and shut. Thus Ali Baba and his household lived all their lives in wealth and joyance in that city where erst he had been a pauper, and by the blessing of that secret treasure he rose to high degree and

dignities.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Thirty-ninth Night.

Then by the command of King Shahryar, Queen Shahrazad began to tell in these words the story of

ALI KHWAJAH AND THE MERCHANT OF BAGHDAD.

UNDER the reign of the Caliph Harun al-Rashid there dwelt in the city of Baghdad a certain merchant, 'Alí Khwájah hight, who had a small stock of goods wherewith he bought and sold and made a bare livelihood, abiding alone and without a family in the house of his forbears. Now so it came to pass that each night for three nights together he saw in vision a venerable Shaykh who bespake him thus, "Thou art beholden to make a pilgrimage to Meccah. Why abidest thou sunk in heedless slumber, and farest not forth as it behoveth thee?" Hearing these words he became sore startled and affrighted, so that he sold shop and goods and all that he had, and with firm intent to visit the Holy House of Almighty Allah, he let his home on hire and joined a caravan that was journeying to Meccah the Magnified. But ere he left his natal city he placed a thousand gold pieces, which were over and above his need for the journey, within an earthen jar filled up with Asáfí¹ or Sparrow olives, and, having made fast the mouth thereof, he carried the jar to a merchant friend of many years' standing, and said, "Belike, O my brother, thou hast heard tell that I purpose going with a caravan on pilgrimage to Meccah, the Holy City; so I have brought a jar of olives, the which, I pray thee, preserve for me in trust against my return." The merchant at once arose, and handing the key of his warehouse to Ali Khwajah, said, "Here, take the key and open the store, and therein place the jar anywhere thou choosest, and when thou shalt come back thou wilt find it even as thou leftest it." Hereupon Ali Khwajah did his friend's bidding, and locking up the door, returned the key to its master. Then, loading his travelling goods upon a dromedary

¹ These visions are frequent in Al-Islam; see Pilgrimage, iii. 254-55.

² For this word see De Sacy, Chrest. ii. 421. It has already occurred in The Nights, night ccxiv.

and mounting a second beast, he fared forth with the caravan. They came at length to Meccah the Magnified, and it was the month Zú al-Hijjah, wherein myriads of Moslems hie thither on pilgrimage and pray and prostrate before the Ka'abah-temple. And when he had circited the Holy House and fulfilled all the rites and ceremonies required of palmers, he set up a shop for sale of merchandise.¹ By chance two merchants passing along that street espied the fine stuffs and goods in Ali Khwajah's booth, and approved much of them and praised their beauty and excellence. Presently quoth one to other, "This man bringeth here most rare and costly goods: now in Cairo, the capital of Egypt-land, would he get full value for them, and far more than in the markets of this city." Hearing mention of Cairo, Ali Khwajah conceived a sore longing to visit that famous capital, so he gave up his intent of return Baghdad-wards and purposed wayfaring to Egypt. Accordingly he joined a caravan, and arriving thither was well-pleased with the place, both country and city; and selling his merchandise he made great gain therefrom. Then buying other goods and stuffs he purposed to make Damascus; but for one full month he tarried at Cairo, and visited her sanctuaries and saintly places, and after leaving her walls he solaced himself with seeing many famous cities distant several days' journey from the capital along the banks of the River Nilus. Presently, bidding adieu to Egypt, he arrived at the Sanctified House,² Jerusalem, and prayed in the Temple of the Banu Isra'íl, which the Moslems had re-edified. In due time he reached Damascus, and observed that the city was well builded and much peopled, and that the fields and meads were well watered with springs and channels, and that the gardens and vergiers were laden with flowers and fruits. Amid such delights Ali Khwajah hardly thought of Baghdad; withal he ceased not to pursue his journey through Aleppo, Mosul, and Shiráz, tarrying some time at all of these towns, especially at Shiraz, till at length after seven years of wayfaring he came back to Baghdad.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Fortieth Night.

Then said she:—It behoveth thee now, O auspicious King, to hear of the Baghdad merchant and his lack of probity. For seven long years he never once thought of Ali Khwajah or of the trust

¹ Not a few Pilgrims settle for a time or for life in the two Holy Places, which are thus kept supplied with fresh blood. See Pilgrimage, ii. 260.

² *i.e.* Bayt al-Mukaddas, for which see vol. ii. night liii.

committed to his charge ; till one day as his wife sat at meat with him at the evening meal, their talk by chance was of olives. Quoth she to him, " I would fain have some now that I may eat of them " ; and quoth he, " As thou speakest thereof, I bethink me of that Ali Khwajah who seven years ago fared on a pilgrimage to Meccah, and ere he went, left in trust with me a jar of Sparrow-olives which still cumbereth the store-house. Who knoweth where he is or what hath betided him ? A man who lately returned with the Hajj-caravan brought me word that Ali Khwajah had quitted Meccah the Magnified with intent to journey on to Egypt. Allah Almighty alone knoweth an he be still alive or he be now dead ; however, if his olives be in good condition, I will go bring some hither that we may taste them : so give me a platter and a lamp that I may fetch thee somewhat of them." His wife, an honest woman and an upright, made answer, " Allah forbid that thou shouldst do a deed so base and break thy word and covenant. Who can tell ? Thou art not assured by any of his death ; perchance he may come back from Egypt safe and sound to-morrow or the day after ; then wilt thou, an thou cannot deliver unharmed to him what he had left in pledge, be ashamed of this thy broken troth and we shall be disgraced before man and dishonoured in the presence of thy friend. I will not for my part have any hand in such meanness nor will I taste the olives ; furthermore, it standeth not to reason that after seven years' keeping they should be fit to eat. I do implore thee to forswear this ill purpose." On such wise the merchant's wife protested and prayed her husband that he meddle not with Ali Khwajah's olives, and shamed him of his intent, so that for the nonce he cast the matter from his mind. However, although the trader refrained that evening from taking Ali Khwajah's olives, yet he kept the design in memory until one day when, of his obstinacy and unfaith, he resolved to carry out his project, and rising up walked towards the store-room dish in hand. By chance he met his wife, who said, " I am no partner with thee in this ill-action. In very truth some evil shall befall thee an thou do such deed." He heard her, but heeded her not ; and, going to the store-room, opened the jar, and found the olives spoiled and white with mould ; but presently he tilted up the jar, and pouring some of its contents into the dish suddenly saw an ashrafi fall from the vessel together with the fruit. Then, filled with greed, he turned out all that was within into another jar, and wondered with exceeding wonder to find the lower half full of golden coins. Presently, putting up the moneys and the olives, he closed the vessel

and going back said to his wife, "Thou spakest sooth, for I have examined the jar and have found the fruit mouldy and foul of smell; wherefore I returned it to its place and left it as it was aforetime." That night the merchant could not sleep a wink for thinking of the gold and how he might lay hands thereon; and when morning morrowed he took out all the ashrafis and buying some fresh olives in the Bazar filled up the jar with them and closed the mouth and set it in its usual place. Now it came to pass by Allah's mercy that at the end of the month Ali Khwajah returned safe and sound to Baghdad; and he first went to his old friend, to wit, the merchant who, greeting him with feigned joy, fell on his neck, but withal was sore troubled and perplexed at what might happen. After salutations and much rejoicing on either part, Ali Khwajah bespake the merchant on business and begged that he might take back his jar of Asafiri-olives which he had placed in charge of his familiar. Quoth the merchant to Ali Khwajah, "O my friend, I wot not where thou didst leave thy jar of olives; but here is the key. Go down to the store-house and take all that is thine own." So Ali Khwajah did as he was bidden, and carrying the jar from the magazine took his leave and hastened home; but, when he opened the vessel and found not the gold coins, he was distracted and overwhelmed with grief and made bitter lamentation. Then he returned to the merchant, and said, "O my friend, Allah, the All-present and the All-seeing, be my witness that when I went on my pilgrimage to Meccah the Magnified I left a thousand ashrafis in that jar, and now I find them not. Canst thou tell me aught concerning them? An thou in thy sore need have made use of them, it mattereth not so thou wilt give them back as soon as thou art able." The merchant, apparently pitying him, said, "O good my friend, thou didst thyself with thine hand set the jar inside the store-room. I wist not that thou hadst aught in it save olives; yet as thou didst leave it, so in like manner didst thou find it and carry it away; and now thou chargest me with theft of ashrafis. It seemeth strange and passing strange that thou shouldst make such accusation. When thou wentest thou madest no mention of any money in the jar, but saidst that it was full of olives, even as thou hast found it. Hadst thou left gold coins therein, then surely thou wouldst have recovered them." Hereupon Ali Khwajah begged hard with much entreaty, saying, "Those thousand ashrafis were all I owned, the money earned by years of toil: I do beseech thee have pity on my case and give them back to me." Replied the merchant, waxing wroth

with great wrath, "O my friend, a fine fellow thou art to talk of honesty and withal make such false and lying charge. Begone: hie thee hence and come not to my house again; for now I know thee as thou art, a swindler and impostor." Hearing this dispute between Ali Khwajah and the merchant, all the people of the quarter came crowding to the shop.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Forty-first Night.

Then said she:—I have heard, O auspicious King, that the multitude which thronged about the merchant's shop warmly took up the matter; and thus it became well known to all, rich and poor, within the city of Baghdad, how that one Ali Khwajah had hidden a thousand ashrafis within a jar of olives, and had placed it on trust with a certain merchant. Moreover, how after pilgrimage to Meccah and seven years of travel the poor man had returned, and that the rich man had gainsaid his words anent the gold and was ready to make oath that he had not received any trust of the kind. At length, when naught else availed, Ali Khwajah was constrained to bring the matter before the Kazi, and to claim one thousand ashrafis of his false friend. The Judge asked, "What witnesses hast thou who may speak for thee?" and the plaintiff answered, "O my lord the Kazi, I feared to tell the matter to any man lest all come to know of my secret. Allah Almighty is my sole testimony. This merchant was my friend and I recked not that he would prove dishonest and unfaithful." Quoth the Judge, "Then must I needs send for the merchant and hear what he saith on oath"; and when the defendant came they made him swear by all he deemed holy, facing Ka'abah-wards with hands uplifted, and he cried, "I swear that I know naught of any ashrafis belonging to Ali Khwajah.¹" Hereat the Kazi pronounced him innocent and dismissed him from court; and Ali Khwajah went home sad at heart and said to himself, "Alas, what justice is this which has been meted out to me, that I should lose my money, and my just cause be deemed unjust! It hath been truly said:—He loseth the lave who sueth before a knave." On the next day he drew out a statement of his case; and, as the Caliph Harun al-Rashid was on his way to Friday-prayers, he fell down on the ground before him and presented to him the paper.

1 An affidavit amongst Moslems is "litis decisio," as in the jurisprudence of mediæval Europe.

The Commander of the Faithful read the petition, and having understood the case, deigned give order saying, "To-morrow bring the accuser and the accused to the audience-hall and place the petition before my presence, for I myself will enquire into this matter." That night the Prince of True Believers, as was his wont, donned disguise to walk about the squares of Baghdad and its streets and lanes and, accompanied by Ja'afar the Barmaki and Masrûr the Sworder of his vengeance, proceeded to espy what happened in the city. Immediately on issuing forth, he came upon an open place in the Bazar when he heard the hubbub of children a-playing, and saw at scanty distance some ten or dozen boys making sport amongst themselves in the moonlight; and he stopped awhile to watch their diversion. Then one amongst the lads, a goodly and a fair-complexioned, said to the others, "Come now and let us play the game of Kazi: I will be the Judge; let one of you be Ali Khwajah, and another the merchant with whom he placed the thousand ashrafis in pledge before faring on his pilgrimage: so come ye before me and let each one plead his plea." When the Caliph heard the name of Ali Khwajah he minded him of the petition which had been presented to him for justice against the merchant, and bethought him that he would wait and see how the boy would perform the part of Kazi in their game, and upon what decision he would decide. So the Prince watched the mock-trial with keen interest, saying to himself, "This case hath verily made such stir within the city that even the children know thereof. and re-act it in their sports." Presently, he amongst the lads who took the part of Ali Khwajah the plaintiff, and his playmate who represented the merchant of Baghdad accused of theft, advanced and stood before the boy who as the Kazi sat in pomp and dignity. Quoth the Judge, "O Ali Khwajah, what is thy claim against this merchant?" and the complainant preferred his charge in a plea of full detail. Then said the Kazi to the boy who acted merchant, "What answerest thou to this complaint, and why didst thou not return the gold pieces?" The accused made reply even as the real defendant had done, and denied the charge before the Judge, professing himself ready to take oath thereto. Then said the boy-Kazi, "Ere thou swear on oath that thou hast not taken the money, I would fain see for myself the jar of olives which the plaintiff deposited with thee on trust." Then turning to the boy who represented Ali Khwajah he cried, "Go thou and instantly produce the jar that I may inspect it." And when the vessel was brought the Kazi said to the two contentious, "See now. and say me: be this the very jar which thou, the plaintiff, leftest with the

defendant?" and both answered that it was one and the same. Then said the self-constituted judge, "Open now the jar and bring hither some of the contents that I may see the state in which the Asafiri olives actually are." Then, tasting of the fruit, "How is this? I find their flavour is fresh and their state excellent. Surely during the lapse of seven twelvemonths the olives would have become mouldy and rotten. Bring now before me two oil-merchants of the town that they may pass opinion upon them." Then two other of the boys assumed the parts commanded and coming into court stood before the Kazi, who asked, "Are ye olive-merchants by trade?" They answered, "We are and this hath been our calling for many generations and in buying and selling olives we earn our daily bread." Then said the Kazi, "Tell me now, how long do olives keep fresh and well-flavoured?" and said they, "O my lord, however carefully we keep them, after the third year they change flavour and colour and become no longer fit for food, in fact they are good only to be cast away." Thereupon quoth the boy-Kazi, "Examine me now these olives that are in this jar and say me how old are they and what is their condition and savour."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Forty-second Night.

Then said she:—I have heard, O auspicious King, that the two boys who played the parts of oil-merchants pretended to take some berries from the jar and taste them and presently they said, "O our lord the Kazi, these olives are in fair condition and full-flavoured." Quoth the Kazi, "Ye speak falsely, for 'tis seven years since Ali Khwajah put them in the jar as he was about to go a-pilgrimage"; and quoth they, "Say whatso thou wilt, those olives are of this year's growth, and there is not an oil-merchant in all Baghdad but who will agree with us." Moreover, the accused was made to taste and smell the fruits, and he could not but admit that it was even so as they had avouched. Then said the boy-Kazi to the boy-defendant, "'Tis clear thou art a rogue and a rascal, and thou hast done a deed wherefor thou richly deservest the gibbet." Hearing this the children frisked about and clapped their hands with glee and gladness, then seizing hold of him who acted as the merchant of Baghdad, they led him off as to execution. The Commander of the Faithful, Harun al-Rashid, was greatly pleased at this acuteness of the boy who had assumed the part of judge in the play, and commanded his Wazir Ja'afar saying, "Mark well the

lad who enacted the Kazi in this mock-trial and see that thou produce him on the morrow : he shall try the case in my presence substantially and in real earnest, even as we have heard him deal with it in play. Summon also the Kazi of this city that he may learn the administration of justice from this child. Moreover, send word to Ali Khwajah bidding him bring with him the jar of olives, and have also in readiness two oil-merchants of the town." Thus as they walked along, the Caliph gave orders to the Wazir and then returned to his palace. So on the morrow Ja'afar the Barmaki went to that quarter of the town where the children had enacted the mock-trial and asked the schoolmaster where his scholars might be, and he answered, "They have all gone away, each to his home." So the Minister visited the houses pointed out to him and ordered the little ones to appear in his presence. Accordingly, they were brought before him, when he said to them, "Who amongst you is he that yesternight acted the part of Kazi in play and passed sentence in the case of Ali Khwajah?" The eldest of them replied, "'Twas I, O my lord the Wazir"; and then he waxed pale, not knowing why the question was put. Cried the Minister, "Come along with me ; the Commander of the Faithful hath need of thee." At this the mother of the lad was sore afraid and wept : but Ja'afar comforted her and said, "O my lady, have no fear and trouble not thyself. Thy son will soon return to thee in safety, Inshallah—God willing—and methinks the Sultan will show much favour unto him." The woman's heart was heartened on hearing these words of the Wazir, and she joyfully dressed her boy in his best attire and sent him off with the Wazir, who led him by the hand to the Caliph's audience-hall and executed all the other commandments which had been issued by his liege lord. Then the Commander of the Faithful, having taken seat upon the throne of justice, set the boy upon a seat beside him, and as soon as the contending parties appeared before him, that is Ali Khwajah and the merchant of Baghdad, he commanded them to state each man his case in presence of the child who should adjudge the suit. So the two, plaintiff and defendant, recounted their contention before the boy in full detail ; and when the accused stoutly denied the charge and was about to swear on oath that what he said was true, with hands uplifted and facing Ka'abah-wards, the child-Kazi prevented him, saying, "Enough ! swear not on oath till thou art bidden ; and first let the jar of olives be produced in Court." Forthwith the jar was brought forward and placed before him ; and the lad bade open it ; then, tasting one he gave also to two oil-merchants who had been summoned, that they

might do likewise and declare how old was the fruit and whether its savour was good or bad. They did his bidding and said, "The flavour of these olives hath not changed and they are of this year's growth." Then said the boy, "Methinks ye are mistaken, for seven years ago Ali Khwajah put the olives into the jar: how then could fruit of this year find their way therein?" But they replied, "'Tis even as we say: an thou believe not our words send straightway for other oil-merchants and make enquiry of them, so shalt thou know if we speak sooth or lies." But when the merchant of Baghdad saw that he could no longer avail to prove his innocence, he confessed everything; to wit, how he had taken out the ashrafi and filled the jar with fresh olives. Hearing this the boy said to the Prince of True Believers, "O gracious Sovereign, last night in play we tried this cause, but thou alone hast power to apply the penalty. I have adjudged the matter in thy presence and I humbly pray that thou punish this merchant according to the law of the Koran and the custom of the Apostle; and thou decree the restoring of his thousand gold pieces to Ali Khwajah, for that he hath been proved entitled to them."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Forty-third Night.

Then said she:—I have heard, O auspicious King, that the Caliph ordered the merchant of Baghdad to be taken away and be hanged, after he should have made known where he had put the thousand ashrafi and that these should have been restored to their rightful owner, Ali Khwajah. He also turned to the Kazi who had hastily adjudged the case, and bade him learn from that lad to do his duty more sedulously and conscientiously. Moreover, the Prince of True Believers embraced the boy, and ordered that the Wazir give him a thousand pieces of gold from the royal treasury and conduct him safely to his home and parents.¹ And after when the lad grew to

¹ In Arab folk-lore there are many instances of such precocious boys—*enfants terribles* they must be in real life. In Ibn Khall. (iii. 104) we find notices of a book, "*Kitāb Nujabā al-Abnā*"—Treatise on Distinguished Children, by Ibn Zakar al-Sakalli (the Sicilian), ob. A.D. 1169-70. And the boy-Kazi is a favourite rôle in the plays of peasant-lads who enjoy the irreverent "chaff" almost as much as when "making a Pasha." This reminds us of the boys electing Cyrus as their King in sport (Herodotus, i. 114). For the cycle of "Precocious Children" and their adventures, see Mr. Clouston (*Popular Tales*, etc., ii. 1-14), who enters into the pedigree and affiliation. I must, however, differ from that able writer when he remarks at the end, "And now we may regard the story of Valerius Maximus with suspicion, and that of Lloyd as absolutely untrue, so far as William Noy's alleged share in the 'case.'" The jest or the event happening again and again is no valid proof of its untruth; and it is often harder to believe in derivation than in spontaneous growth.

man's estate, the Commander of the Faithful made him one of his cup-companions and furthered his fortunes and ever entreated him with the highmost honour. But when Queen Shahrazad had ended the story of Ali Khwajah and the Merchant of Baghdad she said "Now, O auspicious King, I would relate a more excellent history than any, shouldst thou be pleased to hear that I have to say"; and King Shahryar replied, "By Allah! what an admirable tale is this thou hast told: my ears do long to hear another as rare and commendable." So Shahrazad began forthright to recount the adventures of¹

PRINCE AHMAD AND THE FAIRY PERI-BANU.²

IN days of yore and times long gone before there was a Sultan of India who begat three sons; the eldest hight Prince Husayn, the second Prince Ali, and the youngest Prince Ahmad; moreover, he had a niece, named Princess Nur al-Nihâr,³ the daughter of his cadet brother, who, dying early, left his only child under her uncle's charge. The King busied himself with abundant diligence about her instruction, and took all care that she should be taught to read

¹ In Galland, *Ali Cogia, Marchand de Bagdad*, is directly followed by the *Histoire du Cheval Enchanté*. For this "Ebony Horse," as I have called it, see vol. iii. p. 415, *et seq.*

² "Banû" = a lady, a dame of high degree generally, *e.g.* the (Shah's) Banu-i-Harem in James Morier ("The Mirza," iii. 50), who rightly renders *Pari Banu* = Pari of the first quality. "Peri" (Pari) in its modern form has a superficial resemblance to "Fairy"; but this disappears in the "Pairika" of the Avesta, and the "Pairik" of the modern Parsee. In one language only, the Multani, there is a masculine form for the word, "Parâ" = a he-fairy (Scinde, ii. 203). In Al-Islam these Peris are beautiful feminine spirits, who, created after the "Divs" (Tabari, i. 7), mostly believe in Allah and the Koran and desire the good of mankind: they are often attacked by the said Divs, giants or demons, who imprison them in cages hung to the highest trees, and here the captives are visited by their friends who feed them with the sweetest of scents. I have already contrasted them with the green-coated pygmies to which the grotesque fancy of Northern Europe has reduced them. Bânû in Pers. = a princess, a lady, and is still much used, *e.g.* Bânû-i-Harim, the Dame of the Serraglio, whom foreigners call "Queen of Persia"; and Ârâm-Banu = "the calm Princess," a nickname. A Greek story equivalent of Prince Ahmad is told by Pto in *Contes Populaires Grecs* (No. ii. p. 98) and called Τὸ χρυσὸ κουτάκι, the Golden box. Three youths (παλλικάρια) love the same girl and agree that whoever shall learn the best craft (ὅγεος μάθη πλεῖα καλὴν τέκνην) shall marry her; one becomes an astrologer, the second can raise the dead, and the third can run faster than air. They find her at death's door, and her soul, which was at her teeth ready to start, goes down (καὶ πὰ ᾧ ψυχὴ τῆς κάτω, ποῦτ' αὖ πλεῖα στὰ δόντια τῆς).

³ Light of the Day.

and write, sew and embroider, sing and deftly touch all instruments of mirth and merriment. This Princess also in beauty and loveliness and in wit and wisdom far excelled all the maidens of her own age in every land. She was brought up with the Princes, her cousins, in all joyance, and they ate together and played together and slept together. And the King had determined in his mind that when she reached marriageable age he would give her in wedlock to some one of the neighbouring royalties; but when she came to years of discretion her uncle perceived that the three Princes, his sons, were all three deep in love of her, and each desired in his heart to woo and to win and to wed her. Wherefore was the King sore troubled in mind, and said to himself, "An I give the Lady Nur al-Nihár in wedlock to any one of her cousins, the other twain will be dissatisfied and murmur against my decision; withal my soul cannot endure to see them grieved and disappointed. And should I marry her to some stranger, the three Princes, my sons, will be sore distressed and saddened in soul; nay, who knoweth that they may not slay themselves or go forth and betake them to some far and foreign land? The matter is a troublous and a perilous, so it behoveth me, their sire, to take action on such wise that if one of them espouse her the other two be not displeased thereat." Long time the Sultan revolved the matter in his mind; and at length he devised a device; and, sending for the three Princes, addressed them saying, "O my sons, ye are in my opinion of equal merit one with other; nor can I give preference to any of you and marry him to the Princess Nur al-Nihar; nor yet am I empowered to wed her with all three. But I have thought of one plan whereby she shall be wife to one of you, and yet shall not cause aught of irk or envy to his brethren; so may your mutual love and affection remain unabated, and one shall never be jealous of the other's happiness. Brief, my device is this:—Go ye and travel to distant countries, each one separating himself from the others; and do ye bring me back the thing most wondrous and marvellous of all sights ye may see upon your wayfarings; and he who shall return with the rarest of curiosities shall be husband to the Princess Nur al-Nihar. Consent ye now to this proposal: and whatso of money ye require for travel and for the purchase of objects seld-seen and singular, take ye from the royal treasury as much as ye desire." The three Princes, who were ever submissive to their sire, consented with one voice to this proposal, and each was satisfied and confident that he would bring the King the most extraordinary of gifts and thereby win the Princess to wife. So the Sultan bade give to each what moneys he wanted without stint or account, and

counselled them to make ready for the journey without stay or delay and depart their home in the Peace of Allah.—And as he morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Forty-fourth Night.

Then said she :—I have heard, O auspicious King, that the three princely brothers forthright made them ready for journey and voyage. So they donned disguise, preferring the dress of wandering merchants ; and, buying such things as they needed and taking with them each his suite, they mounted steeds of purest blood and rode forth in a body from the palace. For several stages they travelled the same road until, reaching a place where it branched off in three different ways, they alighted at a Khan and ate the evening meal. Then they made compact and covenant, that whereas they had thus far travelled together, they should at break of day take separate roads and each wend his own way and all seek different and distant regions, agreeing to travel for the space of one year only, after which should they be in the land of the living, all three would rendezvous at that same caravanserai and return in company to the King their sire. Furthermore, they determined that the first who came back to the Khan should await the arrival of the next, and that two of them should tarry there in expectancy of the third. Then, all this matter duly settled, they retired to rest, and when the morning morrowed they fell on one another's necks and bade farewell ; and, lastly, mounting their horses, they rode forth each in his own direction. Now Prince Husayn, the eldest, had oft heard recount the wonders of the land Bishan-garh,¹ and for a long while had wished to visit it ; so he took the

¹ Galland has "Bisnagar," which the H. V. corrupts to Bishan-Garh = Vishnu's Fort, an utter misnomer. Bisnagar, like Bijnagar, Beejanuggur, Vizianuggur, etc., is a Prakrit corruption of the Sanskrit Vijāyanagara = City of Victory, the far-famed Hindu city and capital of the Narasingha or Lord of Southern India, mentioned in *The Nights*, night dxliv. Nicolo de Conti in the xvth century, found it a magnificent seat of Empire some fifteen marches south of the pestilential mountains which contained the diamond mines. Accounts of its renown and condition in the last generation have been given by James Grant ("Remarks on the Dekkan"), and by Captain Moore ("Operations of Little's Detachment against Tippoo Sultan"). The latest description of it is in "The Indian Empire," by Sir William W. Hunter. Vijāyanagar, village in Bellary district, Madras, lat. 15° 18' N., long. 76° 30' E. ; pop. (1871) 437, inhabiting 172 houses. The proper name of this village is *Hampi*, but Vijāyanagar was the name of the dynasty (?) and of the kingdom which had its capital here and was the last great Hindu power of the South. Founded by two adventurers in the middle of the sixteenth century, it lasted for two centuries till its star went down at Tālikot in A.D. 1565. For a description of the ruins of the old city of Vijāyanagar, which covers a total area of nine square miles, see "Murray's Handbook for Madras," by

road which led thither, and, joining himself to a caravan journeying that way, accompanied it by land and by water and traversed many regions, desert wilds and stony wolds, dense jungles and fertile tracts, with fields and hamlets and gardens and townships. After three months spent in wayfare, at length he made Bishangarh, a region over-reigned by manifold rulers, so great was its extent and so far reaching was its power. He put up at a Khan built specially for merchants who came from the farthest lands, and from the folk who dwelt therein he heard tell that the city contained a large central market¹ wherein men bought and sold all manner of rarities and wondrous things. Accordingly, next day Prince Husayn repaired to the Bazar and on sighting it he stood amazed at the prospect of its length and width. It was divided into many streets, all vaulted over but lit up by skylights; and the shops on either side were substantially builded, all after one pattern and nearly of the same size, while each was fronted by an awning which kept off the glare and made a grateful shade. Within these shops were ranged and ordered various kinds of wares; there were bales of "woven air"² and linens of finest tissue, plain-white or dyed or adorned with life-like patterns wherefrom beasts and trees and blooms stood out so distinctly that one might believe them to be very ferals, bosquets and gardens. There were, moreover, silken goods, brocaded stuffs, and finest satins from Persia and Egypt of endless profusion; in the China warehouses stood glass vessels of all kinds, and here and there were stores wherein tapestries and thousands of foot-carpets lay for sale. So Prince Husayn walked on from shop to shop, and marvelled much to see such wondrous things whereof he had never even dreamt, and he came at length

E. B. Eastwick (1879), vol. ix. p. 235. Authentic history in Southern India begins with the Hindu kingdom of Vijayanagar, or Narsinha, from A.D. 1118 to 1565. The capital can still be traced within the Madras district of Bellary, on the right bank of the Tungabhadra river—vast ruins of temples, fortifications, tanks and bridges, haunted by hyenas and snakes. For at least three centuries Vijayanagar ruled over the southern part of the Indian triangle. Its Rajas waged war and made peace on equal terms with the Mohammedan sultans of the Deccan. See vol. iv. p. 335, Sir W. W. Hunter's "Imperial Gazetteer of India," Edit. 1881.

¹ The writer means the great Bazar, the Indian "Chauk," which=our English Carfax or Carfax (Carrefour) and forms the core of ancient cities in the East. It is in some places, as Damascus, large as one of the quarters, and the narrow streets or lanes, vaulted over or thatched, are all closed at night by heavy doors well guarded by men and dogs. Trades are still localised, each owning its own street, after the fashion of older England, where we read of Drapers' Lane and Butchers' Row; Lombard Street, Cheapside, and Old Jewry.

² The local name of the Patna gauzes. The term was originally applied to the produce of the Coan looms, which, however, was anticipated in ancient Egypt. See p. 287 of "L'Archéologie Egyptienne" (Paris, A. Quantin) of the learned Professor G. Maspero, a most able popular work by a savant who has left many regrets on the banks of Nilus.

to the Goldsmiths' Lane, and espied gems and jewels and golden and silver vessels studded with diamonds and rubies, emeralds, pearls, and other precious stones, all so lustrous and dazzling bright that the stores were lit up with their singular brilliancy. Hereat he said to himself, "If in one street only there be such wealth and jewels so rare, Allah Almighty and none save he knoweth what may be the riches in all this city." He was not less astonished to behold the Brahmins, how their woman-kind for excess of opulence bedecked themselves with the finest gems and were ornamented with the richest gear from front to foot. Their very slave-boys and handmaids wore golden necklaces and bracelets and bangles studded with precious stones. Along the length of one market street were ranged hosts of flower-sellers; for all the folk, both high and low, wore wreaths and garlands. Some carried nosegays in hand, other some bound fillets round their heads, while not a few had ropes and festoons surrounding and hanging from their necks. The whole place seemed one huge parterre of bloomery; even traders set bouquets in every shop and stall, and the scented air was heavy with perfume. Strolling to and fro Prince Husayn was presently tired, and would fain have sat him down somewhere to rest awhile, when one of the merchants, noting his look of weariness, with kindly courtesy prayed him be seated in his store. After saluting him with the salam the stranger sat down, and anon he saw a broker come that way, offering for sale a carpet some four yards square, and crying, "This be for sale. Who giveth me its worth? To wit, thirty thousand gold pieces."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Forty-fifth Night.

Then said she :—I have heard, O auspicious King, that the Prince marvelled with excessive marvel at the price, and, beckoning the dealer, examined his wares right well; then said he, "A carpet such as this is, selleth for a few silverlings. What special virtue hath it that thou demandest therefor the sum of thirty thousand gold coins?" The broker, believing Husayn to be a merchant man lately arrived at Bishangarh, answered him saying, "O my lord, thinkest thou I price this carpet at too high a value? My master hath bidden me not to sell it for fewer than forty thousand ashrafis." Quoth the Prince, "It surely doth possess some wondrous virtue, otherwise thou wouldst not demand so prodigious a sum"; and quoth the broker, "'Tis true, O my lord, its properties are singular and marvellous. Whoever sitteth

on this carpet and willeth in thought to be taken up and set down upon other site will, in the twinkling of an eye, be borne thither, be that place near-hand or distant many a day's journey and difficult to reach.¹" The Prince hearing these words said to himself, "Naught so wonder-rare as this rug can I carry back to the Sultan my sire to my gift, or any that afford him higher satisfaction and delight. Almighty Allah be praised, the aim of my wayfare is attained and hereby, Inshallah! I shall win to my wish. This, if anything, will be to him a joy for ever." Wherefore the Prince, with intent to buy the Flying Carpet, turned to the broker and said. "If indeed it have properties such as thou describest, verily the price thou askest therefor is not over-much, and I am ready to pay thee the sum required." The other rejoined, "An thou doubt my words I pray thee put them to the test and by such proof remove thy suspicions. Sit now upon this square of tapestry, and at thy mere wish and will it shall transport us to the caravanserai wherein thou abidest: on this wise shalt thou be certified of my words being sooth, and when assured of their truth thou mayest count out to me, there and then, but not before, the value of my wares." Accordingly, the man spread out the carpet upon the ground behind his shop and seated the Prince thereupon, he sitting by his side. Then, at the mere will² and

¹ The great prototype of the Flying Carpet is that of Sulayman bin Dâûd, a fable which the Koran (chap. xxi. 81) borrowed from the Talmud, not from "Indian fictions." It was of green sendal embroidered with gold and silver and studded with precious stones, and its length and breadth were such that all the Wise King's host could stand upon it, the men to the left and the Jinns to the right of the throne; and when all were ordered, the Wind, at royal command, raised it and wafted it whither the Prophet would, while an army of birds flying overhead canopied the host from the sun. In the Middle Ages the legend assumed another form. "Duke Richard, surnamed 'Richard sans peur,' walking with his courtiers one evening in the forest of Moulineaux, near one of his castles on the banks of the Seine, hearing a prodigious noise coming towards him, sent one of his esquires to know what was the matter, who brought him word that it was a company of people under a leader or King. Richard, with five hundred of his bravest Normans, went out to see a sight which the peasants were so accustomed to that they viewed it two or three times a week without fear. The sight of the troop, preceded by two men, *who spread a cloth on the ground*, made all the Normans run away, and leave the Duke alone. He saw the strangers form themselves into a circle on the cloth, and on asking who they were, was told that they were the spirits of Charles V., King of France, and his servants, condemned to expiate their sins by fighting all night against the wicked and the damned. Richard desired to be of their party, and receiving a strict charge not to quit the cloth, was conveyed with them to Mount Sinai, where, leaving them without quitting the cloth, he said his prayers in the Church of St. Catherine's Abbey there, while they were fighting, and returned with them. In proof of the truth of this story, he brought back half the wedding-ring of a knight in that convent, whose wife after six years, concluded him dead, and was going to take a second husband." (Note in the Lucknow Edition of *The Nights*.)

² Amongst Eastern peoples, and especially adepts, the will of man is not a mere term for a mental or cerebral operation, it takes the rank of a substance.

wish of Prince Husayn, the twain were at once transported as though borne by the throne of Solomon to the Khan. So the eldest of the brothers joyed with exceeding joy to think that he had won so rare a thing, whose like could nowhere be found in the lands nor amongst the Kings; and his heart and soul were gladdened for that he had come to Bishangarh and hit upon such a prodigy. Accordingly, he counted out the forty thousand ashrafis as payment for the carpet, and gave, moreover, another twenty thousand by way of sweetmeat to the broker. Furthermore, he ceased not saying to himself that the King on seeing it would forthright wed him to the Princess Nur al-Nihar; for it were clear impossible that either of his brothers, e'en though they searched the whole world over and over, could find a rarity to compare with this. He longed to take seat upon the carpet that very instant and fly to his own country, or, at least, to await his brothers at the caravanserai where they had parted under promise and covenant, pledged and concluded, to meet again at the year's end. But presently he bethought him that the delay would be long and longsome and much he feared lest he be tempted to take some rash step; wherefore he resolved upon sojourning in the country whose King and subjects he had ardently desired to behold for many a day, and determined that he would pass the time in sight-seeing and in pleasuring over the lands adjoining. So Prince Husayn tarried in Bishangarh some months. Now the King of that country was wont to hold a high court once every week for hearing disputes and adjudging causes which concerned foreign merchants: and thus the Prince oft-times saw the King, but to none would he tell a word of his adventure. However, inasmuch as he was comely of countenance, graceful of gait, and courteous of accost, stout hearted and strong, wise and ware and witty, he was held by the folk in higher honour than the Sultan; not to speak of the traders his fellows; and in due time he became a favourite at court and learned of the ruler himself all matters concerning his kingdom and his grandeur and greatness. The Prince also visited the most famous Pagodas¹ of that country. The first he saw was wrought in brass and orichalc of most exquisite workmanship: its inner cell measured three yards square and contained a-middlemost a golden image in size and stature like unto a man

¹ The text has "But-Khánah" = idol-house (or room) syn. with "But-Kadah" = image-cuddy, which has been proposed as the derivation of the disputed "Pagoda." The word "Khánah" also appears in our balcony, origin, "balcōny," through the South-European tongues, the Persian being "Bálá-khánah" = high room. From "Kadah" also we derive "cuddy," now confined to nautical language.

of wondrous beauty; and so cunning was the workmanship that the face seemed to fix its eyes, two immense rubies of enormous value, upon all beholders no matter where they stood.¹ He also saw another idol-temple, not less strange and rare than this, buildd in a village on a plain surface of some half acre long and broad, wherein bloomed lovely rose-trees and jasmine and herb-basil and many other sweet-scented plants, whose perfume made the air rich with fragrance. Around its court ran a wall three feet high, so that no animal might stray therein; and in the centre was a terrace well-nigh the height of a man, all made of white marble and wavy alabaster, each and every slab being dressed so deftly and joined with such nice joinery that the whole pavement, albeit covering so great a space, seemed to the sight but a single stone. In the centre of the terrace stood the domed fane towering some fifty cubits high and conspicuous for many miles around; its length was thirty cubits and its breadth twenty, and the red marbles of the revetment were clean polished as a mirror, so that every image was reflected in it to the life. The dome was exquisitely carved and sumptuously ornamented without; and within were ranged in due rank and sequence rows and rows of idols. To this, the Holy of Holies, from morn till eve thousands of Brahmins, men and women, came flocking for daily worship. They had sports and diversions as well as rites and ceremonies: some feasted and others danced, some sang, others played on instruments of mirth and merriment, while here and there were plays and revels and innocent merry-makings. And hither at every season flocked from distant lands hosts of pilgrims seeking to fulfil their vows and to perform their orisons; all bringing gifts of gold and silver coin and presents rare and costly which they offered to the gods in presence of the royal officers. —And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Forty-sixth Night.

Then said she:—I have heard, O auspicious King, that Prince Husayn also saw a fête held once a year within the city of Bishangarh, and the Ryots all, both great and small, gathered together and circumambulated the Pagodas; chiefly circuiting one which in size and grandeur surpassed all others. Great and learned

¹ Europe contains sundry pictures which have, or are supposed to have, this property; witness the famous Sudarium bearing the head of Jesus. The trick, for it is not Art, is highly admired by the credulous.

Pandits versed in the Shástras¹ made journeys of four or five months and greeted one another at that festival; thither too the folk from all parts of India pilgrimaged in such crowds that Prince Husayn was astounded at the sight; and by reason of the multitudes that thronged around the temples, he could not see the mode in which the gods were worshipped. On one side of the adjacent plain, which stretched far and wide, stood a new-made scaffolding of ample size and great magnificence, nine storeys high, and the lower part supported by forty pillars; and here one day in every week the King assembled his Wazirs for the purpose of meting out justice to all strangers in the land. The palace within was richly adorned and furnished with costly furniture: without, upon the wall-faces were limned homely landscapes and scenes of foreign parts and notably all manner beasts and birds and insects, even gnats and flies, pourtrayed with such skill of brain and cunning of hand that they seemed real and alive and the country-folk and villagers seeing from afar paintings of lions and tigers and similar ravenous beasts, were filled with awe and dismay. On the three other sides of the scaffolding were pavilions, also of wood, built for use of the commons, illuminated and decorated inside and outside like the first, and wroughten so cunningly that men could turn them round, with all the people in them, and moving them about transfer them to whatsoever quarter they willed. On such wise they shifted these huge buildings by aid of machinery²; and the folk inside could look upon a succession of sports and games. Moreover, on each side of the square elephants were ranged in ranks, the number amounting to well-nigh one thousand, their trunks and ears and hinder parts being painted with cinnabar and adorned with various lively figures; their housings were of gold brocade and their howdahs purfled with silver, carrying minstrels who performed on various instruments, whilst buffoons delighted the crowd with their jokes and mimes played their most diverting parts. Of all the sports, however, which the Prince beheld, the elephant show amused him most and filled him with the greatest admiration. One huge beast, which could be wheeled about where the keepers ever listed, for that his feet rested upon a post which travelled on castors, held in his trunk a flageolet

1 *i.e.* the Hindu Scripture or Holy Writ, *e.g.* "Káma-Shastra" = the Cupid-gospel.

2 This shifting theatre is evidently borrowed by Galland from Pliny (N. H., xxxvi. 24), who tells that in B.C. 50, C. Curio built two large wooden theatres which could be wheeled round and formed into an amphitheatre. The simple device seems to stir the bile of the unmechanical old Roman, so unlike the Greek in powers of invention.

whereon he played so sweetly well that all the people were fain to cry Bravo! There was another but a smaller animal which stood upon one end of a beam laid crosswise upon, and attached with hinges to, a wooden block eight cubits high, and on the further end was placed an iron weight as heavy as the elephant, who would press down for some time upon the beam until the end touched the ground, and then the weight would raise him up again.¹ Thus the beam swung like a see-saw aloft and adown; and, as it moved, the elephant swayed to and fro and kept time with the bands of music, loudly trumpeting the while. The people, moreover, could wheel about this elephant from place to place as he stood balanced on the beam; and such exhibitions of learned elephants were mostly made in presence of the King. Prince Husayn spent well-nigh a year in sight-seeing amongst the fairs and festivals of Bishangarh; and, when the period of the fraternal compact drew near, he spread his carpet upon the court-ground behind the Khan wherein he lodged, and sitting thereon, together with the suite and the steeds and all he had brought with him, mentally wished that he might be transported to the caravan-serai where the three brothers had agreed to meet. No sooner had he formed the thought than straightway, in the twinkling of an eye, the carpet rose high in air and sped through space and carried them to the appointed stead where, still garbed as a merchant, he remained in expectation of his brothers' coming. Harken now, O auspicious King, to what befell Prince Ali, the second brother of Prince Husayn. On the third day after he had parted from the two others, he also joined a caravan and journeyed towards Persia; then, after a march of four months arriving at Shiraz, the capital of Iran-land, he alighted at a Khan, he and his fellow-travellers with whom he had made a manner of friendship; and, passing as a jeweller, there took up his abode with them. Next day the traders fared forth to buy wares and to sell their goods; but Prince Ali, who had brought with him naught of vendible, and only the things he needed, presently doffed his travelling dress, and in company with a comrade of the caravan entered the chief Bazar, known as the Bazistán,² or cloth-market. Ali strolled about the place, which was built of brick and where

¹ This trick is now common in the circuses and hippodromes of Europe, horses and bulls being easily taught to perform it; but India has as yet not produced anything equal to the "Cyclist elephant" of Paris.

² This Arab.-Pers. compound, which we have corrupted to "Bezestein" or "Bezetzein" and "Bezesten," properly means a market-place for Baz or Bazz = cloth, fine linen; but is used by many writers as = Bazar, see "Kaysariah," vol. i. night xxv.

all the shops had arched roofs resting on handsome columns; and he admired greatly to behold the splendid store-houses exposing for sale all manner goods of countless value. He wondered much what wealth was in the town if a single market-street contained riches such as these. And as the brokers went about crying their goods for sale, he saw one of them hending in hand an ivory tube in length about a cubit, which he was offering for sale at the price of thirty thousand ashrafis. Hearing such demand Prince Ali thought to himself, "Assuredly this fellow is a fool who asketh such a price for so paltry a thing."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Forty-seventh Night.

Then said she :—I have heard, O auspicious King, that Prince Ali presently asked one of the shopkeepers with whom he had made acquaintance, saying, "O my friend, is this man a maniac that he asketh a sum of thirty thousand ashrafis for this little pipe of ivory? Surely none save an idiot would give him such a price and waste upon it such a mint of money." Said the shopman, "O my lord, this broker is wiser and warier than all the others of his calling, and by means of him I have sold goods worth thousands of sequins. Until yesterday he was in his sound senses; but I cannot say what state is his to-day and whether or no he have lost his wits; but this wot I well, that if he ask thirty thousand for yon ivory tube, 'twill be worth that same or even more. Howbeit we shall see with our own eyes. Sit thee here and rest within the shop until he pass this way." So Prince Ali took seat where he was bidden and presently the broker was seen coming up the street. Then the shopman calling to him said, "O man, rare merit hath yon little pipe; for all the folk are astounded to hear thee ask so high a price therefor: nay more, this friend of mine thinketh that thou art crazy." The broker, a man of sense, was on no wise chafed at these words but answered with gentle speech, "O my lord, I doubt not but that thou must deem me a madman to ask so high a price, and set so great a value upon an article so mean; but when I shall have made known to thee its properties and virtues, thou wilt most readily consent to take it at that valuation. Not thou alone but all men who have heard me cry my cry laugh and name me ninny." So saying, the broker showed the Spying Tube to Prince Ali and handing it to him said, "Examine well this ivory, the properties of which I will explain to thee. Thou seest

that it is furnished with a piece of glass at either end¹; and, shouldst thou apply one extremity thereof to thine eye, thou shalt see what thing soe'er thou listest and it shall appear close by thy side though parted from thee by many an hundred of miles." Replied the Prince, "This passeth all conception, nor can I believe it to be veridical until I shall have tested it and I become satisfied that 'tis even as thou sayest." Hereupon the broker placed the little tube in Prince Ali's hand, and showing him the way to handle it said, "Whatso thou mayest wish to descry will be shown to thee by looking through this ivory." Prince Ali silently wished to sight his sire, and when he placed the pipe close to his eye forthwith he saw him hale and hearty, seated on his throne and dispensing justice to the people of his dominion. Then the youth longed with great longing to look upon his lady-love the Princess Nur al-Nihar; and straightway he saw her also, sitting upon her bed, sound and sane, talking and laughing, whilst a host of handmaids stood around awaiting her commands. The Prince was astonished exceedingly to behold this strange and wondrous spectacle, and said to himself, "An I should wander the whole world over for ten years or more and search in its every corner and cranny, I shall never find aught so rare and precious as this tube of ivory." Then quoth he to the broker, "The virtues of thy pipe I find are indeed those thou hast described, and right willingly I give thee to its price the thirty thousand ashrafis." Replied the salesman, "O my lord, my master hath sworn an oath that he will not part with it for fewer than forty thousand gold pieces." Hereupon the Prince, understanding that the broker was a just man and a true, weighed out to him the forty thousand sequins and became master of the Spying Tube, enraptured with the thought that assuredly it would satisfy his sire and obtain for

1 The origin of the lens and its applied use to the telescope and the microscope are "lost" (as the Castle-guides of Edinburgh say) "in the glooms of antiquity." Well ground glasses have been discovered amongst the finds of Egypt and Assyria: indeed, much of the finer work of the primeval artists could not have been done without such aid. In Europe the "spy-glass" appears first in the *Opus Majus* of the learned Roger Bacon (circa. A.D. 1270); and his "optic tube" (whence his saying "all things are known by perspective"), chiefly contributed to make his wide-spread fame as a wizard. The telescope was popularised by Galileo who (as mostly happens) carried off and still keeps, amongst the vulgar, all the honours of invention. Some "Illustrators" of *The Nights* confound this "Nazzárah," the Pers. "Dür-bin," or far-seer, with the "Magic Mirror," a speculum which according to Gower was set up in Rome by Virgilius the Magician; hence the *Mirror of Glass* in the *Squire's tale*; Merlin's glassie *Mirror of Spenser* (F. Q., ii. 24); the mirror in the head of the monstrous fowl which forecast the Spanish invasion to the Mexicans; the glass which in the hands of Cornelius Agrippa (A.D. 1520) showed to the Earl of Surrey fair Geraldine "sick in her bed"; to the globe of glass in *The Lusjads*; Dr. Dee's show-stone, a bit of cannel-coal; and lastly, the zinc and copper disk of the absurdly called "electrobiologist." I have noticed this matter at some length in various places.

him the hand of Princess Nur al-Nihar. So with mind at ease Ali journeyed through Shiraz and over sundry paths of Persia ; and in fine, when the year was well-nigh spent he joined a caravan and, travelling back to India, arrived safe and sound at the appointed caravanserai whither Prince Husayn had foregone him. There the twain tarried awaiting the third brother's safe return. Such, O King Shahryar, is the story of the two brothers ; and now I beseech thee incline thine ear and hearken to what befell the youngest, to wit Prince Ahmad ; for indeed his adventure is yet more peregrine and seld-seen of all. When he had parted from his brothers, he took the road leading to Samarkand ; and, arriving there after long travel, he also like his brothers alighted at a Khan. Next day he fared forth to see the market-square, which folk call the Bazistan, and he found it fairly laid out, the shops wroughten with cunning workmanship and filled with rare stuffs and precious goods and costly merchandise. Now as he wandered to and fro he came across a broker who was hawking a Magical Apple and crying aloud, " Who will buy this fruit, the price whereof be thirty-five thousand gold pieces ? " Quoth Prince Ahmad to the man, " Prithee let me see the fruit thou holdest in hand, and explain to me what hidden virtue it possesseth that thou art asking for it so high a value. " Quoth the other, smiling and handing to him the apple " Marvel not at this, O good my lord : in sooth I am certified that when I shall have explained its properties and thou shalt see how it advantageth all mankind, thou wilt not deem my demand exorbitant ; nay, rather thou wilt gladly give a treasure-house of gold so thou may possess it. "—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Forty-eighth Night.

Then said she :—I have heard, O auspicious King, that the broker said moreover to Prince Ahmad, " Now hearken to me, O my lord, and I will tell thee what of virtue lieth in this artificial apple. If anyone be sick of a sickness however sore, nay more, if he be ill nigh unto death, and perchance he smell this pome, he will forthwith recover and become well and whole of whatsoever disease he had, plague or pleurisy, fever or other malignant disorder, as though he had never been attacked ; and his strength will return to him forthright, and after smelling this fruit he will be free from all ailment and malady so long as life shall remain to him. " Quoth Prince Ahmad, " How shall I be assured that what thou speakest is truth ? If the matter be even as thou sayest, then

verily I will give thee right gladly the sum thou demandest." Quoth the broker, "O my lord, all men who dwell in the parts about Samarkand know full well how there once lived in this city a sage of wondrous skill who, after many years of toil and travail, wrought this apple by mixing medicines from herbs and minerals countless in number. All his good, which was great, he expended upon it, and when he had perfected it he made whole thousands of sick folk whom he directed only to smell the fruit. But, alas! his life presently came to an end and death overtook him suddenly ere he could save himself by the marvellous scent; and, as he had won no wealth and left only a bereaved wife and a large family of young children and dependants manifold, his widow had no help but provide for them a maintenance by parting with this prodigy." While the salesman was telling his tale to the Prince a crowd of citizens gathered around them and one amongst the folk, who was well known to the broker, came forward and said, "A friend of mine lieth at home sick to the death: the doctors and surgeons all despair of his life; so I beseech thee let him smell this fruit that he may live." Hearing these words, Prince Ahmad turned to the salesman and said, "O my friend, if this sick man of whom thou hearest can recover strength by smelling the apple, then will I straightway buy it of thee at a valuation of forty thousand ashrafis." The man had permission to sell it for a sum of thirty-five thousand; so he was satisfied to receive five thousand by way of brokerage, and he rejoined, "'Tis well, O my lord; now mayest thou test the virtues of this apple and be persuaded in thy mind: hundreds of ailing folk have I made whole by means of it." Accordingly, the Prince accompanied the people to the sick man's house and found him lying on his bed with the breath in his nostrils; but as soon as the dying man smelt the fruit, at once recovering strength he rose in perfect health, sane and sound. Hereupon Ahmad bought the Magical Apple of the dealer and counted out to him the forty thousand ashrafis. Presently, having gained the object of his travels, he resolved to join some caravan marching India-wards and return to his father's home; but meanwhile he resolved to solace himself with the sights and marvels of Samarkand. His especial joy was to gaze upon the glorious plain hight Soghd,¹ one of the wonders of this world: the land on all sides

1 D'Herbelot renders Soghd Samarkand = plain of Samarkand. Hence the old "Sogdiana," the famed and classical capital of Māwarānnahr, our modern Transoxiana, now known as Samarkand. The Hindi translator has turned "Soghd" into "Sada," and gravely notes that "the village appertained to Arabia." He possibly had a dim remembrance of the popular legend which derives "Samarkand" from Shamir or Samar bin Afrikus, the Tobba King of Al-Yaman,

was a delight to the sight, emerald-green and bright, with chrystal rills like the plains of Paradise; the gardens bore all manner flowers and fruits, and the cities and palaces gladdened the stranger's gaze. After some days Prince Ahmad joined a caravan of merchants wending India-wards; and, when his long and longsome travel was ended, he at last reached the caravanserai where his two brothers, Husayn and Ali, impatiently awaited his arrival. The three rejoiced with exceeding joy to meet once more and fell on one another's necks; thanking Allah who had brought them back safe and sound, hale and hearty, after such prolonged and longsome absence. Then Prince Husayn, being the eldest, turned to them and said, "Now it behoveth us each to recount what hath betided him and announce what rare thing he hath brought back and what be the virtues thereof; and I, being the first-born, will be the foremost to tell my adventures. I bring with me from Bishangarh a carpet, mean to look at, but such are its properties that should any sit thereon and wish in mind to visit country or city, he will at once be carried thither in ease and safety although it be distant months, nay, years of journey. I have paid forty thousand gold pieces to its price; and, after seeing all the wonders of Bishangarh-land, I took seat upon my purchase and willed myself at this spot. Straightway I found myself here as I wished and have tarried in this caravanserai three months awaiting your arrival. The Flying Carpet is with me, so let him who listeth make trial of it." When the senior Prince had made an end of telling his tale, Prince Ali spake next and said, "O my brother, this carpet which thou hast brought is marvel-rare and hath most wondrous gifts; nor according to thy statement hath any in all the world seen aught to compare with it." Then bringing forth the Spying Tube, he pursued, "Look ye here, I too have bought for forty thousand ashrafis somewhat whose merits I will now show forth to you."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Forty-ninth Night.

Then said she :—I have heard, O auspicious King, that Prince Ali enlarged upon the virtues of his purchase and said :—"Ye see

who lay waste Soghd-city ("Shamir kand" = Shamir destroyed); and when rebuilt the place was called by the Arab, corruption Samarkand. See Ibn Khallikan, ii. 480. Ibn Kaukal (*Kitāb al-Mamālik wa al-Masālik* = Book of Realms and Routes), whose *Oriental Geography* (xth century) was translated by Sir W. Ouseley (London, Oriental Press, 1800), followed by Abū 'l-Fidā, mentions the Himyaritic inscription upon an iron plate over the Kash portal of Samarkand (Appendix No. iii.).

this ivory pipe? By means of it man may descry objects hidden from his sight and distant from him many a mile. 'Tis truly a most wondrous matter and right worthy your inspection, and you two may try it an ye will. Place but an eye close to the smaller glass and form a wish in mind to see what thing soe'er your soul desireth; and, whether it be near-hand, or distant many hundreds of miles, this ivory will make the object look clear and close to you." At these words Prince Husayn took the pipe from Prince Ali, and applying his eye to one end as he had been directed, then wished in his heart to behold the Princess Nur al-Nihar¹; and the two brothers watched him to learn what he would say. Suddenly they saw his face change colour and wither as a wilted flower, while in his agitation and distress a flood of tears gushed from his eyes; and, ere his brothers recovered from their amazement and could enquire the cause of such strangeness, he cried aloud, "Alas! and well-away. We have endured toil and travail, and we have travelled so far and wide hoping to wed the Princess Nur al-Nihar. But 'tis all in vain: I saw her lying on her bed death-sick and like to breathe her last, and around her stood her women all weeping and wailing in the sorest of sorrow. O my brothers, an ye would see her once again for the last time, take ye one final look through the glass ere she be no more." Hereat Prince Ali seized the Spying Tube and peered through it and found the condition of the Princess even as his brother Husayn had described; so he presently passed it over to Prince Ahmad, who also looked and was certified that the Lady Nur al-Nihar was about to give up the ghost. So he said to his elder brothers, "We three are alike love-distraught for the Princess and the dearest wish of each one is to win her. Her life is on the ebb, still I can save her and make her whole if we hasten to her without stay or delay." So saying he pulled from his pocket the Magical Apple and showed it to them crying, "This thing is not less in value than either the Flying Carpet or the Spying Tube. In Samarkand I bought it for forty thousand gold pieces, and here is the best opportunity to try its virtues. The folk told me that if a sick man hold it to his nose, although on the point of death, he will wax at once well and hale again: I have myself tested it, and now ye shall see for yourselves its marvel-cure when I shall apply it to the case of Nur al-Nihar. Only, let us seek her presence ere she die." Quoth Prince Husayn, "This were an easy matter: my carpet shall carry us in the twinkling of an eye straight to the bedside of our beloved. Do ye without hesitation sit down with me there-

¹ The wish might have been highly indiscreet, and have exposed the wishes to the resentment of the two other brothers.

upon, for there is room sufficient to accommodate us three ; we shall instantly be carried thither and our servants can follow us." Accordingly, the three Princes disposed themselves upon the Flying Carpet, and each willed in his mind to reach the bedside of Nur al-Nihar, when instantly they found themselves within her apartment. The handmaids and eunuchs in waiting were terrified at the sight, and marvelled how these stranger men could have entered the chamber; and, as the Castratos were fain fall upon them brand in hand, they recognised the Princes, and drew back still in wonderment at their intrusion. Then the brothers rose forthright from the Flying Carpet, and Prince Ahmad came forwards and put the Magical Apple to the nostrils of the lady, who lay stretched on the couch in unconscious state, and as the scent reached her brain the sickness left her and the cure was complete. She opened wide her eyes, and sitting erect upon her bed looked all around, and chiefly at the Princes as they stood before her; for she felt that she had waxed hale and hearty and as though she awoke after the sweetest of slumber. Presently she rose from her couch and bade her tire-women dress her the while they related to her the sudden coming of the three Princes, her uncle's sons, and how Prince Ahmad had made her smell something whereby she had recovered of her illness. And after she had made the Ablution of Health she joyed with exceeding joy to see the Princes and returned thanks to them, but chiefly to Prince Ahmad in that he had restored her to health and life.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Fiftieth Night.

Then she said :—I have heard, O auspicious King, that the brothers also were gladdened with exceeding gladness to see the Princess Nur al-Nihar recover so suddenly from mortal malady ; and, presently taking leave of her, they fared to greet their father. Meanwhile, the Eunuchs had reported the whole matter to the Sultan, and when the Princes came before him he rose and embraced them tenderly and kissed them on their foreheads, filled with satisfaction to see them again and to hear from them the welfare of the Princess, who was dear to him as she had been his daughter. Then the three brothers produced each one the wondrous thing he had brought from his wayfare, and Prince Husayn first showed the Flying Carpet which in the twinkling of an eye had transported them home from far distant exile, and said, "For outward show this carpet hath no merit, but inasmuch as it

possesseth such wondrous virtue methinks 'tis impossible to find in all the world aught that can compare to it for rarity." Next Prince Ali presented to the King his Spying Tube, and said, "The mirror of Jamshid¹ is as vain and naught beside this pipe, by means whereof all things from East to West and from North to South are made clearly visible to the ken of man." Last of all, Prince Ahmad produced the Magical Apple which wondrously saved the dear life of Nur al-Nihar and said, "By means of this fruit all maladies and grievous distempers are at once made whole." Thus each presented his rarity to the Sultan, saying, "O our lord, deign examine well these gifts we have brought and do thou pronounce which of them all is most excellent and admirable; so, according to thy promise, he amongst us on whom thy choice may fall shall marry the Princess Nur al-Nihar." When the King had patiently listened to their several claims and had understood how each gift took part in restoring health to his niece, for a while he dove deep in the sea of thought and then answered, "Should I award the palm of merit to Prince Ahmad, whose Magical Apple cured the Princess, then should I deal unfairly by the other two. Albeit his rarity restored her to life and health from mortal illness, yet say me how had he known of her condition save by the virtue of Prince Ali's Spying Tube? In like manner, but for the Flying Carpet of Prince Husayn, which brought you three hither in a moment's space, the Magical Apple would have been of no avail. Wherefore 'tis my rede all three had like part and can claim equal merit in healing her; for it were impossible to have made her whole if any one thing of the three were wanting; furthermore, all three objects are wondrous and marvellous without one surpassing other, nor can I, with aught of reason, assign preference or precedence to any. My promise was to marry the Lady Nur al-Nihar to him who should produce the rarest of rarities, but although strange 'tis not less true that all are alike in the one essential condition. The difficulty still remaineth and the question is yet unsolved, whilst I fain would have the matter settled ere the close of day, and without prejudice to any. So needs must I fix upon some plan whereby I may be able to adjudge one of you to be the winner, and bestow upon him the hand of Princess Nur al-Nihar, according to my plighted word; and thus absolve myself from all

¹ "Jám-i-Jamshid" is a well-worn commonplace in Moslem folk-lore; but commentators cannot agree whether "Jám" be = a mirror or a cup. In the latter sense it would represent the Cyathomantic cup of the Patriarch Joseph and the symbolic bowl of Nestor. Jamshid may be translated either Jam the Bright or the Cup of the Sun: this ancient King is the Solomon of the grand old Guebres.

responsibility. Now I have resolved upon this course of action ; to wit, that ye should mount each one his own steed and all of you be provided with bow and arrows ; then do ye ride forth to the Maydán—the hippodrome—whither I and my Ministers of State and Grandees of the kingdom and Lords of the land will follow you. There in my presence ye shall each, turn by turn, shoot a shaft with all your might and main ; and he amongst you whose arrow shall fly the farthest will be adjudged by me worthiest to win the Princess Nur al-Nihar to wife.” Accordingly, the three Princes, who could not gainsay the decision of their sire nor question its wisdom and justice, backed their coursers, and each taking his bow and arrows made straight for the place appointed. The King also, when he had stored the presents in the royal treasury, arrived there with his Wazirs and the dignitaries of his realm ; and as soon as all was ready, the eldest son and heir, Prince Husayn, essayed his strength and skill and shot a shaft far along the level plain. After him Prince Ali hent his bow in hand and, discharging an arrow in like direction, overshot the first : and lastly came Prince Ahmad’s turn. He too aimed at the same end, but such was the decree of Destiny, that although the knights and courtiers urged on their horses to note where his shaft might strike ground, withal they saw no trace thereof and none of them knew if it had sunk into the bowels of earth or had flown up to the confines of the sky. Some, indeed, there were who with evil mind held that Prince Ahmad had not shot any bolt, and that his arrow had never left his bow. So at last the King bade no more search be made for it and declared himself in favour of Prince Ali and adjudged that he should wed the Princess Nur al-Nihar, forasmuch as his arrow had outsped that of Prince Husayn. Accordingly, in due course the marriage rites and ceremonies were performed after the law and ritual of the land with exceeding pomp and grandeur. But Prince Husayn would not be present at the bride-feast by reason of his disappointment and jealousy, for he had loved the Lady Nur al-Nihar with a love far exceeding that of either of his brothers ; and he doffed his princely dress and donning the garb of a Fakir fared forth to live a hermit’s life. Prince Ahmad also burned with envy and refused to join the wedding-feast : he did not, however, like Prince Husayn, retire to a hermitage, but he spent all his days in searching for his shaft to find where it had fallen. Now it so fortuneed that one morning he went again, alone as was his wont, in quest thereof, and starting from the stead whence they had shot their shafts, reached the place where the arrows of Princes Husayn and Ali had been

found. Then going straight forwards he cast his glances on every side over hill and dale to his right and to his left. —And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Fifty-first Night.

Then said she:—I have heard, O auspicious King, that Prince Ahmad went searching for his shaft over hill and dale when, after covering some three parasangs, suddenly he espied it lying flat upon a rock.¹ Hereat he marvelled greatly, wondering how the arrow had flown so far, but even more so when he went up to it and saw that it had not stuck in the ground, but appeared to have rebounded and to have fallen flat upon a slab of stone. Quoth he to himself, “There must assuredly be some mystery in this matter, else how could anyone shoot a shaft to such a distance and find it fallen after so strange a fashion?” Then, threading his way amongst the pointed crags and huge boulders, he presently came to a hollow in the ground which ended in a subterraneous passage, and after pacing a few paces he espied an iron door. He pushed this open with all ease, for that it had no bolt, and entering, arrow in hand, he came upon an easy slope by which he descended. But whereas he feared to find all pitch-dark, he discovered at some distance a spacious square, a widening of the cave, which was lighted on every side with lamps and candelabra. Then advancing some fifty cubits or more his glance fell upon a vast and handsome palace, and presently there issued from within to the portico a lovely maiden lovesome and lovable, a fairy-form robed in princely robes and adorned from front to foot with the costliest of jewels. She walked with slow and stately gait, withal graceful and blandishing, whilst around her ranged her attendants like the stars about a moon of the fourteenth night. Seeing this vision of beauty, Prince Ahmad hastened to salute her with the salam and she returned it; then coming forwards greeted him graciously and said in sweetest accents, “Well come and welcome, O Prince Ahmad: I am pleased to have sight of thee. How fareth it with thy Highness and why hast thou tarried so long away from me?” The King’s son marvelled greatly to hear her name him by his name; for that he knew not who she was, as they had never seen each other aforetime. How then came she to have learnt his title and condition? Then, kissing ground before her, he said, “O my lady, I owe thee much

¹ This passage may have suggested to Walter Scott one of his descriptions in “The Monastery.”

of thanks and gratitude for that thou art pleased to welcome me with words of cheer in this strange place, where I, alone and a stranger, durst enter with exceeding hesitation and trepidation. But it perplexeth me sorely to think how thou camest to learn the name of thy slave." Quoth she, with a smile, "O my lord, come hither and let us sit at ease within yon belvedere, and there I will give an answer to thine asking." So they went thither, Prince Ahmad following her footsteps, and on reaching it he was filled with wonder to see its vaulted roof of exquisite workmanship and adorned with gold and lapis lazuli¹ and paintings and ornaments, whose like was nowhere to be found in the world. The lady seeing his astonishment, said to the Prince, "This mansion is nothing beside all my others which now, of my free will, I have made thine own; and when thou seest them thou shalt have just cause for wonderment." Then that sylph-like being took seat upon a raised dais and with abundant show of affection seated Prince Ahmad by her side. Presently quoth she, "Albeit thou know me not, I know thee well, as thou shalt see with surprise when I shall tell thee all my tale. But first it behoveth me disclose to thee who I am. In Holy Writ belike thou hast read that this world is the dwelling-place not only of men, but also of a race hight the Jánn in form likest to mortals. I am the only daughter of a Jinn chief of noblest strain and my name is Perí-Bánú. So marvel not to hear me tell thee who thou art and who is the King thy sire and who is Nur al-Nihar, the daughter of thine uncle. I have full knowledge of all concerning thyself and thy kith and kin; how thou art one of three brothers who all and each were daft for love of Princess Nur al-Nihar and strave to win her from one another to wife. Furthermore, thy sire deemed it best to send you all far and wide over foreign lands, and thou farest to far Samarkand and broughtest back a Magical Apple made with rare art and mystery which thou boughtest for forty thousand ashrafis; then by means whereof thou madest the Princess thy lady-love whole of a grievous malady, whilst Prince Husayn, thine elder brother, bought for the same sum of money a Flying Carpet at Bishangarh, and Prince Ali also brought home a Spying Tube from Shiraz-city. Let this suffice to show thee that naught is hidden from me of all thy case; and now do thou tell me in very truth whom dost thou admire the more, for beauty and loveliness, me or the lady Nur al-Nihar thy brother's wife? My heart longeth for thee

1 In the text "Lájawardi," for which see nights cxxiv. and deccxlvi.

with excessive longing and desireth that we may be married and enjoy the pleasures of life and the joyance of love. So say me, art thou also willing to wed me, or pinest thou in preference for the daughter of thine uncle? In the fullness of my affection for thee I stood by thy side unseen during the archery-meeting upon the plain of trial, and when thou shottest thy shaft I knew that it would fall far short of Prince Ali's,¹ so I hent it in hand ere it touched ground and carried it away from sight, and striking it upon the iron door caused it rebound and lie flat upon the rock where thou didst find it. And ever since that day I have been sitting in expectancy, wotting well that thou wouldst search for it until thou find it, and by such means I was certified of bringing thee hither to me." Thus spake the beautiful maiden Peri-Banu, who with eyes full of love-longing looked up at Prince Ahmad: and then with modest shame bent low her brow and averted her glance.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Fifty-second Night.

Then said she:—I have heard, O auspicious King, that when Prince Ahmad heard these words of Peri-Banu he rejoiced with joy exceeding, and said to himself, "The Princess Nur al-Nihar is not within my power to win, and Peri-Banu doth outvie her in comeliness of favour and in loveliness of form and in gracefulness of gait." In short, so charmed was he and captivated that he clean forgot his love for his cousin: and, noting that the heart of his new enchantress inclined towards him, he replied, "O my lady, O fairest of the fair, naught else do I desire save that I may serve thee and do thy bidding all my life long. But I am of human and thou of non-human birth. Thy friends and family, kith and kin, will haply be displeased with thee an thou unite with me in such union." But she made answer, "I have full sanction of my parents to marry as I list and whomsoever I may prefer. Thou sayest that thou wilt be my servant, nay, rather be thou my lord and master; for I myself and my life and all my good are very thine, and I shall ever be thy bondswoman. Consent now, I beseech thee, to accept me for thy wife: my heart doth tell me thou wilt not refuse my request." Then Peri-Banu added, "I have told thee already that in this matter I act with fullest authority. Besides all this, there is a custom and immemorial usage with us

1 In Galland and the H. V. "Prince Husayn's."

fairy-folk that, when we maidens come to marriageable age and years of understanding, each one may wed, according the dictates of her heart, the person that pleaseth her most and whom she judgeth likely to make her days happy. Thus wife and husband live with each other all their lives in harmony and happiness. But if a girl be given away in marriage by the parents, according to their choice and not hers, and she be mated to a helpmate unmeet for her, because ill-shapen or ill-conditioned or unfit to win her affection, then are they twain likely to be at variance each with other for the rest of their days ; and endless troubles result to them from such ill-sorted union. Nor are we bound by another law which bindeth modest virgins of the race of Adam ; for we freely announce our preference to those we love, nor must we wait and pine to be wooed and won." When Prince Ahmad heard these words of answer he rejoiced with exceeding joy, and, stooping down, essayed to kiss the skirt of her garment, but she prevented him, and in lieu of her hem gave him her hand. The Prince clasped it with rapture, and, according to the custom of that place, he kissed it and placed it to his breast and upon his eyes. Hereat quoth the Fairy, smiling a charming smile, "With my hand locked in thine, plight me thy troth even as I pledge my faith to thee, that I will alway true and loyal be, nor ever prove faithless or fail of constancy." And quoth the Prince, "O loveliest of beings! O dearling of my soul, thinkest thou that I can ever become a traitor to my own heart, I who love thee to distraction and dedicate to thee my body and my sprite—to thee who art my queen, the very empress of me? Freely I give myself to thee; do thou with me whatso thou wilt." Hereupon Peri-Banu said to Prince Ahmad, "Thou art my husband and I am thy wife.¹ This solemn promise made between thee and me standeth in stead of marriage-contract ; no need have we of Kazi, for with us all other forms and ceremonies are superfluous and of no avail. Anon I will show thee the chamber where we shall pass the bride-night, and methinks thou wilt admire it and confess that there is none like thereto in the whole world of men." Presently her handmaidens spread the table and served up dishes of various kinds, and the finest wines in flagons and goblets of gold dubbed with jewels. So they twain sat at meat and ate and drank their sufficiency. Then Peri-Banu took Prince Ahmad by the hand and led him to her private chamber wherein she slept, and he stood upon the threshold amazed to see

¹ This is the "Gandharba-lagana" (fairy wedding) of the Hindus ; a marriage which lacked only the normal ceremonies. For the Gandharbas = heavenly choristers, see Moor's "Hindú Pantheon," p. 237, etc.

its magnificence and the heaps of gems and precious stones which dazed his sight, till, recovering himself, he cried, "Methinks there is not in the universe a room so splendid and decked with costly furniture and gemmed articles such as this." Quoth Peri-Banu, "An thou so admire and praise this palace what wilt thou say when sighting the mansions and castles of my sire the Jann-King? Haply too when thou shalt behold my garden thou wilt be filled with wonder and delight; but now 'tis over late to lead thee thither and night approacheth." Then she ushered Prince Ahmad into another room where the supper had been spread, and the splendour of this saloon yielded in naught to any of the others; nay, rather it was the more gorgeous and dazzling. Hundreds of wax candles set in candelabra of the finest amber¹ and the purest chrystal, ranged on all sides, rained floods of light, whilst golden flower-pots and vessels of finest workmanship and priceless worth, of lovely shapes and wondrous art, adorned the niches and the walls.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Fifty-third Night.

Then said she:—I have heard, O auspicious King, that tongue of man can never describe the magnificence of that room in which bands of virgin Peris, loveliest of forms and fairest of features, garbed in choicest garments, played on sweet-toned instruments of mirth and merriment, or sang lays of amorous significance to strains of heart-bewitching music. Then they twain, to wit the bride and bridegroom, sat down at meat, ever and anon delaying to indulge in toyings and bashful love-play and chaste caresses. Peri-Banu with her own hands passed the choicest mouthfuls to Prince Ahmad and made him taste of each dish and dainty, telling him their names and whereof they were composed. But how shall I, O auspicious King Shahryar, avail to give thee any notion of those Jinn-made dishes or to describe with due meed of praise the delicious flavour of meats such as no mortal ever tasted or ever beheld? Then, when both had supped, they drank the choicest wines, and ate with relish sweet conserves and dry fruits and a dessert of various delicacies. At length, when they had their requirement of eating and drinking, they retired into another room which contained a raised daïs of the grandest, bedecked with gold-purpled cushions and pillows wrought with seed-pearl and Achæmænian tapestries, whereupon they took seat side by side

1 "Perfumed with amber" (-gris?) says Galland.

for converse and solace. Then came in a troop of Jinns and fairies who danced and sang before them with wondrous grace and art; and this pretty show pleased Peri-Banu and Prince Ahmad, who watched the sports and displays with ever-renewed delight. At last the newly-wedded couple rose and retired, weary of revelry, to another chamber, wherein they found that the slaves had dispread the genial bed, whose frame was gold studded with jewels and whose furniture was of satin and sendal flowered with the rarest embroidery. Here the guests who attended at the marriage festival and the handmaids of the palace, ranged in two lines, hailed the bride and bridegroom as they went within; and then, craving dismissal, they all departed leaving them to take their joyance in bed. On such wise the marriage-festival and nuptial merry-makings were kept up day after day, with new dishes and novel sports, novel dances and new music; and, had Prince Ahmad lived a thousand years with mortal kind, never could he have seen such revels or heard such strains or enjoyed such love-lichesse. Thus six months soon passed in the Fairy-land beside Peri-Banu, whom he loved with a love so fond that he would not lose her from his sight for a moment's space; but would feel restless and ill-at-ease whenas he ceased to look upon her. In like manner Peri-Banu was fulfilled with affection for him, and strove to please her bridegroom more and more every moment by new arts of dalliance and fresh appliances of pleasure, until so absorbing waxed his passion for her that the thought of home and kindred, kith and kin, faded from his thoughts and fled his mind. But after a time his memory awoke from slumber and at times he found himself longing to look upon his father, albeit well did he wot that it were impossible to find out how the far one fared unless he went himself to visit him. So one day, quoth he to Peri-Banu, "An it be thy pleasure, I pray thee give me thy command that I may leave thee for a few days to see my sire, who doubtless grieveth at my long absence and suffereth all the sorrows of separation from his son." Peri-Banu, hearing these words, was dismayed with sore dismay, for that she thought within herself that this was only an excuse whereby he might escape and leave her after enjoyment and possession had made her love pall upon the palate of his mind. So quoth she in reply, "Hast thou forgotten thy vows and thy plighted troth, that thou wishest to leave me now? Have love and longing ceased to stir thee, whilst my heart always throbbeth in raptures as it hath ever done at the very thought of thee?" Replied the Prince, "O dearling of my soul, my queen, my empress, what be these doubts that haunt thy mind, and why

such sad misgivings and sorrowful words? I know full well that the love of thee and thine affection me-wards are even as thou sayest ; and did I not acknowledge this truth or did I prove unthankful or fail to regard thee with a passion as warm and deep, as tender and as true, as thine own, I were indeed an ingrate and a traitor of the darkest dye. Far be it from me to desire severance from thee nor hath any thought of leaving thee never to return, at any time crossed my mind. But my father is now an old man well shotten in years, and he is sore grieved in mind at this long separation from his youngest son. If thou wilt deign command, I would fain go visit him and with all haste return to thine arms : yet I would not do aught in this matter against thy will : and such is my fond affection for thee that I would fain be at all hours of the day and watches of the night by thy side nor leave thee for a moment of time." Peri-Banu was somewhat comforted by this speech : and from his looks, words, and acts she was certified that Prince Ahmad really loved her with fondest love, and that his heart was true as steel to her as was his tongue. Whereupon she granted him leave and liberty to set forth and see his sire, whilst at the same time she gave him strict commandment not to tarry long with his kith and kin. Hearken now, O auspicious King Shahryar, to what befell the Sultan of Hindostan, and how it fared with him after the marriage of Prince Ali to Princess Nur al-Nihar— And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Fifty fourth Night.

Then said she: —I have heard, O auspicious King, that not seeing Prince Husayn and Prince Ahmad for the space of many days the Sultan waxed exceeding sad and heavy-hearted, and one morning after Darbâr¹ asked his Wazirs and Ministers what had betided them and where they were. Hereto the councillors made answer, saying, "O our lord, and shadow of Allah upon earth, thine eldest son and fruit of thy vitals and heir apparent to thine Empire, the Prince Husayn, in his disappointment and jealousy and bitter grief, hath doffed his royal robes to become a hermit, a devotee, renouncing all worldly lusts and gusts. Prince Ahmad, thy third son, also in high dudgeon, hath left the city, and of him none knoweth aught, whither he hath fled or what hath befallen him." The King was sore distressed, and bade them write without stay or delay, and forthright despatch firmans and commands to all the

¹ The Hind. term for the royal levée, as "Selâm" is the Persian.

Nabobs and Governors of the provinces, with strict injunctions to make straight search for Prince Ahmad and to send him to his sire the moment he was found. But, albeit the commandments were carried out to the letter and all the seekers used the greatest diligence none came upon any trace of him. Then, with increased sadness of heart, the Sultan ordered his Grand Wazir to go in quest of the fugitive and the Minister replied, "Upon my head be it and mine eyes! Thy servant hath already caused most careful research to be made in every quarter, but not the smallest clue hath yet come to hand: and this matter troubleth me the more for that he was dear to me as a son." The Ministers and Grandees now understood that the King was overwhelmed with woe, tearful-eyed, and heavy-hearted, by reason of the loss of Prince Ahmad; whereupon bethought the Grand Wazir of a certain witch famed for the Black Art who could conjure down the stars from heaven; and who was a noted dweller in the capital. So going to the Sultan he spake highly of her skill in knowledge of the abstruse,¹ saying, "Let the King, I pray thee, send for this sorceress and enquire of her concerning his lost son." And the King replied, "'Tis well said: let her be brought hither and haply she shall give me tidings of the Prince and how he fareth." So they fetched the Sorceress and set her before the Sultan, who said, "O my good woman, I would have thee know that ever since the marriage of Prince Ali with the Lady Nur al-Nihar, my youngest son Prince Ahmad,² who was disappointed in her love, hath disappeared from our sight and no man knoweth aught of him. Do thou forthright apply thy magical craft and tell me only this:—Is he yet alive or is he dead? An he live I would learn where is he and how fareth he; moreover, I would ask, Is it written in my book of Destiny that I shall see him yet again?" To this the Witch made reply, "O Lord of the Age and ruler of the times and tide, 'tis not possible for me at once to answer all these questions, which belong to the knowledge of Hidden Things; but, if thy Highness deign grant me one day of grace, I will consult my books of gramarye, and on the morrow will give thee a sufficient reply and a satisfactory."

1 Arab. "'Ilm al-Ghayb" = the Science of Hidden Things, which, says the Hadis, belongeth only to the Lord. Yet amongst Moslems, as with other faiths, the instinctive longing to pry into the Future has produced a host of pseudo-sciences, Geomancy, Astrology, Prophecy and others, which serve only to prove that such knowledge, in the present condition of human nature, is absolutely unattainable.

2 In folk-lore and fairy tales the youngest son of mostly three brothers is generally Fortune's favourite: at times also he is the fool or the unlucky one of the family, Cinderella being his counterpart (Mr. Clouston, i. 321).

The Sultan to this assented, saying, "An thou can give me detailed and adequate answer, and set my mind at ease after this sorrow, thou shalt have an exceeding great reward and I will honour thee with highmost honour." Next day the Sorceress, accompanied by the Grand Wazir, craved permission to appear before the presence, and when it was granted came forward and said, "I have made ample investigation by my art and mystery, and I have assured myself that Prince Ahmad is yet in the land of the living. Be not therefore uneasy in thy mind on his account : but at present, save this only, naught else can I discover regarding him, nor can I say for sure where he be or how he is to be found." At these words the Sultan took comfort, and hope sprang up within his breast that he should see his son again ere he died. Now return we to the story of Prince Ahmad. Whenas Peri-Banu understood that he was bent upon visiting his sire and she was convinced that his love her-wards remained firm and steadfast as before, she took thought and determined that it would ill become her to refuse him leave and liberty for such purpose ; so she again pondered the matter in her mind and debated with herself for many an hour till at length, one day of the days, she turned to her husband and said, "Albeit my heart consenteth not to part from thee for a moment or to lose sight of thee for a single instant, still inasmuch as thou hast oft-times made entreaty of me and hast shown thyself so solicitous to see thy sire, I will no longer baffle thy wish. But this my favour will depend upon one condition : otherwise I will never grant thy petition and give thee such permission. Swear to me the most binding of oaths that thou wilt haste thee back hither with all possible speed, and thou wilt not by long absence cause me yearning grief and anxious waiting for thy safe return to me." Prince Ahmad, well pleased to win his wish, thanked her, saying, "O my beloved, fear not for me after any fashion and rest assured I will come back to thee with all haste as soon as I shall have seen my sire ; and life hath no charms for me away from thy presence. Although I must needs be severed from thee for a few days, yet will my heart ever turn to thee and to thee only." These words of Prince Ahmad gladdened the heart of Peri-Banu and drove away the darksome doubts and mysterious misgivings which ever haunted her nightly dreams and her daily musings. — And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Fifty-fifth Night.

Then said she :— I have heard, O auspicious King, that Peri-Banu gladdened by these promises addressed her husband, Prince Ahmad, "So now, as soon as thy heart desireth, go thou and pay thy respects to thy sire ; but ere thou set out I would charge thee with one charge and look that on no wise thou forget my rede and my counsel. Speak not to any a single word of this thy marriage, nor of the strange sights thou hast seen and the wonders thou hast witnessed : but keep them carefully concealed from thy father and thy brethren and from thy kith and kin, one and all. This only shalt thou tell thy sire, so his mind may be set at ease, that thou art buxom and happy ; also that thou hast returned home for a while only with the object of seeing him and becoming assured of his welfare." Then she gave orders to her people, bidding them make ready for the journey without delay ; and when all things were prepared she appointed twenty horsemen, armed cap-à-pie and fully accoutred, to accompany her husband, and gave him a horse of perfect form and proportions, swift as the blinding leven or the rushing wind ! and its housings and furniture were bedecked with precious ores and studded with jewels. Then she fell on his neck and they embraced with warmest love ; and as the twain bade adieu, Prince Ahmad, to set her mind at rest, renewed his protestations and sware to her again his solemn oath. Then mounting his horse and followed by his suite (all Jinn-born cavaliers) he set forth with mighty pomp and circumstance, and riding diligently he soon reached his father's capital. Here he was received with loud acclamations, the like of which had never been known in the land. The Ministers and Officers of State, the citizens and the Ryots, all rejoiced with exceeding joy to see him once more, and the folk left their work and with blessings and low obeisances joined the cavalcade ; and, crowding around him in every side, escorted him to the palace-gates. When the Prince reached the threshold he dismounted, and entering the audience-hall, fell at his father's feet and kissed them in a transport of filial affection. The Sultan, well nigh distraught for delight at the unexpected sight of Prince Ahmad, rose from his throne and threw himself upon his son's neck, weeping for very joy and kissed his forehead saying, "O dear my child, in despair at the loss of the Lady Nur al-Nihar thou didst suddenly fly from thy home, and, despite all research, nor trace nor sign of thee was to be found however sedulously we sought thee ; and I,

distracted at thy disappearance, am reduced to this condition in which thou seest me. Where hast thou been this long while, and how hast thou lived all this time?" Replied Prince Ahmad, "Tis true, O my lord the King, that I was down-hearted and distressed to see Prince Ali gain the hand of my cousin, but that is not the whole cause of my absence. Thou mayest remember how, when we three brothers rode at thy command to yonder plain for a trial of archery, my shaft, albeit the place was large and flat, disappeared from sight and none could find where it had fallen. Now so it fortuneed that one day in sore heaviness of mind I fared forth alone and unaccompanied to examine the ground thereabout, and try if haply I could find my arrow. But when I reached the spot where the shafts of my brothers, Princes Husayn and Ali, had been picked up, I made search in all directions, right and left, before and behind, thinking that thereabouts mine also might come to hand; but all my trouble was in vain: I found neither shaft nor aught else. So walking onwards in obstinate research, I went a long way, and at last despairing, I would have given up the quest, for full well I knew that my bow could not have carried so far, and indeed that 'twere impossible for any marksman to have driven bolt or pile to such distance, when suddenly I espied it lying flat upon a rock some four parasangs¹ distant from this place." The Sultan marvelled with much marvel at his words, and the Prince presently resumed, "So when I picked up the arrow, O my lord, and considered it closely, I knew it for the very one I had shot, but admired in my mind how it had come to fly so far, and I doubted not but that there was a somewhat mysterious about the matter. While I thus reflected I came upon the place where I have sojourned ever since that day in perfect solace and happiness. I may not tell thee more of my tale than this: for I came only to ease thy mind on my account, and now I pray thee deign grant me thy supreme permission that I return forthright to my home of delights. From time to time I will not cease to wait upon thee and to enquire of thy welfare with all the affection of a son." Replied the King, "O my child, the sight of thee hath gladdened mine eyes; and I am now satisfied: and not unwillingly I give thee leave to go, since thou art happy in some place so near hand; but shouldst thou at any time delay thy coming hither, say me, how shall I be able to

1 The parasang (Gr. *παρσαγγης*), which Ibn Khall. (iii. 315) reduces to three miles, has been derived wildly enough from Fars or Pars (Persia proper) sang = (mille) stone. Chardin supports the etymology, "because leagues are marked out with great tall stones in the East as well as the West, *e.g.* ad primam (vel secundam) lapidem."

get tidings of thy good health and welfare?" And quoth Prince Ahmad, "O my lord the King, that which thou requirest of me is part of my secret, and this must remain deep hidden in my breast: as I said before, I may not discover it to thee nor say aught that might lead to its discovery. However, be not uneasy in thy soul, for I will appear before thee full many a time and haply I may irk thee with continual coming." "O my son," rejoined the Sultan, "I would not learn thy secret an thou would keep it from me, but there is one only thing I desire of thee, which is, that ever and anon I may be assured of thine enduring health and happiness. Thou hast my full permission to hie thee home, but forget not at least once a month to come and see me even as now thou dost, lest such forgetfulness cause me anxiety and trouble, cark and care." So Prince Ahmad tarried with his father three days full-told, but never for a moment did the memory of the Lady Peri-Banu fade from his mind; and on the fourth day he mounted horse and returned with the same pomp and pageantry wherewith he came. —And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Fifty-sixth Night.

Then said she:—I have heard, O auspicious King, that Peri-Banu joyed with exceeding joy at the sight of Prince Ahmad as he returned to his home; and it seemed to her as though they had been parted for three hundred years: such is love that moments of separation are longsome and weary as twelvemonths. The Prince offered much of excuses for his short absence and his words delighted Peri-Banu yet the more. So these twain, lover and beloved, passed the time in perfect happiness, taking their pleasure one with other. Thus a month went by and Prince Ahmad never once mentioned the name of his sire nor expressed a wish to go visit him according to his promise. Noting this change, the Lady Peri-Banu said to him one day, "Thou toldest me aforetime that once in the beginning of each month thou wouldst fare forth and travel to thy father's court and learn news of his welfare: why, then, neglectest thou so to do, seeing that he will be distressed and anxiously expecting thee?" Replied Prince Ahmad, "'Tis even as thou sayest, but, awaiting thy command and thy permission, I have forborne to propose the journey to thee." And she made answer, "Let thy faring and thy returning rest not on my giving thee liberty of leave. At the beginning of each month as it cometh round, do thou ride forth, and from this time forwards thou hast no

need to ask permission of me. Stay with thy sire three days full-told and on the fourth come back to me without fail." Accordingly, on the next day betimes in the morning Prince Ahmad took his departure and as aforetime rode forth with abundant pomp and parade and repaired to the palace of the Sultan his sire, to whom he made his obeisance. On like manner continued he to do each month with a suite of horsemen larger and more brilliant than before, whilst he himself was more splendidly mounted and equipped. And whenever the Crescent appeared in the Western sky he fondly farewelled his wife and paid his visit to the King, with whom he tarried three whole days, and on the fourth returned to dwell with Peri-Banu. But, as each and every time he went, his equipage was greater and grander than the last, at length one of the Wazirs, a favourite and cup-companion of the King, was filled with wonderment and jealousy to see Prince Ahmad appear at the palace with such opulence and magnificence. So he said in himself, "None can tell whence cometh this Prince, and by what means he hath obtained so splendid a suite." Then of his envy and malice that Wazir fell to plying the King with deceitful words and said, "O my liege lord and mighty sovran, it ill becometh thee to be thus heedless of Prince Ahmad's proceedings. Seest thou not how day after day his retinue increaseth in numbers and puissance? What an he should plot against thee and cast thee into prison, and take from thee the reins of the realm? Right well thou wottest that inasmuch as thou didst wed Prince Ali to the Lady Nur al-Nihar thou provokedest the wrath of Prince Husayn and Prince Ahmad; so that one of them, in the bitterness of his soul, renounced the pomps and vanities of this world and hath become a Fakir, whilst the other, to wit Prince Ahmad, appeareth before thy presence in such inordinate power and majesty. Doubtless they both seek their revenge, and, having gotten thee into their power, the twain will deal treacherously with thee. So I would have thee beware; and again I say beware, and seize the forelock of opportunity ere it be too late, for the wise have said:—

Thou canst bar a spring with a sod of clay, * But when grown 'twill bear a big host away."

Thus spake that malicious Wazir; and presently he resumed, "Thou knowest also that when Prince Ahmad would end his three days' visits he never asketh thy leave, nor farewelleth thee, nor biddeth adieu to any one of his family. Such conduct is the beginning of rebellion, and proveth him to be rancorous of heart. But 'tis for thee in thy wisdom to decide." These words sank deep in the heart

of the simple-minded Sultan and grew a crop of the direst suspicions. He presently thought within himself, "Who knoweth the mind and designs of Prince Ahmad, whether they be dutiful or undutiful towards me? Haply he may be plotting vengeance, so it besitteth me to make enquiries concerning him, to discover where he dwelleth, and by what means he hath attained to such puissance and opulence." Filled with these jealous thoughts, he sent in private one day, unbeknown to the Grand Wazir, who would at all times befriend Prince Ahmad, to summon the Witch, and, admitting her by a secret postern to his private chamber, asked of her, saying, "Thou didst aforetime learn by thy magical art that Prince Ahmad was alive, and didst bring me tidings of him. I am beholden to thee for this good office, and now I would desire of thee to make further quest into his case and ease my mind, which is sore disturbed. Albeit my son still liveth, and cometh to visit me every month, yet am I clean ignorant of the place wherein he dwelleth and whence he setteth out to see me, for that he keepeth the matter close hidden from his sire. Go thou forthright and privily, without the knowledge of any, my Wazirs and Nabobs, my courtiers and my household, and make thou diligent research, and with all haste bring me word whereabouts he liveth. He now sojourneth here upon his wonted visit, and on the fourth day, without leave-taking or mention of departure to me or to any of the Ministers and Officers, he will summon his suite and mount his steed: then will he ride to some little distance hence and suddenly disappear. Do thou without stay or delay forego him on the path, and lie perdue in some convenient hollow hard by the road whence thou mayest learn where he hometh; then quickly bring me tidings thereof." Accordingly, the Sorceress departed the presence of the King; and, after walking over the four parasangs, she hid herself within a hollow of the rocks hard by the place where Prince Ahmad had found his arrow, and there awaited his arrival. Early on the morrow the Prince, as was his wont, set out upon his journey without taking leave of his sire or farewelling any of the Ministers. So when they drew nigh, the Sorceress caught sight of the Prince and of the retinue that rode before and beside him; and she saw them enter a hollow way which forked into a many of by-ways; and so steep and dangerous were the cliffs and boulders about the track that hardly could a footman safely pace that path. Seeing this the Sorceress bethought her that it must surely lead to some cavern or haply to a subterranean passage, or to a souterrain the abode of Jinns and fairies; when suddenly the Prince and all his suite vanished from her view. So she crept out of the hiding-place

wherein she had ensconced herself and wandered far and wide seeking, as diligently as she was able, but never finding the subterraneous passage, nor yet could she discern the iron door which Prince Ahmad had espied, for none of human flesh and blood had power to see this save he alone to whom it was made visible by the Fairy Peri-Banu ; furthermore, it was ever concealed from the prying eyes of woman-kind. Then said the Sorceress to herself, "This toil and moil have I undertaken to no purpose ; yea, verily, I have failed to find out that wherefor I came." So she went forthright back to the Sultan and reported to him all that had betided her, how she had lain in wait among the cliffs and boulders and had seen the Prince and suite ride up the most perilous of paths and, having entered a hollow way, disappear in an eye-twinkling from her sight. And she ended by saying, "Albeit I strove my utmost to find out the spot wherein the Prince abideth, yet could I on no wise succeed ; and I pray thy Highness may grant me time to search further into the matter and to find out this mystery which by skill and caution on my part shall not long abide concealed." Answered the Sultan, "Be it as thou wilt : I grant thee leisure to make enquiry, and after a time I shall await thy return hither."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Fifty-seventh Night.

Then said she :—I have heard, O auspicious King, that moreover the King largessed the Witch with a diamond of large size and of great price, saying, "Take this stone to guerdon for thy trouble and travail and in earnest of future favours ; so when thou shalt return and bring me word that thou hast searched and found out the secret, thou shalt have a Bakhshish of far greater worth and I will make thy heart rejoice with choicest joy and honour thee with highmost honour." So the Sorceress looked forwards to the coming of the Prince, for well she knew that at the sight of each crescent he rode home to visit his sire and was bound to abide with him three days, even as the Lady Peri-Banu had permitted and had enjoined him. Now when the moon had waxed and waned, on the day before the Prince would leave home upon his monthly visit, the Witch betook her to the rocks and sat beside the place whence she imagined he would issue forth ; and next morning early, he and his suite, composed of many a mounted knight with his esquire a-foot, who now always accompanied him in increasing numbers, rode forth gallantly through the iron door—

way and passed hard by the place where she lay in wait for him. The Sorceress crouched low upon the ground in her tattered rags ; and, seeing a heap by his way, the Prince at first supposed that a slice of stone had fallen from the rocks across his path. But as he drew nigh she fell to weeping and wailing with might and main as though in sore dolour and distress, and she ceased not to crave his countenance and assistance with increase of tears and lamentations. The Prince seeing her sore sorrow had pity on her, and reining in his horse, asked her what she had to require of him and what was the cause of her cries and lamentations. At this the cunning crone but cried the more, and the Prince was affected with compassion still livelier at seeing her tears and hearing her broken, feeble words. So when the Sorceress perceived that Prince Ahmad had ruth on her and would fain show favour to her, she heaved a heavy sigh and in woeful tones, mingled with moans and groans, addressed him in these false words, withal holding the hem of his garment and at times stopping as if convulsed with pain, "O my lord and lord of all loveliness, as I was journeying from my home in yonder city upon an errand to such a place, behold, when I came thus far upon my way, suddenly a hot fit of fever seized me and a shivering and a trembling, so that I lost all strength and fell down helpless as thou seest me : and still no power have I in hand or foot to rise from the ground and to return to my place." Replied the Prince, "Alas, O good woman, there is no house at hand where thou mayest go and be fitly tended and tendered. Howbeit, I know a stead whither, an thou wilt, I can convey thee and where by care and kindness thou shalt (Inshallah!) soon recover of thy complaint. Come, then, with me as best thou canst." With loud moans and groans the Witch made answer, "So weak am I in every limb and helpless, that I can by no means rise off the ground or move save with the help of some friendly hand." The Prince then bade one of his horsemen lift up the feeble and ailing old woman, and set her upon his steed ; and the cavalier did his lord's bidding forthright, and mounted her astraddle upon the crupper of his courser ; then Prince Ahmad rode back with her and entering by the iron door carried her to his apartment and sent for Peri-Banu. His wife hurriedly coming forth to the Prince asked him in her flurry, "Is all well and wherefore hast thou come back, and what wouldst thou that thou hast sent for me?" Prince Ahmad then told her of the old woman who was healthless and helpless, adding, "Scarce had I set out on my journey when I espied this ancient dame lying hard by the roadside, suffering and in sore distress. My heart felt pity for her to see her in such case and constrained me to bring her

hither as I could not leave her to die among the rocks ; and I pray thee of thy bounty take her in and give her medicines that she may soon be made whole of this her malady. An thou wilt show this favour I shall not cease to thank thee and be beholden to thee."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Fifty eighth Night.

Then said she : —I have heard, O auspicious King, that Peri-Banu looked at the old woman and charged a twain of her handmaidens that they carry her into a room apart and tend her with the tenderest care and the uttermost of diligence. The attendants did as she bade them and transported the Sorceress to the place she had designed. Then Peri-Banu addressed Prince Ahmad saying, "O my lord, I am pleased to see thy pitiful kindness towards this ancient dame, and I surely will look to her case even as thou hast enjoined me : but my heart misgiveth me and much I fear some evil will result from thy goodness. This woman is not so ill as she doth make believe, but practiseth deceit upon thee, and I ween that some enemy or envier hath plotted a plot against me and thee. Howbeit, go now in peace upon thy journey." The Prince, who on no wise took to heart the words of his wife, presently replied to her, "O my lady, Almighty Allah forfend thee from all offence ! With thee to help and guard me I fear naught of ill : I know of no foeman who would compass my destruction, for I bear no grudge against any living being, and I foresee no evil at the hands of man or Jann." Thereupon the Prince again took leave of Peri-Banu and repaired with his attendants to the palace of his sire who, by reason of the malice of his crafty Minister, was inwardly afraid to see his son ; but not the less he welcomed him with great outward show of love and affection. Meanwhile, the two fairy handmaidens, to whom Peri-Banu had given charge of the Witch, bore her away to a spacious room splendidly furnished ; and laid her on a bed having a matrass of satin and a brocaded coverlet. Then one of them sat by her side whilst the other with all speed fetched, in a cup of porcelain, an essence which was a sovereign draught for ague and fever. Presently they raised her up and seated her on the couch saying, "Drain thou this drink. It is the water of the Lions' Fount and whoso tasteth of the same is forthwith made whole of what disease soever he hath." The Sorceress took the cup with great difficulty and after swallowing the contents lay back on the bed : and the handmaidens spread the quilt

over her saying, "Now rest awhile and thou shalt soon feel the virtues of this medicine." Then they left her to sleep for an hour or so ; but presently the Witch, who had feigned sickness to the intent only that she might learn where Prince Ahmad abode and might inform the Sultan thereof, being assured that she had discovered all that she desired, rose up and summoning the damsels said to them, "The drinking of that draught hath restored to me all my health and strength : I now feel hale and hearty once more and my limbs are filled with new life and vigour. So at once acquaint your lady herewith, that I may kiss the hem of her robe and return my thanks for her goodness me-wards, then depart and hie me home again." Accordingly, the two handmaidens took the Sorceress with them and showed her as they went along the several apartments, each more magnificent and kingly than the other ; and at length they reached the belvedere which was the noblest saloon of all, and fitted and filled with furniture exceeding costly and curious. There sat Peri-Banu upon a throne which was adorned with diamonds and rubies, emeralds, pearls and other gems of unwonted size and water, whilst round about her stood fairies of lovely form and features, robed in the richest raiments, and awaiting with folded hands her commandments. The Sorceress marvelled with extreme marvel to see the splendour of the chambers and their furniture, but chiefly when she beheld the Lady Peri-Banu seated upon the jewelled throne ; nor could she speak a word for confusion and awe, but she bent down low and placed her head upon Peri-Banu's feet. Quoth the Princess, in soft speech and reassuring tones, "O good woman, it pleaseth me greatly to see thee a guest in this my palace, and I joy even more to learn that thou be wholly quit of thy sickness. So now solace thy spirits with walking all round about the place, and my servants will accompany thee and show thee what there is worthy of thine inspection." Hereat the Witch again louted low and kissed the carpet under Peri-Banu's feet, and took leave of her hostess in goodly phrase and with great show of gratitude for her favours. The handmaids then led her round the palace and displayed to her all the rooms, which dazed and dazzled her sight so that she could not find words to praise them sufficiently. Then she went her ways, and the fairies escorted her past the iron doorway whereby Prince Ahmad had brought her in and left her, bidding her God-speed and blessing her, and the foul crone with many thanks took the road to her own home. But when she had walked to some distance she was minded to see the iron door so might she with ease know it again, so she went back, but, lo and behold ! the entrance had vanished and was invisible to her as to

all other women. Accordingly, after searching on all sides and pacing to and for and finding nor sign nor trace of palace or portal, she repaired in despair to the city, and, creeping along a deserted pathway, entered the palace, according to her custom, by the private postern. When safely within, she straightway sent word by an eunuch to the Sultan, who ordered that she be brought before him. She approached him with troubled countenance, whereat, perceiving that she had failed to carry out her purpose, he asked, "What news? Hast thou accomplished thy design or hast thou been baffled therein?"
— And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Fifty-ninth Night.

Then said she:—I have heard, O auspicious King, that the Sorceress, who was a mere creature of the malicious Wazir, replied, "O King of kings, this matter have I fully searched out even as thou gavest command, and I am about to tell thee all that hath betided me. The signs of sorrow and marks of melancholy thou notest upon my countenance are for other cause which narrowly concerneth thy welfare." Then she began to recount her adventure in these terms: "Now when I had reached the rocks I sat me down feigning sickness; and, as Prince Ahmad passed that way and heard my complaining and saw my grievous condition, he had compassion on me. After some 'said and say' he took me with him by a subterranean passage and through an iron door to a magnificent palace and gave me in charge of a fairy, Peri-Banu hight, of passing beauty and loveliness, such as human eye hath never yet seen. Prince Ahmad bade her make me her guest for some few days and bring me a medicine which would complete my cure, and she to please him at once appointed handmaidens to attend upon me. So I was certified that the twain were one flesh, husband and wife. I feigned to be exceeding frail and feeble, and made as though I had not strength to walk or even to stand; whereat the two damsels supported me, one on either side, and I was carried into a room where they gave me somewhat to drink and put me upon a bed to rest and sleep. Then thought I to myself:—Verily I have gained the object wherefor I had feigned sickness; and I was assured that it availed no more to practice deceit. Accordingly, after a short while I arose and said to the attendants that the draught which they had given me to drink had cut short the fever and had restored strength to my limbs and life to my frame. Then they led me to the presence of the Lady Peri-Banu, who was exceeding

pleased to see me once more hale and hearty, and bade her hand-maidens conduct me around the palace and show each room in its beauty and splendour; after which I craved leave to wend my ways and here am I again to work thy will." When thus she had made known to the King all that had betided her, she resumed, "Perchance, on hearing of the might and majesty, opulence and magnificence, of the Lady Peri-Banu, thou wilt be gladdened and say within thyself :—"Tis well that Prince Ahmad is wedded to this Fairy and hath gotten for himself such wealth and power; but to the thinking of this thy slave the matter is quite other. It is not well, I dare avouch, that thy son should possess such puissance and treasures, for who knoweth but that he may by good aid of Peri-Banu bring about division and disturbance in the realm? Beware of the wiles and malice of women. The Prince is bewitched with love of her, and peradventure at her incitement he may act towards thee otherwise than right, and lay hands on thy hoards and seduce thy subjects and become master of thy kingdom; and albeit he would not of his own free will do aught to his father and his forbears save what was pious and dutiful, yet the charms of his Princess may work upon him little by little and end by making him a rebel and what more I may not say. Now mayest thou see that the matter is a weighty, so be not heedless but give it full consideration." Then the Sorceress made ready to gang her gait when spake the King, saying, "I am beholden to thee in two things; the first that thou tookest upon thyself much toil and travail, and on my behalf riskedest thy life to learn the truth anent my son Prince Ahmad. Secondly, I am thankful for that thou hast given me a rede so sound and such wholesome counsel." So saying, he dismissed her with the highmost honour; but no sooner had she left the palace than he, sore distraught, summoned his second Wazir, the malicious Minister who had incited him against Prince Ahmad, and when he and his friends appeared in the presence he laid before them the whole matter and asked of them, saying, "What is your counsel, and what must I do to protect myself and my kingdom against the wiles of this Fairy?" Replied one of his councillors, "'Tis but a trifling matter and the remedy is simple and near-hand. Command that Prince Ahmad, who is now within the city, if not in the palace, be detained as one taken prisoner. Let him not be put to death, lest haply the deed may engender rebellion; but at any rate place him under arrest and if he prove violent clap him in irons."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Sixtieth Night.

Then said she : — I have heard, O auspicious King, that this felon counsel pleased the malicious Minister and all his fautors and flatterers highly approved his rede. The Sultan kept silence and made no reply, but on the morrow he sent and summoned the Sorceress and debated with her whether he should or should not cast Prince Ahmad into prison. Quoth she, “O King of kings, this counsel is clean contrary to sound sense and right reason. An thou throw Prince Ahmad into gaol, so must thou also do with all his knights and their esquires ; and inasmuch as they are Jinns and Márids, who can tell their power of reprisals ? Nor prison-cells nor gates of adamant can keep them in ; they will forthwith escape and report such violence to the Fairy who, wroth with extreme wrath to find her husband doomed to durance vile like a common malefactor, and that too for no default or crime but by a treacherous arrest, will assuredly deal the direst of vengeance on thy head and do us a damage we shall not be able to forfend. An thou wilt confide in me, I will advise thee how to act, whereby thou mayest win thy wish and no evil will come nigh thee or thy kingship. Thou knowest well that to Jinns and Fairies is power given of doing in one short moment deeds marvellous and wondrous, which mortals fail to effect after long years of toil and trouble. Now whenas thou goest a-hunting or on other expedition, thou requirest pavilions for thyself and many tents for thy retinue and attendants and soldiery ; and in making ready and transporting such store much time and wealth are wastefully expended. I would advise, O King of kings, that thou try Prince Ahmad by the following test : do thou bid him bring to thee a Sháhmiyánah¹ so long and so broad that it will cover and lodge the whole of thy court and men-at-arms and camp-followers, likewise the beasts of burthen ; and yet it must be so light that a man may hold it in the hollow of his hand and carry it whithersoever he listeth.” Then, after holding her peace for a while, she added, still addressing the Sultan, “And as soon as Prince Ahmad shall acquit himself of this commission, do thou demand of him a somewhat still greater and more wondrous wherewith I will make thee ware, and which he will find grievous of execution. On this wise shalt thou fill thy treasury with rare inventions and strange, the handicraft of Jánn, nor will this cease till such time in fine when thy son shall

1 A huge marquee or pavilion-tent in India.

be at his wits' end to carry out thy requirements. Then, humbled and abashed, he will never dare to enter thy capital or even thy presence; and thus shalt thou be saved from fear of harm at his hands, and thou shalt not have need to put him in gaol or, worse still, to do him dead." Hearing these words of wisdom, the Sultan made known the Witch's device to his advisers and asked them what they deemed thereof. They held their peace and answered not a word or good or ill; while he himself highly approved it and said no more. Next day Prince Ahmad came to visit the King, who welcomed him with overflowing affection and clasping him to his bosom kissed him on eyes and forehead. Long time they sat conversing on various subjects, till at length the Sultan, finding an occasion, spake thus, "O dear my son, O Ahmad, for many a day have I been sad at heart and sorrowful of soul because of separation from thee, and when thou camest back I was gladdened with great gladness at sight of thee, and albeit thou didst and dost still withhold from me the knowledge of thy whereabouts, I refrained from asking thee or seeking to find out thy secret, since it was not according to thy mind to tell me of thine abode. Now, however, I have heard say that thou art wedded to a mighty Jinniyah,¹ of passing beauty; and the tidings please me with the highmost possible pleasure. I desire not to learn aught from thee concerning thy Fairy-wife save whatso thou wouldst entrust to me of thine own free will; but, say me, should I at any time require somewhat of thee canst thou obtain it from her? Doth she regard thee with such favour that she will not deny thee anything thou askest of her?" Quoth the Prince, "O my lord, what dost thou demand of me? My wife is devoted to her husband in heart and soul, so prithee let me learn what it is thou wouldst have of me and her." Replied the Sultan, "Thou knowest that oft-times I fare a-hunting or on some foray and fray, when I have great need of tents and pavilions and Shahmiyanahs with herds and troops of camels and mules and other beasts of burden to carry the camp from place to place. I would, therefore, that thou bring me a tent so light that a man may carry it in the hollow of his hand, and yet so large that it may contain my court and all my host and camp and suttlers and bāt-animals. An thou wouldst ask the lady for this gift I know full well that she can give it; and thereby shalt thou save me much of trouble in providing carriage for the tentage and spare me much

¹ The Jinn feminine; see vol. i. night i. The word hardly corresponds with the Pers. "Pəri" and Engl. "Fairy," a creation, like the "Div," of the so-called "Aryan," not "Semitic," race.

waste and loss of beasts and men." The Prince replied, "O my sire the Sultan, trouble not thy thought. I will at once make known thy wish to my wife, the Lady Peri-Banu ; and, albeit little I wot an fairies have the faculty of making a pavilion such as thou describest, or indeed (supposing that they have such power), an she will grant me or not grant me her aidance ; and, moreover, although I cannot promise thee such present, yet whatsoever lieth in my ability to do, that will I gladly do for thy service." And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Sixty-first Night.

Then said she :—I have heard, O auspicious King, that quoth the King to Prince Ahmad, "Shouldst thou perchance fail in this matter and bring me not the gift required, O my son, I will never see thy face again. A sorry husband thou, in good sooth, if thy wife refuse so mean a thing and hasten not to do all thou biddest her do ; giving thee to see that thou art of small value and consequence in her eyes, and that her love for thee is a quantity well nigh to naught. But do thou, O my child, go forth and straight-way ask her for the tent. An she give it to thee know thou she desireth thee an thou art the dearest of all things to her ; and I have been informed that she loveth thee with all her heart and soul and will by no means refuse thee aught thou requirest, were it even the balls of her eyes." Now Prince Ahmad was ever wont to tarry three days each month with the Sultan his sire, and return to his spouse on the fourth ; but this time he stayed two days only and farewelled his father on the third. As he passed into the palace Peri-Banu could not but note that he was sad at heart and down-cast of face ; so she asked of him, "Is all well with thee ? Why hast thou come to-day and not to-morrow from the presence of the King thy father, and why carriest thou so triste a countenance ?" Whereupon, after kissing her brow and fondly embracing her, he told her the old matter, first to last, and she made answer, "I will speedily set thy mind at rest, for I would not see thee so saddened for a moment longer. Howbeit, O my love, from this petition of the Sultan thy sire I am certified that his end draweth nigh, and he will soon depart this world to the mercy of Allah the Almighty.¹ Some enemy hath done this deed and much of mischief

¹ Galland makes the Fairy most unjustifiably fear that her husband is meditating the murder of his father ; and the Hindi in this point has much the advantage of the Frenchman.

hath made for thee : and the result is that thy father, all unmindful of his coming doom, doth seek diligently his own destruction." The Prince, anxious and alarmed, thus answered his wife, "Almighty Allah be praised, the King my liege lord is in the best of health and showeth no sign of disorder or decrepitude : 'tis but this morning I left him hale and hearty, and in very sooth I never saw him in better case. Strange, indeed, that thou shouldst ken what shall betide him before I have told thee aught concerning him, and especially how he hath come to learn of our marriage and of our home." Quoth Peri-Banu, "O my Prince, thou knowest what I said to thee whenas I saw the old dame whom thou broughtest hither as one afflicted with the ague and fever. That woman, who is a Witch of Satan's breed, hath disclosed to thy father all he sought to learn concerning this our dwelling-place. And notwithstanding that I saw full clearly she was nor sick nor sorry, but only feigning a fever, I gave her medicine to drink which cureth complaints of all kinds, and she falsely made believe that by its virtues she had recovered health and strength. So when she came to take leave of me I sent her with two of my damsels and bid them display to her every apartment in the palace, together with its furniture and decorations, that she might better know the condition of me and thee. Now all this did I on thy account only, for thou badest me show compassion to the ancient woman and I was rejoiced to see her departing safe and sound and in the best of spirits. Save her alone, no human being had ever power to know aught of this place, much less to come hither." Prince Ahmad hearing these words thanked and praised her and said, "O sun-faced beauty, I would beg of thee to grant me a boon whereof my father hath made request of me ; to wit, a Shahmianah of such dimensions that it may shelter him and his many, his camp and bāt-cattle and withal may be carried in the hollow of the hand. An such marvel exist I wot not, yet would I do my utmost to procure it, and carry it to him right loyally." Quoth she, "Why trouble thyself for so small a matter ? I will forthright send for it and give it thee." Then she summoned one of her handmaids who was treasurer to her and said, "O Nur Jehán,¹ go thou at once and bring me a pavilion of such and such a fashion." So she fared forth without delay and as quickly came back with the pavilion which, at her lady's bidding, she placed in the palm of Prince Ahmad's hand.—And as the morn began to dawn Shahrazad held her peace till

¹ Pers. = "Light of the World"; familiar to Europe as the name of the Grand Moghul Jehángir's principal wife.

The end of the Six Hundred and Sixty-second Night.

Then said she :—I have heard, O auspicious King, that Prince Ahmad hent the pavilion in hand and thought to himself, “What is this Peri-Banu giveth me? Surely she doth make a mock of me.” His wife, however, reading his mind in his face, fell to laughing aloud, and asked, “What is it, O my dearling Prince? Dost thou think that I am jesting and jibing at thee?” Then she continued, addressing the treasurer Nur Jehan, “Take now yon tent from Prince Ahmad and set it upon the plain that he may see its vast size and know if it be such an one as required by the Sultan his sire.” The handmaid took the pavilion and pitched it afar from the Palace; and yet one end thereof reached thereto from the outer limit of the plain, and so immense was its size that (as Prince Ahmad perceived) there was room therein for all the King’s court: and were two armies ranged under it with their camp followers and bāt-animals one would on no wise crowd or inconvenience the other. He then begged pardon of Peri-Banu, saying, “I wot not that the Shahmiyanah was so prodigious of extent and of so marvellous a nature, wherefore I misdoubted when first I saw it.” The treasurer presently struck the tent, and returned it to the palm of his hand; then, without stay or delay, he took horse, and, followed by his retinue, rode back to the royal presence, where, after obeisance and suit and service, he presented the tent. The Sultan also at first sight of the gift thought it a small matter, but marvelled with extreme marvel to see its size when pitched, for it would have shaded his capital and its suburbs. He was not, however, wholly satisfied, for the size of the pavilion now appeared to him superfluous; but his son assured him that it would always fit itself to its contents. He thanked the Prince for bringing him so rare a present, saying, “O my son, acquaint thy consort with my obligation to her and offer my grateful thanks for this her bounteous gift. Now indeed know I of a truth that she doth love thee with the whole of her heart and soul and all my doubts and fears are well nigh set at rest.” Then the King commanded they should pack up the tent and store it with all care in the royal treasury. Now strange it is, but true, that when the Sultan received this rare present from the Prince, the fear and doubt, the envy and jealousy of his son, which the Witch and the malicious Wazir and his other ill-advisers had bred in his breast, waxed greater and livelier than before; because he was now certified that in very truth the Jinniyah was gracious beyond measure to her mate and that, notwithstanding

the great wealth and power of the sovereign, she could outvie him in mighty deeds for the aidance of her husband. Accordingly, he feared with excessive fear lest haply she seek opportunity to slay him in favour of the Prince whom she might enthrone in his stead. So he bade bring the Witch who had counselled him aforetime, and upon whose sleight and malice he now mainly relied. When he related to her the result of her rede, she took thought for a while ; then, raising her brow said, "O King of kings, thou troublest thyself for naught : thou needest only command Prince Ahmad to bring thee of the water of the Lions' Spring. He must perforce for his honour's sake fulfil thy wish, and if he fail he will for very shame not dare to show his face again at court. No better plan than this canst thou adopt ; so look to it nor loiter on thy way." Next day at eventide, as the Sultan was seated in full Darbar surrounded by his Wazirs and Ministers, Prince Ahmad came forwards and making due obeisance took seat by his side and below him. Hereat, the King addressed him, as was his wont, with great show of favour saying, "It delighteth me mightily that thou hast brought me the tent I required of thee ; for surely in my Treasury there be naught so rare and strange. Yet one other thing lack I, and couldst thou bring it me I shall rejoice with joy exceeding. I have heard tell that the Jinniyah, thy consort, maketh constant use of a water which floweth from the Lions' Spring, the drinking whereof doeth away with fevers and all other deadly diseases. I know thou art anxious that I live in health ; and thou wilt gladden me by bringing somewhat of that water, so I may drink thereof when occasion shall require, and well I wot that, as thou valuest my love and affection thee-wards, thou wilt not refuse to grant me my request." Prince Ahmad on hearing this demand was struck with surprise that his sire should so soon make a second demand. So he kept silence awhile, thinking within himself, "I have managed by some means to obtain the tent from the Lady Peri-Banu, but Allah only knoweth how she will now act, and whether this fresh request will or will not rouse her wrath. Howbeit I know that she will on no wise deny me any boon I may ask of her." So after much hesitation Prince Ahmad made reply, "O my lord the King, I have no power to do aught in this matter, which resteth only with my spouse the Princess ; yet will I petition her to give the water ; and, if she vouchsafe consent I will bring it straight to thee. Indeed I cannot promise thee such boon with all certainty : I would gladly do my endeavour in all and everything that can benefit thee, but to ask her for this water is a work more weighty than asking for the tent." Next day the Prince

took his departure and returned to Peri-Banu : and after loving embracings and greetings quoth he, "O my lady and light of my eyes, the Sultan my sire sendeth thee his grateful thanks for the granting of his wish : to wit, the pavilion ; and now he adventureth himself once more and, certified of thy bounty and beneficence, he would pray from thy hand the boon of a little water from the Lions' Spring. Withal I would assure thee that an the giving of this water please thee not, let the matter be clean forgotten ; for to do all thou wilt is my one and only wish." Peri-Banu made reply, "Methinks the Sultan, thy sire, would put both me and thee to the test by requiring such boons as those suggested to him by the Sorceress."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Sixty-third Night.

Then said she :—I have heard, O auspicious King, that Peri-Banu said further to Prince Ahmad, "Natheless I will grant this largesse also as the Sultan hath set his mind upon it, and no harm shall come therefrom to me or to thee, albe 'tis a matter of great risk and danger, and it is prompted by not a little of malice and ungraciousness. But give careful heed to my words, nor neglect thou aught of them, or thy destruction is certain-sure. I now will tell thee what to do. In the hall of yonder castle which riseth on that mountain is a fountain sentinelled by four lions fierce and ravening : and they watch and ward the path that leadeth thereto, a pair standing on guard whilst the other two take their turn to rest, and thus no living thing hath power to pass by them. Yet will I make known to thee the means whereby thou mayest win thy wish without any hurt or harm befalling thee from the furious beasts." Thus saying, she drew from an ivory box a clew of thread and, by means of a needle, one of those wherewith she had been plying her work, made thereof a ball. This she placed in the hands of her husband, and said, "First, be thou careful that thou keep about thee with all diligence this ball, whose use I shall presently explain to thee. Secondly, choose for thyself two horses of great speed, one for thine own riding, whilst on the other thou shalt load the carcass of a freshly slaughtered sheep cut into four quarters. In the third place, take with thee a phial wherewith I will provide thee, and this is for carrying the water which thou, Inshallah—God willing !—shalt bring back. As soon as the morn shall morrow do thou arise with the light and go forth riding thy chosen steed and

leading the other alongside of thee by the reins. When thou shalt reach the iron portals which open upon the castle court, at no great distance from the gate, do thou cast the ball of thread upon the ground before thee. Forthwith it will begin rolling onwards of its own will towards the castle door; and do thou follow it through the open entrance until such time as it stop its course. At this moment thou shalt see the four lions; and the two that wake and watch will rouse the twain that sleep and rest. All four will turn their jaws to the ground and growl and roar with hideous howlings, and make as though about to fall upon thee and tear thee limb from limb. However, fear not nor be dismayed, but ride boldly on and throw to the ground from off the led-horse the sheep's quarters, one to each lion. See that thou alight not from thy steed, but gore his ribs with thy shovel-stirrup¹ and ride with all thy might and main up to the basin which gathereth the water. Here dismount and fill the phial whilst the lions will be busied eating. Lastly, return with all speed and the beasts will not prevent thy passing by them." Next day, at peep of morn, Prince Ahmad did according to all that Peri-Banu had bidden him and rode forth to the castle. Then, having passed through the iron portals and crossed the court and opened the door, he entered the hall, where he threw the quarters of the sheep before the lions, one to each, and speedily reached the Spring. He filled his phial with water from the basin and hurried back with all haste. But when he had ridden some little distance he turned about and saw two of the guardian lions following upon his track; however, he was on no wise daunted, but drew his sabre from the sheath to prepare him for self-protection. Hereat one of the twain seeing him bare his brand for defence, retired a little way from the road and, standing at gaze, nodded his head and wagged his tail, as though to pray the Prince to put up his scymitar and to assure him that he might ride in peace and fear no peril. The other lion then sprang forwards ahead of him and kept close him, and the two never ceased to escort him until they reached the city, nay even the gate of the Palace. The second twain also brought up the rear till Prince Ahmad had entered the Palace-door; and, when they were certified of this, all four went back by the way they came. Seeing such wondrous spectacle, the towns-folk all fled in dire dismay, albeit the enchanted beasts molested no man; and presently some mounted

¹ The Arab stirrup, like that of the Argentine Gaucho, was originally made of wood, liable to break, and forming a frail support for lance and sword. A famous chief and warrior, Abú Sa'íd al-Muhallab (ob. A.H. 83=702) first gave orders to forge foot-rests of iron.

horsemen, espying their lord riding alone and unattended, came up to him and helped him alight. The Sultan was sitting in his audience-hall conversing with his Wazirs and Ministers when his son appeared before him : and Prince Ahmad, having greeted him and blessed him and, in dutiful fashion, prayed for his permanence of existence and prosperity and opulence, placed before his feet the phial full of the water from the Lions' Spring, saying, "Lo, I have brought thee the boon thou desiredst of me. This water is most rare and hard to obtain, nor is there in all thy Treasure-house aught so notable and of such value as this. If ever thou fall ill of any malady (Almighty Allah forbend this should be in thy Destiny!) then drink a draught thereof and forthwith thou shalt be made whole of whatso distemper thou hast." When Prince Ahmad had made an end of speaking, the Sultan, with all love and affection, grace and honour, embraced him and kissed his head ; then, seating him on his right, said, "O my son, I am beholden to thee beyond count and measure, for that thou hast adventured thy life and brought this water with great irk and risk from so perilous a place." Now the Witch had erewhile informed the King concerning the Lions' Spring and of the mortal dangers which beset the site, so that he knew right well how gallant was his son's derring-do, and presently he said, "Say me, O my child, how couldst thou venture thither and escape from the lions and broughtest back the water, thyself remaining safe and sound?"—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Sixty-fourth Night.

Then said she:—I have heard, O auspicious King, that the Prince replied, "By thy favour, O my lord the Sultan, have I returned in safety from that stead mainly because I did according to the bidding of my spouse, the Lady Peri-Banu, and I have brought the water from the Lions' Spring only by carrying out her commands." Then he made known to his father all that had befallen him in going and returning; and when the Sultan noted the pre-eminent valiance and prowess of his son he only feared the more, and the malice and the rancour, envy and jealousy, which filled his heart waxed tenfold greater than before. However, dissembling his true sentiments, he dismissed Prince Ahmad, and, betaking him to his private chamber, at once sent word to bid the Witch appear in the presence; and when she came he told her of the Prince's visit and all about the bringing of the water from the Lions' Spring. She had already heard somewhat thereof by reason of

the hubbub in the city at the coming of the lions ; but, as soon as she had given ear to the whole account, she marvelled with mighty marvel and, after whispering in the Sultan's ear her new device, said to him in triumph, "O King of kings, this time thou shalt lay a charge on the Prince, and such commandment methinks will trouble him and it shall go hard with him to execute aught thereof." "Thou sayest well," replied the Sovran ; "now indeed will I try this plan thou hast projected for me." Wherefore, next day whenas Prince Ahmad came to the presence of his sire, the King said to him, "O dear my child, it delighteth me exceedingly to see thy virtue and valour and the filial love wherewith thou art fulfilled, good gifts chiefly shown by obtaining for me the two rarities I asked of thee. And now one other and final requirement I have of thee ; and, shouldst thou avail to satisfy my desire, I shall be well-pleased in my beloved son and render thanks to him for the rest of my days." Prince Ahmad answered, "What is the boon thou requirest ? I will for my part do thy bidding as far as in me lieth." Then quoth the King in reply to the Prince, "I would fain have thee bring me a man of size and stature no more than three feet high, with beard full twenty ells in length, who beareth on his shoulder a quarter staff of steel, thirteen score pounds in weight, which he wieldeth with ease and swingeth around his head without wrinkle on brow, even as men wield cudgels of wood." On this wise the Sultan, led astray by the Doom of Destiny and heedless alike of good and evil, asked that which should bring surest destruction upon himself. Prince Ahmad also, with blind obedience out of pure affection to his parent, was ready to supply him with all he required, unknowing what was prepared for him in the Secret Purpose. Accordingly he said, "O my sire the Sultan, I trow me 'twill be hard to find, all the world over, a man such as thou desirest, still I will work my best to do thy bidding." Thereupon the Prince retired from the presence and returned, as usual, to his palace where he greeted Peri-Banu with love and gladness ; but his face was troubled and his heart was heavy at the thought of the King's last behest. Perceiving his pre-occupation the Princess asked him, saying, "O dear my lord, what tidings bringest thou for me to-day ?" Hereto replied he, "The Sultan at each visit requireth of me some new thing and burtheneth me with his requests ; and to-day he purposeth to try me and, in the hopes of putting me to shame, he asketh somewhat which 'twere vain to hope I can find in all the world." Thereupon Prince Ahmad told her all the King had said to him.— And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Sixty-fifth Night.

Then said she :—I have heard, O auspicious King, that Peri-Banu hearing these words said to the Prince, “ Trouble not thyself at all in this matter. Thou didst venture at great risk to carry off for thy father water from the Lions’ Spring and thou succeededst in winning thy wish. Now this task is on no wise more difficult or dangerous than was that : nay, ’tis the easier, for that he thou describest is none other than Shabbar, my brother-german. Although we both have the same parents, yet it pleased Almighty Allah to enform us in different figures and to make him unlike his sister as being in mortal mould can be. Moreover, he is valiant and venturous, always seeking some geste and exploit whereby to further my interest, and right willingly doth he carry out whatso he undertaketh. He is shaped and formed as the Sultan thy sire hath described, nor useth he any weapons save the Nabbūt¹ or quarter staff of steel. And see now I will send for him, but be not thou dismayed at sighting him.” Replied Prince Ahmad, “ If he be in truth thine own brother what matter how he looketh ? I shall be pleased to see him as when one welcometh a valued friend or a beloved kinsman. Wherefore should I fear to look upon him ? ” Hearing these words Peri-Banu despatched one of her attendants, who brought to her from her private treasury a chafing-dish of gold ; then she bade a fire be lit therein, and sending for a casket of noble metals studded with gems, the gift of her kinsman, she took therefrom some incense and cast it upon the flames. Herewith issued a dense smoke spireing high in air and spreading all about the palace ; and a few moments after, Peri-Banu, who had ceased her conjurations, cried, “ Lookye, my brother Shabbar cometh ! canst thou distinguish his form ? ” The Prince looked up and saw a mannikin in statue dwarfish and no more than three feet high, and with a boss on breast and a hump on back ; withal he carried himself with stately mien and majestic air. On his right shoulder was borne his quarter staff of steel thirteen score pounds in weight. His beard was thick and twenty cubits in length, but arranged so skilfully that it stood clear off from the ground ; he wore also a twisted pair of long mustachioes curling up to his ears, and all his face was covered with long piles, His eyes were not unlike unto pig’s eyes ; and his head, on which was placed a crown-like coiffure, was enormous of bulk, contrasting

1 For this Egyptian and Syrian weapon see vol. i. night xxiii.

with the meanness of his stature. Prince Ahmad sat calmly beside his wife, the Fairy, and felt no fear as the figure approached ; and presently Shabbar walked up, and glancing at him, asked Peri-Banu, saying, "Who be this mortal who sitteth hard by thee?" Hereto she replied, "O my brother, this is my beloved husband Prince Ahmad, son of the Sultan of Hindostan. I sent thee not an invitation to the wedding as thou wast then engaged on some great expedition ; now, however, by the grace of Almighty Allah thou hast returned triumphant and victorious over thy foes, wherefore I have summoned thee upon a matter which nearly concerneth me." Hearing these words Shabbar looked graciously at Prince Ahmad, saying, "O my beloved sister, is there any service I can render to him?" and she replied, "The Sultan, his sire, desireth ardently to see thee, and I pray thee go forthright to him and take the Prince with thee by way of guide." Said he, "This instant I am ready to set forth" ; but said she, "Not yet, O my brother. Thou art fatigued with journeying ; so defer until the morrow thy visit to the King, and this evening I will make known to thee all that concerneth Prince Ahmad." Presently the time came ; so Peri-Banu informed her brother Shabbar concerning the King and his ill councillors ; but she dwelt mainly upon the misdeeds of the old woman, the Witch ; and how she had schemed to injure Prince Ahmad and despitefully prevent his going to city or court, and she had gained such influence over the Sultan that he had given up his will to hers and ceased not doing whatso she bade him. Next day at dawn Shabbar the Jinn and Prince Ahmad set out together upon a visit to the Sultan ; and, when they had reached the city gates, all the folk, nobles and commons, were struck with consternation at the dwarf's hideous form ; and, flying on every side in affright and running into shops and houses, barred the doors and closed the casements and hid themselves therein. So panic-stricken indeed was their flight that many feet lost shoes and sandals in running, while from the heads of others their loosened turbands fell to earth. And when they twain approached the palace through streets and squares and market-places desolate as the Desert of Samáwah,¹ all the keepers of the gates took to their heels at sight of Shabbar and fled, so there was none to hinder their entering. They walked straight on to the audience-chamber where the Sultan was holding Darbar, and they found in attendance on him

¹ See night dcxxxix. "Samáwah" in Ibn Khall. (vol. i. 108) is also the name of a town on the Euphrates.

a host of Ministers and Councillors, great and small, each standing in his proper rank and station. They too on seeing Shabbar speedily took flight in dire dismay and hid themselves; also the guards had deserted their posts nor cared in any way to let or stay the twain. The Sovran still sat motionless on his throne, where Shabbar went up to him with lordly mien and royal dignity and cried, "O King, thou hast expressed a wish to see me; and lo, I am here. Say now what wouldst thou have me do?"—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Sixty-sixth Night.

Then said she:—I have heard, O auspicious King, that the King made no reply to Shabbar, but held up his hands before his eyes that he might not behold that frightful figure, and turning his head would fain have fled in terror. Shabbar was filled with fury at this rudeness on the part of the Sultan, and was wroth with exceeding wrath to think that he had troubled himself to come at the bidding of such a craven, who now on seeing him would fain run away. So the Jinn, without an instant's delay, raised his quarter staff of steel, and, swinging it twice in air, before Prince Ahmad could reach the throne or on any wise interfere, struck the Sultan so fiercely upon the poll that his skull was smashed and his brains were scattered over the floor. And when Shabbar had made an end of this offender, he savagely turned upon the Grand Wazir, who stood on the Sultan's right, and incontinently would have slain him also, but the Prince craved pardon for his life and said, "Kill him not: he is my friend and hath at no time said one evil word against me. But such is not the case with the others, his fellows." Hearing these words the infuriated Shabbar fell upon the Ministers and ill counsellors on either side, to wit, all who had devised evil devices against Prince Ahmad, and slew them each and every and suffered none to escape save only those who had taken flight and hidden themselves. Then, going from the hall of justice to the courtyard, the Dwarf said to the Wazir whose life the Prince had saved, "Harkye, there is a Witch who beareth enmity against my brother, the husband of my sister. See that thou produce her forthright; likewise the villain who filled his father's mind with hate and malice, envy and jealousy, against him, so may I quite them in full measure for their misdeeds." The Grand Wazir produced them all, first the Sorceress and then the malicious minister, with his rout of fauters and flatterers, and

Shabbar felled them one after the other with his quarter staff of steel and killed them pitilessly, crying to the Sorceress, "This is the end of all thy machinations with the King, and this is the fruit of thy deceit and treachery; so learn not to feign thyself sick." And in the blindness of his passion he would have slain all the inhabitants of the city, but Prince Ahmad prevented him, and pacified him with soft and flattering words. Hereupon Shabbar habited his brother in the royal habit, and seated him on the throne and proclaimed him Sultan of Hindostan. The people all, both high and low, rejoiced with exceeding joy to hear these tidings, for Prince Ahmad was beloved by every one; so they crowded to swear fealty and bring presents and *Nazaránahs*¹ and raised shouts of acclamation, crying out, "Long live King Ahmad!" When all this was done, Shabbar sent for his sister, Peri-Banu, and made her Queen under the title of *Shahr-Banu*²; and in due time, taking leave of her and of King Ahmad, the Jinni returned to his own home.— And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Sixty-seventh Night.

Then said she:—"I have heard, O auspicious King, that after these things King Ahmad summoned Prince Ali his brother and Nur al-Nihar, and made him governor of a large city hard by the capital, and dismissed him thither in high state and splendour. Also he commissioned an official to wait upon Prince Husayn and tell him all the tidings, and sent word saying, "I will appoint thee ruler over any capital or country thy soul desireth; and, if thou consent, I will forward thee letters of appointment." But inasmuch as the Prince was wholly content and entirely happy in Darwaysh-hood, he cared naught for rule or government or aught of worldly vanities; so he sent back the official with his duty and grateful thanks, requesting that he might be left to live his life in solitude and renunciation of matters mundane. Now when Queen Shahrazad had made an end of telling her story and yet the night was not wholly spent, King Shahryar spake, saying, "This thy story, admirable and most wonderful, hath given me extreme delight; and I pray thee do thou tell us another tale till such time as the last hours of this our night be passed." She replied, "Be it as thou wilt, O

¹ *Nazaránah* prop. = the gift (or gifts) offered at visits by a Moslem noble or feoffee in India to his feudal superior; and the *Kalichah* of Hindú, Malabar, "Goa and the Blue Mountains" (p. 197).

² Pers. = City-queen.

auspicious King : I am thy slave to do as thou shalt bid." Then she began to relate the tale of

THE TWO SISTERS WHO ENVIED THEIR CADETTE.¹

IN days of yore and in times long gone before, there lived a King of Persia, Khusrâu Sháh hight, renowned for justice and righteousness. His father, dying at a good old age, had left him sole heir to all the realm and, under his rule, the tiger and the kid drank side by side at the same Ghât²; and his treasury was ever full, and his troops and guards were numberless. Now it was his wont to don disguise and, attended by a trusty Wazir, to

¹ Compare with this tale its modern and popular version *Histoire du Rossignol Chanteur* (Spitta-Bey, No. x., p. 123) : it contains the rosary (and the ring) that shrinks, the ball that rolls, and the water that heals ; etc., etc. Mr. Clouston somewhere asserts that the History of the Envious Sisters, and that of Prince Ahmad and the Peri-Banu, are taken from a MS. still preserved in the "King's Library," Paris ; but he cannot quote his authority, De Sacy or Langlès. Mr. H. C. Coote (*loc. cit.* p. 189) declares it to be, and to have been, "an enormous favourite in Italy and Sicily : no folk-tale exists in those countries at all comparable to it in the number of its versions and in the extent of its distribution." He begins two centuries before Galland, with Straparola (*Notti Piaceroli*), proceeds to Imbriani (*Novellaja Fiorentina*), Nerucci (*Novelle Montalesi*), Comparetti (*Novelline Italiane*) and Pitre (*Fiabe, Novelle e Racconti popolari Italiani*, vol. i.) ; and informs us that "the adventures of the young girl, independently of the joint history of herself and her brother, are also told in a separate *Fiaba* in Italy. A tale called 'La Favenilla Coraggiosa,' is given by Visentini in his *Fiabe Mantovane*, and it is as far as it is a counterpart of the second portion of Galland's tale." Mr. Coote also finds this story in Hahn's "Griechische Märchen," entitled "Sun, Moon, and Morning Star"—the names of the royal children. The King overhears the talk of three girls and marries the youngest despite his stepmother, who substitutes for her issue, a puppy, a kitten, and a mouse. The castaways are adopted by a herdsman, whilst the mother is confined in a hen-house ; and the King sees his offspring and exclaims, "These children are like those my wife promised me." His stepmother, hearing this, threatens the nurse, who goes next morning disguised as a beggar-woman to the girl and induces her to long for the bough that makes music, the Magic Mirror, and the bird Dickierette. The brothers set out to fetch them, leaving their shirts, which become black when the mishap befalls them. The sister, directed by a monk, catches the bird and revives the stones by the Water of Life, and the dénouement is brought about by a sausage stuffed with diamonds. In Miss Stokes' Collection of Hindu Stories (No. xx.) "The Boy who had a moon on his brow and a star on his chin" also suggests the "Envious Sisters."

² Pop. "Ghaut" = The steps (or path) which lead down to a watering-place. Hence the Hindi saying concerning the "rolling stone"—Dhobi-ká kuttá ; ná Ghar-ká ná Ghât-ká = a washerwoman's tyke, nor of the house nor of the Ghât-dyke.

wander about the streets at night-time. Whereby things seldom and haps peregrine became known to him, the which, should I tell thee all thereof, O auspicious King, would weary thee beyond measure. So he took seat upon the throne of his forbears and when the appointed days of mourning were ended, according to the custom of that country, he caused his exalted name, that is Khusrau Shah, be struck upon all the coins of the kingdom and entered into the formula of public prayer.¹ And when stablished in his sovranty he went forth as aforetime on one evening accompanied by his Grand Wazir, both in merchant's habit, walking the streets and squares, the markets and lanes, the better to note what might take place both of good and of bad. By chance they passed, as the night darkened, through a quarter where dwelt people of the poorer class; and, as they walked on, the Shah heard inside a house women talking with loud voices; then going near, he peeped in by the door-chink, and saw three fair sisters who having supped together were seated on a diwan talking one to other. The King thereupon applied his ear to the crack and listened eagerly to what they said, and heard each and every declaring what was the thing she most desired.² Quoth the eldest, "I would I were married to the Shah's Head Baker, for then should I ever have bread to eat, the whitest and choicest in the city, and your hearts would be filled with envy and jealousy and malice at my good luck." Quoth the second, "I would rather wive with the Shah's Chief Kitchener and eat of dainty dishes that are placed before his Highness, wherewith the royal bread which is common throughout the Palace cannot compare for gust and flavour." And quoth the

¹ Text "Khatilah" more usually "Khutbah" = the Friday sermon preached by the Khatib: in this the reigning sovereign is prayed for by name and his mention together with the change of coinage is the proof of his lawful rule. See Lane, *M. E.* chap. iii.

² This form of eaves-dropping, in which also the listener rarely hears any good of himself, is, I need hardly now say, a favourite incident of Eastern story and even of history, *e.g.* Three men met together; one of them expressed the wish to obtain a thousand pieces of gold, so that he might trade with them; the other wished for an appointment under the Emir of the Moslems; the third wished to possess Yusuf's wife, who was the handsomest of women and had great political influence. Yusuf, being informed of what they said, sent for the men, bestowed one thousand dinars on him who wished for that sum, gave an appointment to the other, and said to him who wished to possess the lady: "Foolish man! what induced you to wish for that which you can never obtain?" He then sent him to her and she placed him in a tent where he remained three days, receiving each day one and the same kind of food. She had him then brought to her and said, "What did you eat these days past?" He replied: "Always the same thing!"—"Well," said she, "all women are the same thing." She then ordered some money and a dress to be given him, after which she dismissed him. (*Ibn Khallikan*, iii. 463-64.)

third and youngest of the three, and by far the most beautiful and lovely of them all, a maiden of charming nature, full of wit and humour; sharp-witted, wary and wise, when her turn came to tell her wish, "O sisters, my ambition is not as ordinary as yours. I care not for fine bread nor glutton-like do I long for dainty dishes. I look to somewhat nobler and higher: indeed, I would desire nothing less than to be married by the King and become the mother of a beautiful Prince, a model of form and in mind as masterful as valorous. His hair should be golden on one side and silvern on the other: when weeping he should drop pearls in place of tears, and when laughing his rosy lips should be fresh as the blossom new-blown." The Shah was amazed with exceeding amazement to hear the wishes of the three sisters, but chiefly of the youngest, and determined in himself that he would gratify them all. Wherefore quoth he to the Grand Wazir, "Mark well this house and on the morrow bring before me these maidens whom we heard discoursing"; and quoth the Wazir, "O Asylum of the Universe, I hear but to obey." Thereupon the twain walked back to the palace and laid them down to rest. When morning morrowed, the Minister went for the sisters and brought them to the King, who, after greeting them and heartening their hearts, said to them in kindly tone, "O ye maidens of weal, last night what was it that in merry word and jest ye spake one to other? Take heed ye tell the Shah every whit in full detail, for all must become known to us; something have we heard, but now the King would have ye recount your discourse to his royal ears." —And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Sixty-eighth Night.

Then said she:—I have heard, O auspicious King, that at these words of the Shah the sisters, confused and filled with shame, durst not reply, but stood before him silent with heads bent low; and despite all questioning and encouragement they could not pluck up courage. However, the youngest was of passing comeliness in form and feature, and forthwith the Shah became desperately enamoured of her; and of his love, began reassuring them and saying, "O ye Princesses of fair ones, be not afraid nor troubled in thought; nor let bashfulness or shyness prevent you telling the Shah what three wishes you wished, for fain would he fulfil them all." Thereat they threw themselves at his feet and, craving his pardon for their boldness and freedom of speech,

told him the whole talk, each one repeating the wish she had wished; and on that very day Khusrau Shah married the eldest sister to his Chief Baker, and the second sister to his Head Cook, and bade make all things ready for his own wedding with the youngest sister. So when the preparations for the royal nuptials had been made after costliest fashion, the King's marriage was celebrated with royal pomp and pageantry, and the bride received the titles of Light of the Harem and Bânú of Irán-land. The other two maidens were likewise married, one to the King's Baker the other to his Cook, after a manner according to their several degrees in life and with little show of grandeur and circumstance. Now it had been only right and reasonable that these twain having won each her own wish, should have passed their time in solace and happiness, but the decree of Destiny doomed otherwise; and, as soon as they saw the grand estate whereto their youngest sister had risen, and the magnificence of her marriage-festival, their hearts were fired with envy and jealousy and sore despite, and they resolved upon giving the rein to their hatred and malignancy and to work her some foul mischief. On this wise they remained for many months consumed with rancour, day and night; and they burned with grief and anger whenever they sighted aught of her superior style and state. One morning as the two met at the Hammám and found privacy and opportunity, quoth the eldest sister to the second, "A grievous thing it is indeed that she, our youngest sister, no lovelier than ourselves, should thus be raised to the dignity and majesty of Queendom, and indeed the thought is overhard to bear." Quoth the other, "O sister mine, I also am perplexed and displeased at this thing, and I know not what of merit the Shah could have seen in her that he was tempted to choose her for his consort. She ill befitteth that high estate with that face like a monkey's favour; and, save her youth, I know nothing that could commend her to his Highness that he should so exalt her above her fellows. To my mind thou and not she art fit to share the royal bed; and I nurse a grudge against the King for that he hath made this jade his Queen." And the eldest sister rejoined, "I likewise marvel beyond all measure; and I swear that thy youth and beauty, thy well-shaped figure and lovely favour and goodliness of gifts past challenge or compare, might well have sufficed to win the King and have tempted him to wed and bed with thee and make thee his crowned Queen and Sovran Lady in lieu of taking to his arms this paltry strumpet. Indeed he hath shown no sense of what is right and just in leaving thee disappointed; and on this account only the matter troubleth me

with exceeding trouble."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Sixty-ninth Night.

Then said she :—I have heard, O auspicious King, that the two sisters took counsel each with other how they might abase their youngest sister in the Shah's sight and cause her downfall and utter ruin. Day and night they conned over the matter in their minds and spoke at great length about it when they ever met together, and pondered endless plans to injure the Queen their sister, and if possible bring about her death ; but they could fix upon none. And whilst they bore this despite and hatred towards her, and diligently and deliberately sought the means of gratifying their bitter envy, hatred, and malice, she on the other hand regarded them with the same favour and affection as she had done before marriage, and thought only how to advantage their low estate. Now when some months of her wedded life had passed, the fair Queen was found to be with child, whereof the glad tidings filled the Shah with joy ; and straightway he commanded all the people of the capital and throughout the whole Empire keep holiday with feasts and dancing and every manner jollity as became so rare and important an occasion. But as soon as the news came to the ears of the two Envious Sisters they were constrained perforce to offer their congratulations to the Queen ; and after a long visit, as the twain were about to crave dismissal, they said, "Thanks be to Almighty Allah, O our sister, who hath shown us this happy day. One boon have we to ask of thee : to wit, that when the time shall come for thee to be delivered of a child, we may assist as midwives at thy confinement, and be with thee and nurse thee for a space of forty days." The Queen in her gladness made reply, "O sisters mine, I fain would have it so ; for at a time of such need I know of none on whom to rely with such dependence as upon you. During my coming trial your presence with me will be most welcome and opportune ; but I can do only what thing the Shah biddeth nor can I do aught save by his leave. My advice is thus :—Make known this matter to your mates who have always access to the royal presence, and let them personally apply for your attendance as midwives ; I doubt not but that the Shah will give you leave to assist me to remain by my side, considering the fond relationship between us three." Then the two sisters returned home full of evil thoughts and malice,

and told their wishes to their husbands, who in turn bespake Khusrau Shah, and proffered their petition with all humility, little knowing what was hidden from them in the Secret Purpose. The King replied, "When I shall have thought the matter over in my mind, I will give you suitable orders." So saying he privately visited the Queen, and to her said, "O my lady, an it please thee, methinks 'twould be well to summon thy sisters and secure their aidance when thou shalt be labouring of child in lieu of any stranger, and if thou be of the same mind as myself let me at once learn, and take steps to obtain their consent and concert ere thy time arriveth. They will wait on thee with more loving care than any hired nurse, and thou wilt find thyself the safer in their hands." Replied the Queen, "O my lord the Shah, I also venture to think that 'twould be well to have my sisters by my side and not mere aliens at such an hour." Accordingly, he sent word to them and from that day they dwelt within the palace to make all ready for the expected confinement; and on this wise they found means to carry out their spiteful plot which during so many days they had devised to scanty purpose. When her full tale of months had been told, the Banu was brought to bed of a man-child marvellous in beauty, whereat the fire of envy and hatred was kindled with redoubled fury in the sisters' breasts. So they again took counsel nor suffered ruth or natural affection to move their cruel hearts; and presently, with great care and secrecy, they wrapped the new-born in a bit of blanket and putting him into a basket cast him into a canal which flowed hard by the Queen's apartment.¹ They then placed a dead puppy in the place of the prince and showed it to the other midwives and nurses, averring that the Queen had given birth to

¹ This ruthless attempt at infanticide was in accordance with the manners of the age, nor has it yet disappeared from Rajput-land, China, and sundry over-populous countries. Indeed, it is a question if civilization may not be compelled to revive the law of Lycurgus, which forbade a child, male or female, to be brought up without the approbation of public officers appointed *ad hoc*. One of the curses of the XIXth century is the increased skill of the midwife and the physician, who are now able to preserve worthless lives and to bring up semi-abortions whose only effect upon the breed is increased degeneracy. Amongst the Greeks and ancient Arabs the Malthusian practice was carried to excess. Poseidippus declares that in his day—

A man, although poor, will not expose his son;

But however rich, will not preserve his daughter.

See the commentators' descriptions of the Wa'd al-Banât or burial of Mauúdat (living daughters), the barbarous custom of the pagan Arabs (Koran, chaps. xvi. and lxxi.) one of the many abominations, like the murderous vow of Jephtha, to which Al-Islam put a summary stop. (Ibn Khallikan, iii. 609-616.) For such outcast children reported to be monsters, see pp. 402-412 of Mr. Clouston's "Asiatic and European versions of four of Chaucer's Canterbury Tales," printed by the Chaucer Society.

such abortion. When these untoward tidings reached the King's ears he was sore discomfited and waxed wroth with exceeding wrath.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Seventieth Night.

Then said she:—I have heard, O auspicious King, that the King, inflamed with sudden fierceness, drew his sword and would have slain his Queen had not the Grand Wazir, who happened to be in his presence at the time, restrained his rage and diverted him from his unjust design and barbarous purpose. Quoth he, “O Shadow of Allah upon earth, this mishap is ordained of the Almighty Lord whose will no man hath power to gainsay. The Queen is guiltless of offence against thee, for what is born of her is born without her choice, and she indeed hath no hand therein.” With this and other sage counsels he dissuaded his lord from carrying out his fell purpose and saved the guiltless Queen from a sudden and cruel death. Meanwhile, the basket wherein lay the newly-born Prince was carried by the current into a rivulet which flowed through the royal gardens ; and as the Intendant of the pleasure grounds and pleasaunces chanced to walk along the bank, by the decree of Destiny he caught sight of the basket floating by, and he called a gardener bidding him lay hold of it and bring it to him that he might see what was therein. The man ran along the rivulet side ; and, with a long stick drawing the basket to land, showed it to the Intendant who opened it, and beheld within a new-born babe, a boy of wondrous beauty wrapped in a bit of blanket ; at which sight he was astounded beyond measure of surprise. Now it so chanced that the Intendant, who was one of the Emirs and who stood high in favour with the Sovran, had no children : withal he never ceased offering prayers and vows to Almighty Allah that he might have a son to keep alive his memory and continue his name. Delighted at the sight he took home the basket with the babe and giving it to his wife said, “See how Allah hath sent to us this man-child which I just now found floating upon the waters ; and do thou apply thee forthright and fetch a wet-nurse to give him milk and nourish him ; and bring him up with care and tenderness as though he were thine own.” So the Intendant's wife took charge of the child with great gladness and reared him with her whole heart, diligently as though born of her own womb ; nor did the Intendant say aught to any, or seek

to find out whose might be the child lest haply some one claim and take it from him. He was certified in his mind that the boy came from the Queen's quarter of the palace, but deemed it inexpedient to make too strict enquiry concerning the matter; and he and his spouse kept the secret with all secrecy. A year after this the Queen gave birth to a second son, when her sisters, the Satanesses, full of spite, did with this babe, even as they had done by the first: they wrapped it in a cloth and set it in a basket which they threw into the stream, then gave out that the Queen had brought forth a kitten. But once more, by the mercy of Allah Almighty, this boy came to the hands of that same Intendant of the gardens who carried him to his wife and placed him under her charge with strict injunctions to take care of the second foundling sedulously as she had done with the first. The Shah, enraged to hear the evil tidings, again rose up to slay the Queen; but as before, the Grand Wazir prevented him and calmed his wrath with words of wholesome rede, and a second time saved the unhappy mother's life. And after another year had gone by, the Banu was brought to bed and this time bore a daughter by whom the sisters did as they had done by her brothers: they set the innocent inside a basket and threw her into the stream; and the Intendant found her also and took her to his wife and bade her rear the infant together with the other two castaways. Hereupon the Envious Sisters, wild with malice, reported that the Queen had given birth to a musk-ratling¹; whereat King Khusrâu could no longer stay his wrath and indignation. So he cried in furious rage to the Grand Wazir, "What, shall the Shah suffer this woman, who beareth naught but vermin and abortions, to share the joys of his bed? Nay more, the King can no longer allow her to live, else she will fill the palace with monstrous births: in very sooth, she is herself a monster, and it behoveth us to rid this place of such unclean creature and accursed." So saying the Shah commanded them do her to death; but the ministers and high officers of estate who stood before the presence fell at the royal feet and besought pardon and mercy for the Queen. The Grand Wazir

1 Hind. Chhuchhunder (*Sorex ceruleus*) which occurs repeatedly in verse; e.g. when speaking of low men advanced to high degree, the people say:—

Chhuchhunder-ke sir-par Chambeli-ka tel.
The Jasmine-oil on the musk-rat's head.

In Galland the Sultânah is brought to bed of *un morceau de bois*; and his Indian translator is more consequent. Hahn, as has been seen, also has the mouse, but Hahn could hardly have reached Hindostan.

also said with folded hands, "O Sháhinsháh¹—O King of the kings—thy slave would fain represent that 'tis not in accordance with the course of justice or the laws of the land to take the life of a woman for no fault of her own. She cannot interfere with Destiny, nor can she prevent unnatural births such as have thrice betided her; and such mishaps have often-times befallen other women, whose cases call for compassion and not punishment. An the King be displeased with her, then let him cease to live with her, and the loss of his gracious favour will be a penalty dire enough; and, if the Shah cannot suffer the sight of her, then let her be confined in some room apart, and let her expiate her offence by alms-deeds and charity until 'Izráíl, the Angel of Death, separate her soul from her flesh." Hearing these words of counsel from his aged Counsellor, Khusrau Shah recognised that it had been wrong to slay the Queen, for that she could on no wise do away with aught that was determined by Fate and Destiny; and presently he said to the Grand Wazir, "Her life is spared at thine intercession, O wise man and ware; yet will the King doom her to a weird which, haply, is hardly less hard to bear than death. And now do thou forthright make ready, by the side of the Cathedral-mosque, a wooden cage with iron bars and lock the Queen therein as one would confine a ferocious wild beast.² Then every Mussulman who wendeth his way to public prayers shall spit in her face ere he set foot within the fane, and if any fail to carry out this command he shall be punished in like manner. So place guards and inspectors to enforce obedience and let me hear if there be aught of gainsaying." The Wazir durst not make reply but carried out the Shah's commandments; and this punishment inflicted upon the blameless Queen had far better befitted her Envious Sisters.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Seventy-first Night.

Then said she:—I have heard, O auspicious King, that the cage was made ready with all speed; and, when the forty days after

¹ This title of Sháhinsháh was first assumed by Ardashír, the great Persian conqueror, after slaying the King of Ispahán, Ardawán. (Tabari, ii. 73.)

² This imprisonment of the good Queen reminds home readers of the "Cage of Clapham," wherein a woman with child was imprisoned in A.D. 1700, and which was noted by Sir George Grove as still in existence about 1830.

purification of child-bed¹ had come to an end, the Banu was locked therein ; and, according to the King's commandment, all who came to prayer in the Great Mosque would first spit in her face. The hapless woman, well knowing that she was not worthy of this ignominy, bore her sufferings with all patience and fortitude ; nor were they few who deemed her blameless and undeserving to endure these torments and tortures inflicted upon her by the Shah ; and they pitied her and offered prayers and made vows for her release. Meanwhile, the Intendant of the gardens and his wife brought up the two Princes and the Princess with all love and tenderness ; and, as the children grew in years, their love for these adopted ones increased in like proportion. They gave the eldest Prince the name Bahman,² and to his brother Parvez³ ; and, as the maiden was rare of beauty and passing of loveliness and graciousness, they called her Perizâdah.⁴ When the Princes became of years to receive instruction, the Intendant of the gardens appointed tutors and masters to teach them reading and writing and all the arts and sciences ; the Princess also, showing like eagerness to acquire knowledge, was taught letters by the same instructors, and soon could read and write with as perfect fluency and facility as could her brothers. Then they were placed under the most learned of the Philosophers and the Olema, who taught them the interpretation of the Koran and the sayings of the Apostle ; the science of geometry as well as poetry and history, and even the abstruse sciences and the mystic doctrines of the Enlightened ; and their teachers were astonished to find how soon and how far all three made progress in their studies and bid fair to outstrip even the sages however learned. Moreover, they all three were reared to horsemanship and skill in the chase, to shooting with shafts and lunging with lance and sway of sabre and jerking the Jarîd, with other manly and warlike sports. Besides all this

1 Arab. Ayyâm al-Nifâs = the period of forty days after labour, during which, according to Moslem law, a woman may not cohabit with her husband.

2 *A clarum et venerabile nomen* in Persia ; meaning one of the Spirits that preside over beasts of burden ; also a king in general, the P.N. of an ancient sovereign, etc.

3 This is the older pronunciation of the mod. (Khusrau) "Parvîz" ; and I owe an apology to Mr. C. J. Lyall (Ancient Arabian Poetry) for terming his "Khusrau Parvîz" an "ugly Indianism" (The Academy, No. 100). As he says (ibid. vol. x, 85), "the Indians did not invent for Persian words the sounds *ê* and *ô*, called *majhûl* (i.e. 'not known in Arabic') by the Arabs, but received them at a time when these sounds were universally used in Persia. The substitution by Persians of *î* and *û* for *ê* and *ô* is quite modern."

4 i.e. Fairy-born, the Παρυσάτις (Parysatis) of the Greeks which some miswrite Παρίσατις.

the Princess Perizadah was taught to sing and play on various instruments of mirth and merriment, wherein she became the peerless pearl of her age and time. The Intendant was exceeding glad of heart to find his adopted children prove themselves such proficient in every branch of knowledge; and presently, forasmuch as his lodging was small and unfit for the growing family, he bought at a little distance from the city a piece of land sufficiently large to contain fields and meadows and copses. Here he fell to building a mansion of great magnificence; and busied himself day and night with supervising the architects and masons and other artificers. He adorned the walls inside and out with sculptural work of the finest and paintings of the choicest, and he fitted every apartment with richest furniture. In the front of his mansion he bade lay out a garden and stocked it with scented flowers and fragrant shrubs and fruit trees whose produce was as that of Paradise. There was, moreover, a large park girt on all sides by a high wall wherein he reared game, both fur and feather, as sport for the two Princes and their sister. And when the mansion was finished and fit for habitation, the Intendant, who had faithfully served the Shah for many generations of men, craved leave of his lord that he might bid adieu to the city and take up his abode in his new country seat; and the King, who had always looked upon him with the eye of favour, granted to him the required boon right heartily; furthermore, to prove his high opinion of his old servant and his services, he enquired of him if he had aught to request that it might be granted to him. Replied the other, "O my liege lord, thy slave desireth naught save that he may spend the remnant of his days under the shadow of the Shah's protection, with body and soul devoted to his service, even as I served the sire before the son." The Shah dismissed him with words of thanks and comfort, when he left the city and taking with him the two Princes and their sister, he carried them to his newly-built mansion. Some years before this time his wife had departed to the mercy of Allah, and he had passed only five or six months in his second home when he, too, suddenly fell sick and was admitted into the number of those who have found ruth. Withal he had neglected every occasion of telling his three foundlings the strange tale of their birth and how he had carried them to his home as castaways and had reared them as rearlings and had cherished them as his own children. But he had time to charge them, ere he died, that they three should never cease to live together in love and honour and affection and respect one towards other. The loss of their protector caused them to grieve with

bitter grief, for they all thought he was their real father ; so they bewailed them and buried him as befitted ; after which the two brothers and their sister dwelt together in peace and plenty. But one day of the days the Princes, who were full of daring and of highest mettle, rode forth a-hunting and Princess Perizadah was left alone at home when an ancient woman——And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Seventy-second Night.

Then said she:—I have heard, O auspicious King, that perchance an ancient woman of the Moslems, a recluse and a devotee, came to the door and begged leave to enter within and repeat her prayers, as it was then the canonical hour and she had but time to make the Wuzú-ablution. Perizadah bade bring her and saluted her with the salam and kindly welcomed her ; then, when the holy woman had made an end of her orisons, the handmaids of the Princess, at her command, conducted her all through the house and grounds, and displayed to her the rooms with their furniture and fittings, and lastly the garden and orchard and game-park. She was well pleased with all she saw and said within herself, “The man who built this mansion and laid out these parterres and vergiers was verily an accomplished artist and a wight of marvellous skill.” At last the slaves led her back to the Princess who, awaiting her return, was sitting in the belvedere ; and quoth she to the devotee, “Come, O good my mother, do thou sit beside me and make me happy by the company of a pious recluse whom I am fortunate enough to have entertained unawares, and suffer me to listen to thy words of grace and thereby gain no small advantage in this world and the next. Thou hast chosen the right path and straight whereon to walk, and that which all men strive for and pine for.” The holy woman would fain have seated herself at the feet of the Princess, but she courteously arose and took her by the hand and constrained her to sit beside her. Quoth she, “O my lady, mine eyes never yet beheld one so well-mannered as thou art : indeed, I am unworthy to sit with thee, natheless, as thou biddest, I will e’en do thy bidding.” As they sat conversing each with other, the slave-girls set before them a table whereon were placed some platters of bread and cakes with saucers full of fruits both fresh and dried, and various kinds of cates and sweetmeats. The Princess took one of the cakes and giving it to the good woman, said, “O my mother, refresh thyself herewith and eat of the

fruits such as thou likest. 'Tis now long since thou didst leave thy home and I trow thou hast not tasted aught of food upon the road." Replied the holy woman, "O lady of gentle birth, I am not wont to taste of dainty dishes such as these, but I can ill refuse thy provision, since Allah the Almighty deigned send me food and support by so liberal and generous a hand as thine." And when they twain had eaten somewhat and cheered their hearts, the Princess asked the devotee concerning the manner of her worship and of her austere life; whereto she made due answer and explained according to her knowledge. The Princess then exclaimed, "Tell me, I pray thee, what thou thinkest of this mansion and the fashion of its building and the furniture and the appurtenances; and say me is all perfect and appropriate, or is aught still lacking in mansion or garden?" And she replied, "Since thou deignest ask my opinion, I confess to thee that both the building and the parterres are finished and furnished to perfection; and the belongings are in the best of taste and in the highest of ordinance. Still to my thinking there be three things here wanting, which if thou hadst, the place would be most complete." The Princess Perizadah adjured her, saying, "O my aunt, I beseech thee tell me what three articles yet are lacking, that I may lose no pains nor toil to obtain them"; and, as the maiden pressed her with much entreaty, the devotee was constrained to tell her. Quoth she, "O gentle lady, the first thing is the Speaking Bird, called Bulbul-i-hazâr-dâstân¹; he is very rare and hard to find but, whenever he poureth out his melodious notes, thousands of birds fly to him from every side and join him in his harmony. The next thing is the Singing-Tree, whose smooth and glossy leaves when shaken by the wind and rubbed one against other send forth tuneful tones which strike the ear like the notes of sweet-voiced minstrels, ravishing the hearts of all who listen. The third thing is the Golden-Water of transparent purity, whereof should but one drop be dripped into a basin, and this be placed inside the garden, it presently will fill the vessel brimful and will spout upwards in gerbes playing like a fountain that jets: moreover it never ceaseth plying, and all the water as it shooteth up falleth back again inside the basin, not one gout thereof being lost." Replied the Princess, "I doubt not but thou knowest for a certainty the very

¹ In Arab. usually shortened to "Hazâr" (bird of a thousand notes—the Thousand), generally called "'Andalib": Galland has *Bulbul-hazâr* and some of his translators debase it to *Bulbul-hazâr*. See night cccxxvi. and the Hazâr-dâstân of Kazwî (De Sacy, Chrest. iii. 413). These rarities represent the Rukh's egg in "Alaeddin."

spot where these wondrous things are to be found : and I pray thee tell me now the place and means whereby I may take action to obtain them.”——And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Seventy-third Night,

Then said she:—— I have heard, O auspicious King, that the holy woman thus answered the Princess : “These three rarities are not to be found save on the boundary line that lieth between the land of Hind and the confining countries, a score of marches along the road that leadeth Eastwards from this mansion. Let him who goeth forth in quest of them ask the first man he meeteth on the twentieth stage concerning the spot where he may find the Speaking-Bird, the Singing-Tree, and the Golden-Water, and he will direct the seeker where to come upon all three.” When she had made an end of speaking, the Devotee, with many blessings and prayers and vows for her well-being, farewelled the Lady Perizadah and fared forth homewards. The Princess, however, ceased not to ponder her words and ever to dwell in memory upon the relation of the holy woman, who, never thinking that her hostess had asked for information save by way of curiosity, nor really purposed in mind to set forth with intent of finding the rarities, had heedlessly told all she knew and had given a clue to the discovery. But Perizadah kept these matters deeply graven on the tablets of her heart with firm resolution to follow the directions and, by all means in her power, to gain possession of these three wonders. Withal, the more she reflected, the harder appeared the enterprise, and her fear of failing only added to her unease. Now whilst she sat perplexed with anxious thought and anon terrified with sore affright, her brothers rode back from the hunting-ground ; and they marvelled much to see her sad of semblance and low-spirited, wondering the while what it was that troubled her. Presently, quoth Prince Bahman, “O sister mine, why art thou so heavy of heart this day? Almighty Allah forbid thou be ill in health or that aught have betided thee to cause thy displeasure or to make thee melancholy. Tell us, I beseech thee, what it is, that we may be sharers in thy sorrow and be alert to aid thee.” The Princess answered not a word, but after long silence raised her head and looked up at her brothers ; then casting down her eyes she said in curt phrase that naught was amiss with her. Quoth Prince Bahman, “Full well I wot that there is a somewhat on thy mind which thou hesitatest to tell us ; and now hear me swear a strong

oath that I will never leave thy side till thou shalt have told us what cause it is that troubleth thee. Haply thou art aweary of our affection, and thou wouldst undo the fraternal tie which hath united us from our infancy." When she saw her brothers so distressed and distraught, she was compelled to speak, and said, "Albeit, O my dearlings, to tell you wherefore I am sad and sorrowful may cause you grief, still there is no help but I explain the matter to you twain. This mansion, which our dear father (who hath found ruth) builded for us, is perfect in every attribute, nor lacketh it any condition of comfort or completion. Howbeit I have found out by chance this day that there are yet three things which, were they set within these walls of the house and grounds, would make our place beyond compare, and in the wide world there would be naught with it to pair. These three things are the Speaking-Bird and the Singing-Tree and the Golden-Water, and ever since I heard of them my heart is filled with extreme desire to place them within our domain and excessive longing to obtain them by any means within my power. It now behoveth you help me with your best endeavour and to consider what person will aid me in getting possession of these rarities." Replied Prince Bahman, "My life and that of my brother are at thy service to carry out thy purpose with heart and soul: and, couldst thou give me but a clue to the place where these strange things are found, I would sally forth in quest of them at daybreak as soon as the morning shall morrow." When Prince Parwez understood that his brother was about to make this journey, he spake, saying, "O my brother, thou art eldest of us, so do thou stay at home while I go forth to seek for these three things and bring them to our sister. And indeed it were more fitting for me to undertake a task which may occupy me for years." Replied Prince Bahman, "I have full confidence in thy strength and prowess, and whatso I am able to perform thou canst do as well as I can. Still it is my firm resolve to fare forth upon this adventure alone and unaided, and thou must stay and take care of our sister and our home." So next day Prince Bahman learned from the Princess the road whereon he was to travel and the marks and signs whereby to find the place. Presently, he donned armour and arms and bidding the twain adieu, he took horse and was about to ride forth with the stoutest of hearts, whereat Princess Perizadah's eyes brimmed with tears and in faltering accents she addressed him saying, "O dear my brother, this bitter separation is heart-breaking, and sore sorrowful am I to see thee part from us. This disunion and thine absence in a distant land cause me grief and woe far exceeding

that wherewith I mourned and pined for the rarities wherefor thou quittest us. If only we might have some news of thee from day to day then would I feel somewhat comforted and consoled ; but now 'tis clear otherwise and regret is of none avail."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Seventy-fourth Night.

Then said she :—I have heard, O auspicious King, that Prince Bahman made answer in these words : "O sister mine, I am fully determined in mind to attempt this derring-do : be thou not, however, anxious or alarmed, for Inshallah!—God willing—I shall return successful and triumphant. After my departure shouldst thou at any time feel in fear for my safety, then by this token which I leave thee thou shalt know of my fate and lot, good or evil." Then drawing from his waist-shawl a little hunting-knife like a whittle, he gave it to Princess Perizadah, saying, "Take now this blade and keep it ever by thee ; and shouldst thou at any day or hour be solicitous concerning my condition, draw it from its sheath ; and if the steel be clean and bright as 'tis now, then know that I am alive and safe and sound ; but an thou find stains of blood thereon then shalt thou know that I am slain, and naught remaineth for thee to do save to pray for me as for one dead." With these words of solace the Prince departed on his journey, and travelled straight along the road to India, turning nor to right hand nor to left but ever keeping the same object in view. Thus a score of days was spent in journeying from the land of Iran, and upon the twentieth he reached the end of his travel. Here he suddenly sighted an ancient man of frightful aspect sitting beneath a tree hard by his thatched hut, wherein he was wont to shelter himself from the rains of spring and the heats of summer and the autumnal miasmas and the wintry frosts. So shotten in years was this Shaykh that hair and beard, mustachioes and whiskers were white as snow, and the growth of his upper lip was so long and so thick that it covered and concealed his mouth, while his beard swept the ground and the nails of his hands and feet had grown to resemble the claws of a wild beast. Upon his head he wore a broad-brimmed hat of woven palm-leaves like that of a Malábar fisherman, and all his remaining habit was a strip of matting girded around his waist. Now this Shaykh was a Darwaysh who for many years had fled the world and all worldly pleasures ;

who lived a holy life of poverty and chastity and other-worldliness whereby his semblance had become such as I, O auspicious King, have described to thee. From early dawn that day Prince Bahman had been watchful and vigilant, ever looking on all sides to descry some one who could supply him with information touching the whereabouts of the rarities he sought; and this was the first *human* being he had sighted on that stage, the twentieth and last of his journey. So he rode up to him, being assured that the Shaykh must be the wight of whom the holy woman had spoken. Then Prince Bahman dismounting and making low obeisance to the Darwaysh, said, "O my father, Allah Almighty prolong thy years and grant thee all thy wishes!" Whereto the Fakir made answer but in accents so indistinct that the Prince could not distinguish a single word he said; and presently Bahman understood that his moustache had on such wise closed and concealed his mouth that his utterance became indistinct and he only muttered when he would have spoken. He therefore halted his horse to a tree, and pulling out a pair of scissors said, "O holy man, thy lips are wholly hidden by this overlong hair: suffer me, I pray thee, clip the bristling growth which overspreadeth thy face and which is so long and thick that thou art fearsome to behold: nay, more like to a bear than to a human being." The Darwaysh with a nod consented, and when the Prince had clipped it and trimmed the growth, his face once more looked young and fresh as that of a man in the prime of youth. Presently quoth Bahman to him, "Would heaven I had a mirror wherein to show thee thy face, so wouldst thou see how youthful thou seemest, and how thy favour hath become far more like that of folk than whilome it was." These flattering words pleased the Darwaysh who smiling said, "I thank thee much for this thy goodly service and kindly offices; and, if in return I can do aught of favour for thee, I pray thee let me know, and I will attempt to satisfy thee in all things with my very heart and soul." Then said the Prince, "O holy man, I have come hither from far distant lands along a toilsome road in quest of three things: to wit, a certain Speaking-Bird, a Singing-Tree, and a Golden-Water; and this know I for certain that they are all to be found hard by this site."—And as the morn began to dawn Shahrzad held her peace till

The end of the Six Hundred and Seventy fifth Night.

Then said she:—I have heard, O auspicious King, that the Prince, turning to the Darwaysh, continued, "O Devotee, albeit

well I wot that the three things I seek are in this land and near-hand, yet I know not the exact spot wherein to find them. An thou have true information concerning the place and will inform me thereof, I on my part will never forget thy kindness, and I shall have the satisfaction of feeling that this long and toilsome wayfare hath not been wholly vain." Hearing these words of the Prince, the Darwaysh changed countenance and his face waxed troubled and his colour wan; then he bent his glance downwards and sat in deepest silence. Whereat the other said, "O holy father, dost thou not understand the words wherewith I have bespoken thee? An thou art ignorant of the matter, prithee let me know straightway that I may again fare onwards until such time as I find a man who can inform me thereof." After a long pause the Darwaysh made reply, "O stranger, 'tis true I ken full well the site whereof thou art in search: but I hold thee dear in that thou hast been of service to me; and I am loath for thine own sake to tell thee where to find that stead." And the Prince rejoined, "Say me, O Fakir, why dost thou withhold this knowledge from me, and wherefore art thou not lief to let me learn it?" Replied the other, "'Tis a hard road to travel and full of perils and dangers. Besides thyself many have come hither and have asked the path of me, and I refused to tell them, but they heeded not my warning and pressed me sore and compelled me to disclose the secret which I would have buried in my breast. Know, O my son, that all those braves have perished in their pride and not one of them hath returned to me safe and sound. Now, an thy life be dear to thee, follow my counsel and fare no further, but rather turn thee back without stay or delay and make for house and home and family." Hereto Prince Bahman, stern in resolution, made reply, "Thou hast after kindly guise and friendly fashion advised me with the best of advice; and I, having heard all thou hast to say, do thank thee gratefully. But I reckon not one jot or tittle of what dangers affront me, nor shall thy threats, however fatal, deter me from my purpose: moreover, if thieves or foemen haply fall upon me, I am armed at point and can and will protect myself, for I am certified that none can outvie me in strength and stowre." To this the Fakir made reply, "The beings who will cut thy path and bar thy progress to that place are unseen of man, nor will they appear to thee on any wise: how, then, canst thou defend thyself against them?" And he replied, "So be it, still I fear not and I pray thee only show me the road thither." When the Darwaysh was assured that the Prince had fully determined

in mind to attempt the exploit and would by no means turn or be turned back from carrying out his purpose, he thrust his hand into a bag which lay hard by and took therefrom a ball, and said, "Alas, O my son, thou wilt not accept my counsel and I needs must let thee follow thy wilful way. Take this ball and, mounting thy horse, throw it in front of thee, and as long as it shall roll onwards do thou ride after it, but when it shall stop at the hill-foot, dismount from thy horse and throw the reins upon his neck and leave him alone, for he will stay there without moving until such time as thou return. Then manfully breast the ascent, and on either side of the path, right and left, thou shalt see a scatter of huge black boulders. Here the sound of many voices in confused clamour and frightful will suddenly strike thine ears, to raise thy wrath and to fill thee with fear and hinder thy higher course uphill. Have a heed that thou be not dismayed, also beware, and again I say beware, lest thou turn thy head at any time and cast a look backwards. An thy courage fail thee, or thou allow thyself one glance behind thee, thou shalt be transformed that very moment into a black rock : for know thou, O Prince, that all those stones which thou shalt see strewn upon thy way were men whilome and braves like thyself, who went forth with intent to gain the three things thou seekest, but frightened at those sounds lost human shape and became black boulders. However, shouldst thou reach the hill-top safe and sound, thou shalt find on the very summit a cage, and perched therein the Speaking Bird ready to answer all thy queries. So ask of him where thou mayest find the Singing Tree and the Golden Water, and he will tell thee all thou requirest. When thou shalt safely have seized all three thou wilt be free from further danger : yet, inasmuch as thou hast not yet set out upon this journey give ear to my counsel. I beg of thee desist from this thy purpose and return home in peace whilst thou hast yet the power." — And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Seventy-sixth Night.

Then said she : — I have heard, O auspicious King, that the Prince made answer to the Darwaysh, "Until, O thou holy man, such time as I win to my purpose I will not go back ; no, never, therefore adieu." So he mounted his horse and threw the ball in front of him ; and it rolled forward at racing-speed and he, with gaze intent thereupon, rode after it and did not suffer it to gain upon him. When it had reached the hill whereof the Darwaysh

spake it ceased to make further way, whereupon the Prince dismounted, and, throwing the reins on his horse's neck, left him, and fared on afoot to the slope. As far as he could see, the line of his path to the hill-foot to the head was strown with a scatter of huge black boulders; withal his heart felt naught of fear. He had not taken more than some four or five paces before a hideous din and a terrible hubbub of many voices arose, even as the Darwaysh had forewarned him. Prince Bahman, however, walked on valiantly with front erect and fearless tread, but he saw no living thing and heard only the voices sounding all around him. Some said, "Who is yon fool man, and whence hath he come? Stop him! Let him not pass!" Others shouted out, "Fall on him! Seize this zany and slay him!" Then the report waxed louder and louder still, likest to the roar of thunder, and many voices yelled out, "Thief! Assassin! Murderer!" Another muttered in taunting undertones, "Let him be, fine fellow that he is! Suffer him to pass on, for he and he only shall get the cage and the Speaking-Bird." The Prince feared naught but advanced hot-foot with his wonted nerve and spirit; presently, however, when the Voices kept approaching nearer and nearer to him and increased in number on every side, he was sore perplexed. His legs began to tremble, he staggered, and in fine overcome by fear he clean forgot the warning of the Darwaysh and looked back, whereat he was incontinently turned to stone like the scores of knights and adventurers who had foregone him. Meantime the Princess Perizadah ever carried the hunting-knife, which Bahman her brother had given her, sheathed as it was, in her maiden zone. She had kept it there ever since he set out upon his perilous expedition, and whenever she felt disposed she would bare the blade and judge by its sheen how fared her brother. Now until that day when he was transmewed to stone she found it, as often as she looked at it, clean and bright; but on the very evening when that evil fate betided him perchance Prince Parwez said to Perizadah, "O sister mine, give me I pray thee the hunting-knife that I may see how goeth it with our brother." She took it from her waist-belt and handed it to him; and as soon as he unsheathed the knife, lo and behold! he saw gouts of gore begin to drop from it. Noting this he dashed the hunting-knife down and burst out into loud lamentations, whilst the Princess who divined what had happened shed a flood of bitter tears and cried with sighs and sobs, "Alas, O my brother, thou hast given thy life for me. Ah, woe is me and well away! why did I tell thee of the Speaking-Bird and the Singing-Tree and the Golden-Water? Wherefore did I ask that holy woman how she liked our home, and hear of

those three things in answer to my question? Would to Heaven she had never crossed our threshold and darkened our doors! Ungrateful hypocrite! Dost thou requite me on such wise for the favour and the honour I was fain to show thee? And what made me ask of thee the means whereby to win these things? If now I obtain possession of them what will they advantage me, seeing that my brother Bahman is no more? What should I ever do with them?" Thus did Perizadah indulge her grief bewailing her sad fate, while Parwez in like manner moaned for his brother Bahman with exceeding bitter mourning. At last the Prince, who, despite his sorrow, was assured that his sister still ardently desired to possess the three marvels, turned to Perizadah, and said, "It behoveth me, O my sister, to set out forthright and to discover whether Bahman, our brother, met his death by doom of Destiny or whether some enemy have slain him, and if he hath been killed then must I take full vengeance on his murdurer." Perizadah besought him with much weeping and wailing not to leave her, and said, "O joy of my heart, Allah upon thee, follow not in the footsteps of our dear departed brother nor quit me in order to attempt a journey so rife in risks. I care naught for those things in my fear lest I lose thee also while attempting such enterprise." But Prince Parwez would on no wise listen to her lament, and next day took leave of her; but ere he fared she said to him, "The hunting-knife which Bahman left with me was the means of informing us concerning the mishap which happened to him; but, say me, how shall I know what happeneth to thee?" Then he produced a string of pearls which numbered one hundred, and said, "As long as thou shalt see these pearls all parted one from other and each running loose upon the string, then do thou know that I am alive; but an thou shouldst find them fixed and adhering together, then be thou ware that I am dead." The Princess taking the string of pearls hung it around her neck, determined to observe it hour after hour and find out how it fared with her second brother. After this Prince Parwez set out upon his travels and at the twentieth stage came to the same spot where Bahman had found the Darwyash and saw him there in like condition. Then, after saluting him with the salam, the Prince asked, "Canst thou tell me where to find the Speaking-Bird and the Singing Tree and the Golden-Water; and by what manner of means I may get possession of them? An thou can, I pray thee, inform me of this matter."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Seventy-seventh Night.

Then said she:—I have heard, O auspicious King, that the Darwaysh strave to stay Prince Parwez from his design and shewed him all the dangers on the way. Quoth he, “Not many days ago one like unto thee in years and in features came hither and enquired of me concerning the matter thou now seekest. I warned him of the perils of the place and would have weaned him from his wilful ways, but he paid no wise heed to my warnings and refused to accept my counsel. He went off with full instructions from me how to find those things he sought; but as yet he hath not returned, and doubtless he also hath perished like the many who preceded him upon that perilous enterprise.” Then said Prince Parwez, “O holy father, I know the man of whom thou speakest, for that he was my brother; and I learned that he was dead, but have no inkling of the cause whereby he died.” Replied the Darwaysh, “O my lord, I can inform thee on this matter; he hath been transwewed into a black stone, like the others of whom I just now spake to thee. If thou wilt not accept my advice and act according to my counsel, thou also surely shalt perish by the same means as did thy brother; and I solemnly forewarn thee to desist from this endeavour.” Prince Parwez having pondered these words, presently made reply, “O Darwaysh, I thank thee again and again and am much beholden to thee in that thou art fain of my welfare and thou hast given me the kindest of counsel and the friendliest of advice; nor am I worthy of such favours bestowed upon a stranger. But now remaineth naught for me to beseech save that thou wilt point out the path, for I am fully purposed to fare forwards and on no wise to desist from my endeavour. I pray thee favour me with full instructions for the road, even as thou favouredst my brother.” Then said the Darwaysh, “An thou wilt not lend ear to my warnings and do as I desire thee, it mattereth to me neither mickle nor little. Choose for thyself and I by doom of Destiny must perforce forward thy attempt and albeit, by reason of my great age and infirmities, I may not conduct thee to the place, I will not grudge thee a guide.” Then Prince Parwez mounted his horse, and the Darwaysh taking one of many balls from out his scrip placed it in the youth’s hands, directing him the while what to do, as he had counselled his brother Bahman; and, after giving him much advice and many warnings he ended with saying, “O my lord, have a heed not to be

perplexed and terrified by the threatening Voices,¹ and sounds from unseen beings, which shall strike thine ear ; but advance dauntless to the hill-top where thou shalt find the cage with the Speaking Bird and the Singing-Tree and the Golden-Water.' The Fakir then bade him adieu with words of good omen and the Prince set forth. He threw the ball on the ground before him and, as it rolled up the path, he urged his horse to keep pace with it. But when he reached the hill-foot and saw that the ball had stopped and lay still, he dismounted forthright and paused awhile ere he should begin to climb and conned well in his mind the directions, one and all, given to him by the Darwaysh. Then, with firm courage and fast resolve, he set out afoot to reach the hill-top. But hardly had he begun to climb before he heard a voice beside him threatening him in churlish tongue and crying, "O youth of ill-omen, stand still that I may trounce thee for this thine insolence." Hearing these insulting words of the Invisible Speaker, Prince Parwez felt his blood boil over ; he could not refrain his rage, and in his passion he clean forgot the words of wisdom wherewith the Fakir had warned him. He seized his sword and drawing it from the scabbard, turned about to slay the man who durst insult him on such wise ; but he saw no one and, in the act of looking back, both he and his horse became black stones. Meanwhile the Princess ceased not at all hours of the day and watches of the night to consult the string of pearls which Parwez had left her : she counted them overnight when she retired to rest, she slept with them around her neck during the hours of darkness, and when she awoke at the dawn of day she first of all consulted them and noted their condition. Now at the very hour when her second brother was turned to stone she found the pearls sticking one to other so close together that she might not move a single bead apart from its fellows and she knew thereby that Prince Parwez also was lost to her for ever.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Seventy eighth Night.

Then said she :—I have heard, O auspicious King, that the Princess Perizadah was sore grieved at so sudden a blow and said to herself, "Ah ! woe is me and well away ! How bitter will be living without the love of such brothers whose youth-tide was sacrificed for me ! 'Tis but right that I share their fate whate'er

¹ I may note that the "Hatif," or invisible Speaker, which must be subjective more often than objective, is a common-place of Moslem thaumaturgy.

be my lot ; else what shall I have to say on the Day of Doom and the Resurrection of the Dead and the Judgment of Mankind ?" Wherefore, next morning, without further let or stay, she donned disguise of man's attire ; and, warning her women and slaves that she would be absent on an errand for a term of days during which they would be in charge of the house and goods, she mounted her hackney and set out alone and unattended. Now, inasmuch as she was skilled in horsemanship and had been wont to accompany her brothers when hunting and hawking, she was better fitted than other women to bear the toils and travails of travel. So on the twentieth day she arrived safe and sound at the hermitage-but where, seeing the same Shaykh, she took seat beside him and after salaming to him and greeting him she asked him, "O holy father, suffer me to rest and refresh myself awhile in this site of good omen ; then deign point out to me, I pray thee, the direction of the place, at no far distance herefrom, wherein are found a certain Speaking-Bird and a Singing-Tree and a Golden-Water. An thou wilt tell me I shall deem this the greatest of favour." Replied the Darwaysh, "Thy voice revealeth to me that thou art a woman and no man, albeit attired in male's apparel. Well I wot the stead whereof thou speakest and which containeth the marvellous things thou hast named. But say me, what is thy purpose in asking me?" The Princess made reply, "I have been told many a tale anent these rare and wondrous things, and I would fain get possession of them and bear them to my home and make them its choicest adornments." And said the Fakir, "O my daughter, in very truth these matters are exceeding rare and admirable : right fit are they for fair ones like thyself to win and take back with thee, but thou hast little inkling of the dangers manifold and dire that encompass them. Better far were it for thee to cast away this vain thought and go back by the road thou camest." Replied the Princess, "O holy father and far-famed anchorite, I come from a distant land whereto I will nevermore return except after winning my wish : no, never ! I pray thee tell me the nature of those dangers and what they be, that hearing thereof my heart may judge if I have or have not the strength and the spirit to meet them." Then the Shaykh described to the Princess all the risks of the road as erst he had informed Princes Bahman and Parwez ; and he ended with saying, "The dangers will display themselves as soon as thou shalt begin to climb the hill-foot and shall not end till such time as thou wilt have reached the hill-head, where is the home of the Speaking-Bird. Then, if thou be fortunate enough to seize him, he will

direct thee where to find the Singing-Tree and the Golden-Water. All the time thou climbest the hill, Voices from throats unseen and accents fierce and fell shall resound in thine ears. Furthermore, thou shalt see black rocks and boulders strewn upon thy path, and these, thou must know, are the transformed bodies of men, who with exceeding courage attempted the same enterprise, but filled with sudden fear and tempted to turn and to look backwards were changed into stones. Now do thou steadily bear in mind what was their case. At the first they listened to those fearful sounds and cursings with firm souls; but anon their hearts and minds misgave them, or, haply, they fumed with fury to hear the villain words addressed to them and they turned about and gazed behind them, whereat both men and horses became black boulders." But when the Darwaysh had told her every whit, the Princess made reply, "From what thou sayest it seemeth clear to me that these Voices can do nothing but threaten and frighten by their terrible din; furthermore, that there is naught to prevent a man climbing up the hill, nor is there any fear of anyone attacking him; all he hath to do is on no account to look behind him." And after a short pause she presently added, "O Fakir, albeit a woman, yet I have both nerve and thwos to carry me through this adventure. I shall not heed the Voices nor be enraged thereat, neither will they have any power to dismay me; moreover, I have devised a device whereby my success on this point is assured." "And what wilt thou do?" asked he, and she answered, "I will stop mine ears with cotton so may not my mind be disturbed and reason perturbed by hearing those awesome sounds." The Fakir marvelled with great marvel, and presently exclaimed, "O my lady, methinks thou art destined to get possession of the things thou seekest. This plan hath not occurred to any hitherto,¹ and hence it is haply that one and all have failed miserably and have perished in the attempt. Take good heed to thyself, however, nor run any risk other than the enterprise requireth." She replied, "I have no cause for fear since this one and only danger is before me to prevent happy issue. My heart doth bear me witness that I shall surely gain the guerdon wherefor I have undertaken such toil and trouble. But now do thou tell me what I must do, and whither to win my wish I must wend." The Darwaysh once more besought her to return home, but Perizadah refused to listen, and remained as firm and resolute as before; so when he saw that she was fully

¹ It may have been borrowed from Ulysses and the Sirens.

bent upon carrying out her purpose, he exclaimed, "Depart, O my daughter, in the Peace of Almighty Allah and His blessing ; and may He defend thy youth and beauty from all danger." Then taking from his bag a ball he gave it her and said, "When thou art seated in saddle throw this before thee and follow it whitherso it lead thee ; and when it shall stop at the hill-foot then dismount and climb the slope. What will happen after, I have already told thee."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Seventy-ninth Night.

Then said she :—I have heard, O auspicious King, that the Princess after farewelling the Fakir straightway bestrode her steed and threw the ball in front of his hooves as she had been bidden do. It rolled along before her in the direction of the hill and she urged her hackney to keep up with it, until, reaching the hill, it suddenly stopped. Hereat the Princess dismounted forthwith and having carefully plugged both her ears with cotton, began to breast the slope with fearless heart and dauntless soul ; and as soon as she had advanced a few steps a hubbub of voices broke out all around her, but she heard not a sound, by reason of her hearing being blunted by the cotton wool. Then hideous cries arose with horrid din, still she heard them not ; and at last they grew to a storm of shouts and shrieks and groans and moans flavoured with foul language such as shameless women use when railing one at other. She caught now and then an echo of the sounds but recked naught thereof and only laughed and said to herself, "What care I for their scoffs and jeers and fulsome taunts ? Let them hoot on and bark and bay as they may : this at least shall not turn me from my purpose." As she approached the goal the path became perilous in the extreme and the air was so filled with an infernal din and such awful sounds that even Rustam would have quailed thereat and the bold spirit of Asfandiyar¹ have quaked with terror. The Princess, however, pressed on with uttermost speed and dauntless heart till she neared the hill-top and espied above her the cage in which the Speaking-Bird was singing with melodious tones ; but, seeing the Princess draw nigh, he broke out despite his puny form in thundering tones and cried, "Return, O fool : hie thee back nor dare come nearer." Princess Perizadah heeded not his

¹ Two heroes of the *Shahnáme*, and both the types of reckless daring. The monomachy or duel between these braves lasted through two days.

clamour a whit, but bravely reached the hill top, and running over the level piece of ground made for the cage and seized it saying, "At last I have thee and thou shalt not escape me." She then pulled out the cotton-wool wherewith she had stopped her ears, and heard the Speaking-Bird reply in gentle accents, "O lady valiant and noble, be of good cheer, for no harm or evil shall betide thee, as hath happened to those who essayed to make me their prize. Albeit I am encaged I have much secret knowledge of what happeneth in the world of men and I am content to become thy slave, and for thee to be my liege lady. Moreover, I am more familiar with all that concerneth thee even than thou art thyself; and one day of the days I will do thee a service which shall deserve thy gratitude. What now is thy command? Speak that I may fulfil thy wish." Princess Perizadah was gladdened by these words, but in the midst of her joy she grieved at the thought of how she had lost her brothers whom she loved with a love so dear, and anon she said to the Speaking-Bird, "Full many a thing I want, but first tell me if the Golden-Water, of which I have heard so much, be nigh unto this place, and if so, do thou show me where to find it." The bird directed her accordingly, and the Princess took a silver flagon she had brought with her and filled it brimful from the magical fount. Then quoth she to the Bird, "The third and last prize I have come to seek is the Singing Tree: discover to me where that also can be found." The Bird replied, "O Princess of fair ones, beyond thy back in yonder clump that lieth close at hand groweth the Tree"; so she went forthright to the copse and found the Tree she sought singing with sweetest toned voice. But inasmuch as it was huge in girth she returned to her slave the Bird and said, "The Tree indeed I found, but 'tis lofty and bulky; how then shall I pull it up?" and he made answer, "Pluck but a branchlet of the Tree and plant it in thy garden: 'twill at once take root and in shortest time be as gross and fair a growth as that in yonder copse." So the Princess broke off a twig, and now that she had secured the three things, whereof the holy woman spake to her, she was exceeding joyful, and turning to the Bird, said, "I have in very deed won my wish, but one thing is yet wanting to my full satisfaction. My brothers who ventured forth with this same purpose are lying hereabouts turned into black stones; and I fain would have them brought to life again and the twain return with me in all satisfaction and assurance of success. Tell me now some plan whereby mine every desire may be fulfilled." — And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Eightieth Night.

Then said she:—I have heard, O auspicious King, that the Speaking-Bird replied, “O Princess, trouble not thyself, the thing is easy. Sprinkle some of the Golden-Water from the flagon upon the black stones lying round about, and by virtue thereof each and every shall come to life again, thy two brothers as well as the others.” So Princess Perizadah’s heart was set at rest and taking the three prizes with her she fared forth and scattered a few drops from the silver flagon upon each black stone as she passed it when, lo and behold! they came to life as men and horses. Amongst them were her brothers whom she at once knew, and falling on their necks she embraced them, and asked in tones of surprise, “O my brothers, what do ye here?” To this they answered, “We lay fast asleep.” Quoth she, “Strange indeed that ye take delight in slumber away from me and ye forget the purpose wherefor ye left me; to wit, the winning of the Speaking-Bird and the Singing-Tree and the Golden-Water. Did ye not see this place all bestrown with dark hued rocks? Look now and say if there be aught left of them. These men and horses now standing around us were all black stones as ye yourselves also were; but, by the boon of Almighty Allah, all have come to life again and await the signal to depart. And if now ye wish to learn by what strange miracle both ye and they have recovered human shape, know ye that it hath been wrought by virtue of a water contained in this flagon, which I sprinkled on the rocks with leave of the Lord of all Living. When I had gained possession of this cage and its Speaking-Bird, and also of the Singing-Tree, a wand whereof ye see in my hand, and lastly of the Golden-Water, I would not take them home with me unless ye twain could also bear me company; so I asked of this Bird the means whereby ye could be brought to life again. He made me drop some drops of the Golden-Water on the boulders and when I had done this ye two like all the others returned to life and to your proper forms.” Hearing these her words the Princes Bahman and Parwez thanked and praised their sister Perizadah; and all the others she had saved showered thanks and blessings on her head, saying with one accord, “O our lady, we are now thy slaves; nor can a life-long service repay the debt of gratitude we owe thee for this favour thou hast shown us. Command and we are ready to obey thee with our hearts and our souls.” Quoth Perizadah, “The bringing back to life of these my brothers was my aim and purpose, and in so doing ye too have

profited thereby ; and I accept your acknowledgments as another pleasure. But now do ye mount each and every man his horse and ride back by the way ye came to your homes in Allah's peace." On this wise the Princess dismissed them and made her self also ready to depart ; but, as she was about to bestride her steed, Prince Bahman asked permission of her that he might hold in hand the cage and ride in front of her. She answered, "Not so, O brother mine : this Bird is now my slave and I will carry him myself. An thou wilt, take thou this twig with thee, but hold the cage only till I am seated in the saddle." She then mounted her hackney, and, placing the cage before her on the pommel, bade her brother Parwez take charge of the Golden-Water in the silver flagon and carry it with all care, and the Prince did her bidding without gainsaying. And when they all were ready to ride forth, including the knights and the squires whom Perizadah had brought to life by sprinkling the Water, the Princess turned to them and said, "Why delay we our departure, and how is it that none offereth to lead us?" But as all hesitated she gave command, "Now let him amongst your number whose noblesse and high degree entitle him to such distinction fare before us and show us the way." Then all with one accord replied, "O Princess of fair ones, there be none amongst us worthy of such honour, nor may any wight dare to ride before thee." So when she saw that none amongst them claimed pre-eminence or right of guidance, and none desired to take precedence of the rest, she made excuse and said, "O my lords, 'tis not for me by right to lead the way, but since ye order I must needs obey." Accordingly she pushed on to the front, and after came her brothers and behind them the rest. And as they journeyed on, all desired to see the holy man, and thank him for his favours and friendly rede, but when they reached the spot where he dwelt they found him dead, and they knew not if old age had taken him away, or if he perished in his pride because the Princess Perizadah had found and had carried off the three things whereof he had been appointed by Destiny guard and guide.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Eighty first Night.

Then said she :—I have heard, O auspicious King, that all the company rode on, and as each one arrived at the road which led him to his natal land he took leave of the Lady Perizadah and went his

way, until all were gone and the Princess and her brothers were the only left. At last they reached their journey's end safe and sound, and on entering their mansion Perizadah hung the cage inside the garden hard by the belvedere, and no sooner did the Speaking-Bird begin to sing than flights of ringdoves and bulbuls and nightingales and skylarks and parrots and other songsters came flocking around him from a-far and a-near. Likewise she set the twig, which she had taken from the Singing-Tree, in a choice parterre, also hard by the belvedere, and forthwith it took root and put forth boughs and buds and grew goodly in growth, till it became a trunk as large as that from which she had plucked the twig, whilst from its leafage went forth bewitching sounds rivalling the music of the parent tree. She lastly bid them carve her a basin of pure white marble and set it in the centre of the pleasure grounds ; then she poured therein the Golden-Water and forthright it filled the bowl and shot upwards like a spouting fountain some twenty feet in height ; moreover, the gerbes and jets fell back whence they came and not one drop was lost : whereby the working of the waters was unbroken and ever similar. Now but few days passed ere the report of these three wonders was bruited abroad, and flocked the folk daily from the city to solace themselves with the sight, and the gates stood always open wide and all who came had entrance to the house and gardens and free leave to walk about at will and see these rarities which affected them with admiration and delight. Then also, as soon as both the Princes had recovered from the toils of travel, they began to go a-hunting as heretofore : and it chanced one day they rode forth several miles from home and were both busied in the chase, when the Shah of Irán-land came by decree of Destiny to the same place for the same purpose. The Princes, seeing a band of knights and huntsmen drawing near, were fain to ride home and to avoid such meeting ; so they left the hunting-grounds and turned them homewards. But as Fate and lot would have it they hit upon the very road whereby King Khusrau Shah was coming, and so narrow was the path that they could not avoid the horsemen by wheeling round and wending another way. So they drew rein perforce, and dismounting, they salamed and did obeisance to the Shah and stood between his hands with heads bent low. The Sovran, seeing the horses' fine trappings and the Princes' costly garments, thought that the two youths were in the suite of his Wazirs and his Ministers of state and much wished to look upon their faces : he therefore bade them raise their heads and stand upright in the presence and they obeyed his bidding with modest mien and downcast eyes. He was

charmed to behold their comeliness of favour and their graceful forms and their noble air and their courtly mien; and, after gazing at them for some time in not a little wonder and admiration, he asked them who they were and what might be their names and where they abode. Hereto Prince Bahman made reply, "O Asylum of the Universe, we are the sons of one whose life was spent in serving the Shah, the Intendant of the royal gardens and pleasaunces. As his days drew to a close he builded him a home without the town for us to dwell in till we should grow to man's estate and become fit to do thy Highness suit and service and carry out thy royal commands." The Shah furthermore asked them, "How is it that ye go a-hunting? This is a special sport of Kings and is not meant for the general of his subjects and dependants." Prince Bahman rejoined, "O Refuge of the World, we yet are young in years and being brought up at home we know little of courtly customs; but, as we look to bear arms in the armies of the Shah, we fain would train our bodies to toil and moil." This answer was honoured by the royal approval, and the King rejoined, "The Shah would see how ye deal with noble game; so choose ye whatever quarry ye will and bring it down in the presence." The Princes hereat remounted their horses and joined the Sovran; and when they reached the thickest of the forest, Prince Bahman started a tiger and Prince Parwez rode after a bear; and the twain used their spears with such skill and good will that each killed his quarry and laid it at the Shah's feet. Then entering the wood again Prince Bahman slew a bear and Prince Parwez a tiger¹ and did as before; but when they would have ridden off the third time the King forbade them, saying, "What! would ye strip the royal preserve of all the game? This be enough and more than enough, the Shah wished only to put your valour to the proof and having seen it with his own eyes he is fully satisfied. Come now with us and stand before us as we sit at meat." Prince Bahman made reply, "We are not worthy of the high honour and dignity wherewith thou favourest us thy humble servants. We dutifully and humbly petition thy Highness to hold us excused for this day; but if the Asylum of the Universe deign appoint some other time thy slaves will right gladly execute thy auspicious orders. — And as the morn began to dawn Shahrazad held her peace till

1 The "Bagh" or royal tiger, is still found in the jungles of *Masanderan* and other regions of Northern Persia.

The end of the Six Hundred and Eighty-second Night.

Then said she :—I have heard, O auspicious King, that Khusrau Shah, astonished at their refusal, asked the cause whereof when Prince Bahman answered, “May I be thy sacrifice,¹ O King of kings, we have at home an only sister ; and all three are bound together with bonds of the fondest affection ; so we brothers go, not anywhere without consulting her nor doth she aught save according to our counsel.” The King was pleased to see such fraternal love and union and presently quoth he, “By the head of the Shah,² he freely giveth you leave to go to-day : consult your sister and meet the Shadow of Allah³ to-morrow at this hunting-ground, and tell him what she saith and if she be content to let you twain come and wait upon the Shah at meat.” So the Princes farewelled and prayed for him ; then rode back home ; but they both forgot to tell their sister how they had fallen in with the King ; and of all that passed between them they remembered not one word.⁴ Next day again they went a-hunting, and on returning from the chase, the Shah enquired of them, “Have ye consulted with your sister if ye may serve the King, and what saith she thereto? Have ye obtained permission from her?” On hearing these words the Princes waxed aghast with fear ; the colour of their faces changed, and each began to look into the other’s eyes. Then Bahman said, “Pardon, O Refuge of the World, this our transgression. We both forgot the command, and remembered not to tell our sister.” Replied the King, “It mattereth naught. Ask her to-day, and bring me word to-morrow.” But it so happened that on that day also they forgot the message, yet the King was not annoyed at their shortness of memory ; but, taking from his pocket three little balls of gold, and tying them in a kerchief of silk, he handed them to Prince Bahman, saying, “Put these balls in thy waist-shawl, so shalt thou not forget to ask thy sister ; and if

1 In addressing the Shah every Persian begins with the formula, “Kurbán-at básham” = may I become thy Corban or sacrifice. For this word (Kurbán) see night declxxxii.

2 The King in Persia always speaks of himself in the third person, and swears by his own blood and head, soul, life and death. The form of oath is ancient : Joseph emphasises his speech “by the life of Pharaoh.” (Gen. xiii. 15, 16.)

3 Another title of the Shah, making him quasi-divine, at any rate the nearest to the Almighty, like the Czar and the Emperor of China. Hence the subjects bow to him with the body at right angles as David did to Saul (1 Sam. xxiv. 8) or fall upon the face like Joshua (v. 14).

4 A most improbable and absurd detail : its sole excuse is the popular superstition of “blood speaking to blood.” The youths being of the royal race felt that they could take unwarrantable liberties.

perchance the matter escape thy memory, when thou shalt go to bed and take off thy girdle, haply the sound of them falling to the ground will remind thee of thy promise." Despite this strict injunction of the Shadow of Allah the Princes on that day also clean forgot the order and the promise they had made to the King. When, however, night came on, and Prince Bahman went to his bed-chamber for sleep, he loosed his girdle and down fell the golden balls, and at the sound the message of the Shah flashed across his thought. So he and his brother Parwez at once hastened to Perizadah's bower, where she was about retiring to rest, and with many excuses for troubling her at so unseasonable an hour, reported to her all that had happened. She lamented their thoughtlessness, which for three successive days had caused them forget the royal behest, and ended with saying, "Fortune hath favoured you, O my brothers, and brought you suddenly to the notice of the Asylum of the Universe, a chance which often hath led to the height of good. It grieveth me sore that in your over regard for our fraternal love and union ye did not take service with the King when he deigned command you. Moreover, ye have far greater cause for regret and repentance than I in that ye failed to plead a sufficient excuse and that which ye offered must have sounded rude and churlish. A right dangerous thing it is to thwart kingly wishes. In his extreme condescension the Shah commandeth you to take service with him and ye, in rebelling against his exalted orders, have done foolishly and ye have caused me much trouble of mind. Howbeit I will sue counsel from my slave the Speaking-Bird and see what he may say : for when I have ever any hard and weighty question to decide I fail not to ask his advice." Hereupon the Princess set the cage by her side, and after telling her slave all that her brothers had made known to her, asked admonition of him regarding what they should do. The Speaking-Bird made answer, "It behoveth the Princes to gratify the Shah in all things he requireth of them : moreover, let them make ready a feast for the King and humbly pray him to visit this house, and thereby testify to him loyalty and devotion to his royal person." Then said the Princess, "O Bird, my brothers are most dear to me nor would I suffer them leave my sight for one moment if it were possible : and Allah forbend that this daring on their part do injury to our love and affection." Said the Speaking-Bird, "I have counselled thee for the best and have offered thee the right rede : nor do thou fear aught in following it, for naught save good shall come therefrom." "But," quoth the Princess, "an the Shadow of Allah honour us by crossing the threshold of this house, needs must I present myself before him

with face unveiled¹?" "By all means," quoth the Speaking Bird, "this will not harm thee, nay, rather 'twill be to thine advantage." —And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Eighty-third Night.

Then said she:—I have heard, O auspicious King, that early next day the two Princes Bahman and Parwez rode as aforetime to the hunting ground and met Khusrav Shah, who asked them, saying, "What answer bring ye from your sister?" Hereupon the elder brother advancing said, "O Shadow of Allah, verily we are thy slaves and whatever thou deign bid, that we are ready to obey. These less than the least have referred the matter to their sister and have obtained her consent; nay more, she blamed and chided them for that they did not hurry to carry out the commands of the Refuge of the World the moment they were delivered. Therefore being sore displeased at us, she desireth us on her behalf to plead forgiveness with the Shâh-inshâh² for this offence by us offered." Replied the King, "No crime have ye committed to call forth the royal displeasure: nay more, it delighteth the Shadow of Allah exceedingly to see the love ye twain bear towards your sister." Hearing such words of condescension and kindness from the Shah, the Princes held their peace and hung their heads for shame groundwards; and the King who that day was not keen, according to his custom, after the chase, whenever he saw the brothers hold aloof, called them to his presence and heartened their hearts with words of favour; and presently, when a-weary of sport, he turned the head of his steed palace-wards and deigned order the Princes to ride by his side. The Wazirs and Councillors and Courtiers one and all fumed with envy and jealousy to see two unknowns entreated with such especial favour; and as they rode at the head of the suite a-down the market-street all eyes were turned upon the youths and men asked one of other, "Who be the two who ride beside the Shah? Belong they to this city, or come they from some foreign land?" And the folk praised and blessed them saying, "Allah send our King of kings two Princes as goodly and gallant as are these twain who ride beside him. If our hapless

¹ This is still a Persian custom, because all the subjects, women as well as men, are virtually the King's slaves.

² *i.e.* King of kings, the Βασιλεὺς βασιλέων.

Queen who languisheth in durance had brought forth sons, by Allah's favour they would now be of the same age as these young lords." But as soon as the cavalcade reached the palace the King alighted from his horse and led the Princes to his private chamber, a splendid retreat magnificently furnished, wherein a table had been spread with sumptuous meats and rarest cates; and having seated himself thereat he motioned them to do likewise. Here upon the brothers making low obeisance also took their seats and afe in well-bred silence with respectful mien. Then the Shah, desiring to warm them into talk¹ and thereby to test their wit and wisdom, addressed them on themes galore and asked of them many questions; and, inasmuch as they had been taught well and trained in every art and science, they answered with propriety and perfect ease. The Shah struck with admiration bitterly regretted that Almighty Allah had not vouchsafed to him sons so handsome in semblance and so apt and so learned as these twain; and, for the pleasure of listening to them, he lingered at meat longer than he was wont to do. And when he rose from table and retired with them to his private apartment he still sat longwhile talking with them, and at last in his admiration he exclaimed, "Never until this day have I set eyes on youths so well brought up and so comely and so capable as are these, and methinks 'twere hard to find their equals anywhere." In fine quoth he, "The time waxeth late, so now let us cheer our hearts with music." And forthright the royal band of minstrels and musicians began to sing and perform upon instruments of mirth and merriment, whilst dancing-girls and boys displayed their skill, and mimes and mummers played their parts. The Princes enjoyed the spectacle with extreme joy, and the last hours of the afternoon passed in royal revelry and regale. But when the sun had set and evening came on, the youths craved dismissal from the Shah with many expressions of gratitude for the exalted favours he had deigned bestow on them: and ere they fared forth, the King of kings bespake them, saying, "Come ye again on the morrow to our hunting-ground as heretofore, and thence return to the palace. By the beard of the Shah, he fair would have you always with him, and solace him with your companionship and converse." Prince Bahman, prostrating himself before the presence, answered, "'Tis the very end and aim of all our wishes, O Shadow of Allah upon Earth, that on the morrow when thou shalt come from the chase and pass by our fair house,

1 *Majlis-e-aram*, i. e. to give some life to the company.

thou graciously deign enter and rest in it awhile, thereby conferring the highmost of honours upon ourselves and upon our sister. Albeit the place is not worthy of the Shahinshah's exalted presence, yet at times do mighty Kings condescend to visit the huts of their slaves." The King, ever more and more enchanted with their comeliness and pleasant speech, vouchsafed a most gracious answer, saying, "The dwelling place of youths in your estate and degree will certainly be goodly and right worthy of you; and the Shah willingly consenteth for the morrow to become the guest of you twain and of your sister whom, albeit he have not yet seen, he is assured to find perfect in all gifts of body and mind. Do ye twain therefore about early dawn-tide expect the Shah at the usual trysting place." The Princes then craved leave to wend their ways; and going home, said to their sister, "O Perizadah, the Shah hath decreed that to-morrow he will come to our house and rest here awhile after the hunt." Said she, "An so it be, needs must we see to it that all be made ready for a royal banquet and we may not be put to shame when the Shadow of Allah shall deign shade us. There is no help but that in this matter I ask of my slave, the Speaking-Bird, what counsel he would give; and that I prepare according thereto such meats as are meet for him and are pleasing to the royal palate." —And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Eighty-fourth Night.

Then said she:—I have heard, O auspicious King, that the Princes both approved of her plan and went to seek repose; whereupon Perizadah sent for the cage and setting it before her, said, "O Bird, the Shah hath made a promise and hath decreed that he will deign honour this our house on the morrow, wherefore we must needs make ready for our liege lord the best of banquets, and I bid thee say me what dishes should the kitcheners cook for him?" The Speaking-Bird replied, "O my lady, thou hast the most skilful of cooks and confectioners. Do thou bid them dress for thee the choicest dainties, but above all others see thou with thine own eyes that they set before the Shah a dish of new green cucumbers stuffed with pearls." Quoth the Princess in utter wonderment, "Never until this time heard I of such a dainty! How? cucumbers with a filling of pearls! And what will the King, who cometh to eat bread and not to gaze on stones, say to such meat? Furthermore, I have not in my possession pearls

enough to serve for even a single cucumber." Replied the Speaking-Bird, "This were an easy matter: do thou dread naught, but only act as I shall advise thee. I seek not aught save thy welfare, and would on no wise counsel thee to thy disadvantage. As for the pearls, thou shalt collect them on this wise; go thou to-morrow betimes to the pleasure-gardens and bid a hole be dug at the foot of the first tree in the avenue to thy right hand, and there shalt thou find of pearls as large a store as thou shalt require." So after dawn on the next day Princess Perizadah bade a gardener-lad accompany her and fared to the site within the pleasure-gardens whereof the Speaking-Bird had told her. Here the boy dug a hole both deep and wide, when suddenly his spade struck upon somewhat hard, and he removed with his hands the earth and discovered to view a golden casket well-nigh one foot square. Hereupon the young gardener showed it to the Princess who exclaimed, "I brought thee with me for this very reason. Take heed and see that no harm come to it, but dig it out and bring it to me with all care." When the lad did her bidding she opened it forthright and found it filled with pearls and unions fresh from the sea, round as rings and all of one and the same size perfectly fitted for the purpose which the Speaking-Bird had proposed. Perizadah rejoiced with extreme joy at the sight, and taking up the box walked back with it to the house; and the Princess who had seen their sister faring forth betimes with the gardener-lad and had wondered why she went to the park thus early unaccording to her wonted custom, catching sight of her from the casement, quickly donned their walking dresses and came to meet her. And as the two brothers walked forwards they saw the Princess approaching them with somewhat unusual under her arm, which, when they met, proved to be a golden casket whereof they knew naught. Quoth they, "O our sister, at early light we espied thee going to the pleasure-grounds with a gardener-lad empty handed, but now thou bringest back this golden casket; so disclose to us where and how thou hast found it: and haply there may be some hoard close hidden in the parterre?" Perizadah replied, "Sooth ye say, O my brothers. I took this lad with me and made him dig under a certain tree where we came upon this box of pearls, at the sight whereof methinks your hearts will be delighted." The Princess straightway opened the box and her brothers sighting the pearls and unions were amazed with extreme amazement and rejoiced greatly to see them. Quoth the Princess, "Come now ye twain with me, for that I have in hand a weighty matter"; and quoth Prince Bahman, "What is there to do? I pray thee tell us without delay for never yet hast thou kept aught

of thy life from us." She made reply, "O my brothers, I have nothing to hide from you, nor think ye any ill of me, for I am now about to tell you all the tale." Then she made known to them what advice the Speaking-Bird had given to her; and they, conning the matter over in their minds, marvelled much why her slave had bidden them set a dish of green cucumbers stuffed with pearls before the Shah, nor could they devise any reason for it. Presently the Princess resumed, "The Speaking-Bird indeed is wise and ware; so methinks this counsel must be for our advantage; and at any rate it cannot be without some object and purpose. It therefore behoveth us to do even as he hath commanded." Hereupon the Princess went to her own chamber and summoning the Head Cook said to him, "This day the Shah, the Shadow of Allah upon Earth, will condescend here to eat the noon-meal. So do thou take heed that the meats be of choicest flavour and fittest to set before the Asylum of the World, but of all the dishes there is one thou alone must make and let not another have a hand therein. This shall be of the freshest green cucumbers with a stuffing of unions and pearls."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Eighty-fifth Night.

Then said she:—I have heard, O auspicious King, that the Head Cook listened to this order of the Princess with wonderment, and said in himself, "Who ever heard of such a dish or dreamed of ordering such an one." The lady seeing his astonishment betrayed in his semblance without the science of thought-reading,¹ said to him, "It seemeth from thy countenance that thou deemest me daft of wits to give thee such order. I know that no one ever tasted a dish of the kind, but what is that to thee? Do thou e'en as thou art bidden. Thou seest this box brimful of pearls; so take of them as many as thou needest for the dish, and what remaineth over leave in the box." The Kitchener, who could answer nothing in his confusion and amazement, chose as many precious stones as he required, and presently fared away to superintend the meats being cooked and made ready for the feast. Meanwhile, the Princess went over the house and grounds and

¹ In Arabic "ʿIlm al-Mukáshafah"—the Science by which Eastern adepts discover man's secret thoughts. Of late years it has appeared in England, but with the same quackery and imposture which have ruined "Spiritualism" as the Faith of the Future

gave directions to the slaves about the ordinance thereof, lending especial attention to the carpets and diwans, the lamps, and all other furniture. Next day at break of dawn Princes Bahman and Parwez rode forth in rich attire to the appointed place where they first met the Shah, who was also punctual to his promise and vouchsafed to join them in the hunt. Now when the sun had risen high and its rays waxed hot, the King gave up the chase, and set forth with the Princes to their house; and as they drew nigh thereto the cadet pushed forwards and sent word to the Princess that the Asylum of the World was coming in all good omen. Accordingly, she hastened to receive him and stood waiting his arrival at the inner entrance; and after, when the King rode up to the gate and dismounting within the court stepped over the threshold of the house-door, she fell down at his feet and did him worship. Hereat her brothers said, "O Asylum of the World, this is our sister of whom we spake"; and the Shah with gracious kindness and condescension raised her by the hand, and when he saw her face he marvelled much at its wondrous comeliness and loveliness. He thought in himself, "How like she is to her brothers in favour and form, and I trow there be none of all my lieges in city or country who can compare with them for beauty and noble bearing. This country-house also exceedeth all that I have ever seen in splendour and grandeur." The Princess then led the Shah through the house and showed him all the magnificence thereof, while he rejoiced with extreme joy at everything that met his sight. So when King Khusrau had considered whatso was in the mansion he said to the Princess, "This home of thine is far grander than any palace owned by the Shah, who would now stroll about the pleasure-garden, never doubting but that it will be delightful as the house." Hereat the Princess threw wide open the door whence the grounds could be seen; and at once the King beheld before and above all other things, the fountain which cast up incessantly, in gerbes and jets, water clear as chrystal withal golden of hue. Seeing such prodigy he cried, "This is indeed a glorious gusher: never before saw I one so admirable. But say me where is its source, and by what means doth it shoot up in spurts so high? Whence cometh this constant supply and in what fashion was it formed? The Shah would fain see it near-hand." "O King of kings, and Lord of the lands," quoth the Princess, "be pleased to do whatso thou desirest." Thereupon they went up to the fountain and the Shah stood gazing upon it with delight when behold, he heard a concert of sugar-sweet voices choiring with the harmony

and melody of wit-ravishing music. So he turned him round and gazed about him to discover the singers, but no one was in sight; and albeit he looked both far and near, all was in vain, he heard the voices but he could descry no songster. At length completely baffled he exclaimed, "Whence come these most musical of sounds; and rise they from the bowels of earth or are they floating in the depths of air? They fill the heart with rapture, but strangely surprise the senses to see that no one singer is in sight." Replied the Princess with a smile, "O Lord of lords, there are no minstrels here and the strains which strike the Shah's ear come from yonder tree. Deign walk on, I pray thee, and examine it well." So he advanced thereto, ever more and more enchanted with the music, and he gazed now at the Golden-Water and now at the Singing-Tree till lost in wonderment and amazement. Then, "O Allah," said he to himself, "is all this nature-made or magical, for in very deed the place is full of mystery?" Presently, turning to the Princess, quoth he, "O my lady, prithee whence came ye by this wondrous tree which hath been planted in the middlemost of this garden? Did anyone bring it from some far distant land as a rare gift? And by what name is it known?" Quoth Perizadah in reply, "O King of kings, this marvel high Singing-Tree groweth not in our country. 'Twere long to recount whence and by what means I obtained it, and suffice it for the present to say that the Tree, together with the Golden-Water and the Singing-Bird, were all found by me at one and the same time. Deign now accompany thy slave and look upon this third rarity, and when the Shah shall have rested and recovered from the toils and travails of hunting, the tale of these three strange things shall be told to the Asylum of the World in fullest detail." Hereto the King replied, "All the Shah's fatigue hath gone for gazing upon these wonders, and now to visit the Speaking-Bird."—And as the morning began to dawn Shahrazad held her peace till

The end of the Six Hundred and Eighty-sixth Night.

Then said she:—I have heard, O auspicious King, that the Princess took the King, and when she had shown to him the Speaking-Bird they returned to the garden, where he never ceased considering the fountain with extreme surprise, and presently exclaimed, "How is this? No spring whence cometh all this water meeteth the Shah's eye, and no channel; nor is there any reservoir large enough to contain it." She replied, "Thou speakest

sooth, O King of kings! This jetting fount hath no source, and it springeth from a small marble basin which I filled from a single flagon of the Golden-Water; and by the might of Allah Almighty, it increased and waxed copious until it shot up in this huge gerbe which the Shah seeth. Furthermore, it ever playeth day and night; and, marvellous to relate, the water falling back from that height into the basin minisheth not in quantity nor is aught of it spilt or wasted." Hereat the King, filled with wonder and astonishment, bade go back to the Speaking-Bird; whereupon the Princess led him to the belvedere whence he looked out upon thousands of all manner fowls carolling in the trees and filling air with their hymns and praises of the Creator; so he asked his guide, "O my lady, whence come these countless songsters which haunt yonder tree and make the welkin resound with their melodious notes; yet they affect none other of the trees?" Quoth Perizadah, "O King of kings, they are all attracted by the Speaking-Bird and flock hither to accompany his song; and for that his cage hangeth to the window of this belvedere they prefer only the nearest of the trees; and here he may be heard singing sweeter notes than any of the others, nay in a plaint more musical far than that of any nightingale." And as the Shah drew nigh the cage and gave ear to the Bird's singing, the Princess called to her captive saying, "Ho, my slave the Bird, dost thou not perceive the Asylum of the Universe is here that thou payest him not due homage and worship?" Hearing these words the Speaking-Bird forthright ceased his shrilling, and at the same moment all the other songsters sat in deepest silence; for they were loyal to their liege lord nor durst any one utter a note when he held his peace. The Speaking-Bird then spake in human voice saying, "O great King, may Almighty Allah by His Might and Majesty accord thee health and happiness"; so the Shah returned the salutation and the Slave of Princess Perizadah ceased not to shower blessings upon his head. Meanwhile, the tables were spread after sumptuous fashion and the choicest meats were set before the company which was seated in due order and degree, the Shah placing himself hard by the Speaking-Bird and close to the casement where the cage was hung. Then the dish of green cucumbers having been set before him, he put forth his hand to help himself, but drew it back in wonderment when he saw that the cucumbers, ranged in order upon the plate, were stuffed with pearls which appeared at either end. He asked the Princess and her brothers, "What is this dish? It cannot be meant for food; then wherefore is it placed before the Shah? Explain to me, I command you, what this thing meaneth." They

could not give an answer unknowing what reply to make, and as all held their peace the Speaking-Bird answered for them saying, "O King of the Age and the Time, dost thou deem it strange to see a dish of cucumbers stuffed with pearls? How much stranger then it is that thou wast not astonished to hear that the Queen thy Consort had, contrary to the laws of Allah's ordinance, given birth to such animals as dog, and cat, and musk-rat. This should have caused thee far more of wonder, for who hath ever heard of woman bearing such as these?" Hereat the Shah made answer to the Speaking-Bird, "All that thou sayest is right indeed, and I know that such things are not after the law of Almighty Allah; but I believed the reports of the midwives, the wise women who were with the Queen such time she was brought to bed, for they were not strangers but her own sisters, born of the same parents as herself. How, then, could I do otherwise than trust their words." Quoth the Speaking-Bird, "O King of kings, indeed the truth of the matter is not hidden from me. Albeit they be the sisters of thy Queen, yet seeing the royal favours and affection towards their cadette they were consumed with anger and hatred and despite by reason of their envy and jealousy. So they devised evil devices against her, and their deceits at last succeeded in diverting thy thoughts from her, and in hiding her virtues from thy sight. Now are their malice and treason made manifest to thee; and, if thou require further proof, do thou summon them and question them of the case. They cannot hide it from thee and will be reduced to confess and crave thy pardon."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Eighty-seventh Night.

Then said she:—I have heard, O auspicious King, that the Speaking-Bird said also to Khusrau Shah, "These two royal brothers so comely and stalwart, and this lovely Princess, their sister, are thine own lawful children to whom the Queen thy Consort gave birth. The midwives, thy sisters-in-law, by reason of the blackness of their hearts and faces, bore them away as soon as they were born: indeed, every time a child was given to thee they wrapped it in a bit of blanket and putting it in a basket committed it to the stream which floweth by the palace to the intent that it might die an obscure death. But it so fortune that the Intendant of thy royal gardens espied these baskets one and all as they floated past his grounds, and took charge of the infants he found therein.

He then caused them to be nursed and reared with all care and, whilst they were growing up to man's estate, he looked to their being taught every art and science; and whilst his life endured he dealt with them and brought them up in love and tenderness as though they had been his very own. And now, O Khusrau Shah, wake from thy sleep of ignorance and heedlessness, and know that these two Princes Bahman and Parwez and the Princess Perizadah their sister are thine own issue and thy rightful heirs." When the King heard these words and was assured of their purport being true and understood the evil doing of those Satans, his sisters-in-law, he said, "O Bird, I am indeed persuaded of thy soothfastness, for when I first saw these youths at the hunting-ground my bowels yearned with affection towards them and my heart felt constrained to love them as though they had been my own seed. Both they and their sister have drawn my affections to them as a magnet draweth iron: and the voice of blood crieth to me and compelleth me to confess the tie and to acknowledge that they are my true children, borne in the womb of my Queen, whose direful Destiny I have been the means of carrying out." Then turning to the Princes and their sister he said with tearful eyes and broken voice, "Ye are my children and henceforth do ye regard me as your father." At this they ran to him with rare delight, and falling on his neck embraced him. Then they all sat down to meat and when they had finished eating, Khusrau Shah said to them, "O my children, I must now leave you, but Inshallah—Allah willing—I will come again to-morrow and bring with me the Queen your mother." So saying he farewelled them fondly and mounting his horse departed to his palace: and no sooner had he seated himself upon his throne than he summoned the Grand Wazir and commanded him saying, "Do thou send this instant and bind in heaviest bonds those vile women, the sisters of my Queen; for their ill deeds have at last come to light and they deserve to die the death of murtherers. Let the Swarder forthright make sharp his sword; for the ground thirsteth for their blood. Go, see thyself that they are beheaded without stay or delay: await not other order, but instantly obey my commandment." The Grand Wazir went forth at once, and in his presence the Envious Sisters were decapitated and thus underwent fit punishment for their malice and their evil doing. After this, Khusrau Shah with his retinue walked a-foot to the Cathedral-mosque whereby the Queen had been imprisoned for so many years in bitter grief and woe, and with his own hands he led her forth from her cage and tenderly embraced her. Then seeing her

sad plight and her care-worn countenance and wretched attire he wept and cried, "Allah Almighty forgive me this mine unjust and wrongful dealing towards thee. I have put to death thy sisters who deceitfully and despitefully raised my wrath and anger against thee, the innocent, the guiltless; and they have received due retribution for their misdeeds."—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Eighty-eighth Night.

Then said she:—I have heard, O auspicious King, that the King spake kindly and fondly to his Consort, and told her all that had betided him, and what the Speaking-Bird had made known to him, ending with these words, "Come now with me to the palace, where thou shalt see thy two sons and daughter grown up to become the loveliest of beings. Hie with me and embrace them and take them to thy bosom, for they are our children, the light of our eyes. But first do thou repair to the Hammám and don thy royal robes and jewels." Meanwhile, tidings of these events were noised about the city, how the King had at length shown due favour to the Queen, and had released her from bondage with his own hands and prayed forgiveness for the wrongs he had done to her; and how the Princes and the Princess had been proved to be her true-born children, and also how that Khusrau Shah had punished her sisters who conspired against her: so joy and gladness prevailed both in city and kingdom, and all the folk blessed the Shah's Bánú and cursed the Satanesses her sisters. And next day when the Queen had bathed in the Hammam and had donned royal dress and regal jewels, she went to meet her children together with the King, who led up to her the Princes Bahman and Parwez and the Princess Perizadah and said, "See, here are thy children, fruit of thy womb and core of thy heart, thine own very sons and thy daughter: embrace them with all a mother's love and extend thy favour and affection to them even as I have done. When thou didst give them birth, thine ill-omened sisters bore them away from thee and cast them into yonder stream, and said that thou hadst been delivered first of a puppy, then of a kitten, and lastly of a musk-ratling. I cannot console myself for having credited their calumnies, and the only recompense I can make is to place in thine embrace these three thou broughtest forth, and whom Allah Almighty hath restored to us and hath made right worthy to be called our children." Then the Princes and Princess fell upon their

mother's neck and fondly embraced her, weeping tear-floods of joy. After this the Shah and the Banu sat down to meat together with their children, and when they had made an end of eating, King Khusrau Shah repaired to the garden with his Consort that he might show her the Singing-Tree and the fountain of Golden-Water, whereat the Queen was filled with wonder and delight. Next they turned to the belvedere and visited the Speaking-Bird, of whom, as they sat at meat, the King had spoken to her in highest praise, and the Queen rejoiced in his sweet voice and melodious singing. And when they had seen all these things the King mounted horse, Prince Bahman riding on his right hand and on his left Prince Parwez, while the Queen took Princess Perizadah with her inside her litter, and thus they set forth for the palace. As the royal cavalcade passed the city walls and entered the capital with royal pomp and circumstance, the subjects who had heard the glad tidings thronged in multitudes to see their progress, and volleyed shouts of acclamation; and as the lieges had grieved aforetime to see the Queen-consort imprisoned, so now they rejoiced with exceeding joy to find her free once more. But chiefly they marvelled to look upon the Speaking-Bird, for the Princess carried the cage with her, and as they rode along thousands of sweet-toned songsters came swarming round them from every quarter, and flew as an escort to the cage, filling the air with marvellous music; while flocks of others, perching upon the trees and the housetops, carolled and warbled, as it were, to greet their lord's cage accompanying the royal cavalcade. And when the palace was reached, the Shah and his Queen and his children sat down to a sumptuous banquet; and the city was illuminated, and everywhere dancings and merry-makings testified to the joy of the lieges; and for many days these revels and rejoicings prevailed throughout the capital and the kingdom where every man was blithe and happy, and had feastings and festivities in his house. After these festivals King Khusrau Shah made his elder son Bahman heir to his throne and kingdom, and committed to his hands the affairs of state in their entirety, and the Prince administered affairs with such wisdom and success that the greatness and glory of the realm were increased twofold. The Shah also entrusted to his youngest son Parwez the charge of his army, both of horsemen and foot-soldiers! and Princess Perizadah was given by her sire in marriage to a puissant King who reigned over a mighty country; and lastly, the Queen-mother forgot in perfect joy and happiness the pangs of her captivity. Destiny ever afterwards endowed them, one and all, with days the most delectable,

and they led the liefest of lives until at last there came to them the Destroyer of delights and the Sunderer of societies and the Depopulator of palaces and the Garnerer of graveyards and the Reaper for Resurrection-day, and they became as though they never had been. So laud be to the Lord who dieth not and who knoweth no shadow of change.

END OF VOL. III. OF THE SUPPLEMENTAL NIGHTS.

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BENARES : MDCCCLXXXVII : PRINTED BY THE KAMASHASTRA
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VOLUME IV.



Supplemental



Nights

TO THE BOOK OF THE

Thousand Nights and a Night

WITH NOTES ANTHROPOLOGICAL AND EXPLANATORY

BY

RICHARD F. BURTON



TO WILLIAM H. CHANDLER. Esq.,

Pembroke College, Oxford.

MY DEAR MR. CHANDLER,

As without your friendly and generous aid this volume could never have seen the light, I cannot resist the temptation of inscribing it to you—and without permission, for your modesty would have refused any such acknowledgment.

I am, ever,

Yours sincerely,

RICHARD F. BURTON.

TRIESTE,

March 10th, 1888.

THE TRANSLATOR'S FOREWORD.

As my first and second volumes (Supplemental) were composed of translated extracts from the Breslau Edition of *The Nights*, so this tome and its successor (vols. iv. and v.) comprise my version from the (Edward) Wortley Montague Codex immured in the old Bodleian Library, Oxford.

Absence from England prevents for the present my offering a satisfactory description of this widely-known manuscript; but I may safely promise that the hiatus shall be filled up in vol. v., which is now ready for the press.

The contents of the Wortley Montague text are not wholly unfamiliar to Europe. In 1811 Jonathan Scott, LL.D. Oxon. (for whom see vols. i. and viii. *ante*), printed with Longmans and Co. his "*Arabian Nights Entertainments*" in five substantial volumes 8vo, and devoted a sixth and last to excerpts entitled

TALES

SELECTED FROM THE MANUSCRIPT COPY

OF THE

1001 NIGHTS

BROUGHT TO EUROPE BY EDWARD WORTLEY MONTAGUE, ESQ.

Translated from the Arabic

By JONATHAN SCOTT, LL.D.

Unfortunately for his readers, Scott enrolled himself amongst the acolytes of Professor Galland, a great and original genius in the line *Raconteur*, and a practical Orientalist whose bright example was destined to produce disastrous consequences. The Frenchman, however unscrupulous he might have been about casting down and building up in order to humour the dead level of Gallican *bon goût*, could, as is shown by his "*Aladdin*," translate *literatim* and

verbatim when the story-stuff is of the right species and acceptable to the average European taste. But, as generally happens in such cases, his servile suite went far beyond their master and model. Petis de la Croix ("Persian and Turkish Tales"), Chavis and Cazotte ("New Arabian Nights"), Dow ("Ináyatu'llah") and Morell ("Tales of the Genii"), with others manifold whose names are now all but forgotten, carried out the Gallandian liberties to the extreme of licence and succeeded in producing a branchlet of literature, the most vapid, frigid, and insipid that can be imagined by man,—a bastard Europeo-Oriental, pseudo-Eastern world of Western marionettes garbed in the gear which Asiatic are (or were) supposed to wear, with sentiments and opinions, manners and morals to match; the whole utterly lacking life, local colour, vraisemblance, human interest. From such abortions, such monstrous births, libera nos, Domine!

And Scott out-gallanded Galland:—

Diruit, ædificat, mutat quadrata rotundis.

It is hard to quote a line which he deigned textually to translate. He not only commits felony on the original by abstracting whole sentences and pages *ad libitum*, but he also thrusts false goods into his author's pocket and patronises the unfortunate Eastern story-teller by foisting upon him whatever he, the "translator and traitor," deems needful. On this point no more need be said: the curious reader has but to compare any one of Scott's "translations" with the original or, for that matter, with the present version.

I determined to do that for Scott which Lane had done partly and imperfectly, and Payne had successfully and satisfactorily done for Galland. But my first difficulty was about the text. It was impossible to face without affright the prospect of working for months amid the discomforts and the sanitary dangers of Oxford's learned atmosphere and in her obsolete edifices the Bodleian and the Radcliffe. Having ascertained, however, that in the so-called "University" not a scholar could be found to read the text, I was induced to apply for a loan—not to myself personally, for I should have shunned the responsibility—but in the shape of a temporary

transfer of the seven-volumed text, tome by tome, to the charge of Dr. Rost, the excellent Librarian of the India Office.

My hopes, however, were fated to be deferred. Learned bodies, Curators and so forth, are ponderous to move and powerless to change, for

The trail of the slow-worm is over them all.

My official application was made on September 13th, 1886. The tardiest steps were taken as if unwillingly and, when they could no longer decently be deferred, they resulted in the curtest and most categorical but not most courteous of refusals, under circumstances of peculiar disfavour, on November 1st of the same year. Here I shall say no more: the correspondence has been relegated to Appendix A. My subscribers, however, will have no reason to complain of these "Ineptiæ Bodleianæ." I had pledged myself in case of a loan "not to translate Tales that might be deemed offensive to propriety": the Curators have kindly set me free from that troublesome condition and I thank them therefor.

Meanwhile I had not been idle. Three visits to Oxford in September and October had enabled me to reach the DIVth Night. But the laborious days and inclement evenings, combined with the unsanitary state of town and libraries—the Bodleian and the Rotunda—brought on a serious attack of "lithiasis" as it is now called, and prostrated me for two months, until it was time to leave England en route for my post.

Under these circumstances my design threatened to end in failure. As often befalls to men out of England, every move ventured by me menaced only check-mate. I began by seeking a copyist at Oxford, one who would imitate the text as an ignoramus might transcribe music: an undergraduate volunteered for the task and after a few days dropped it in dumb disgust. The attempt was presently repeated by a friend with the unsatisfactory result that three words out of four were legible. In London several Easterns were described as able and willing for the work: but they also were found wanting; one could not be trusted with the MS. and another was marriage-mad. Photography was lastly proposed, but considerations of cost seemed to render it unavailable. At last, when matters were at the worst, the proverbial amendment

appeared. Mr. Chandler, whose energetic and conscientious opposition to all "Bodleian loans," both of books and of manuscripts, had mainly caused the passing of the prohibitory statute, came forward in the most friendly and generous way: with no small trouble to himself he superintended the "sun-pictures," each page of the original being reduced to half-size, and he insisted upon the work being done wholly and solely at his own expense. I know not how to express my gratitude.

The process was undertaken by Mr. Percy Notcutt, of Kingsbury and Notcutt, 45, St. George's place, Knightsbridge, and the four hundred and odd pages were reproduced in most satisfactory style.

Being relegated to a port-town which never possessed even an Arabic lexicon, I have found some difficulty with the Wortley Montague MS. as it contains a variety of local words unknown to the common dictionaries. But I have worked my best to surmount the obstacle by consulting many correspondents, amongst whom may be mentioned the name of my late lamented friend, the Reverend George Percy Badger; and, finally, by submitting my proofs to the corrections and additions of the lexicologist Dr. Steingass.

RICHARD F. BURTON.

TRIESTE,

April 10th, 1888.

STORY OF THE SULTAN OF AL-YAMAN AND HIS THREE SONS.¹

THERE was erewhile in the land of Al-Yaman a man which was a Sultan and under him were three Kinglets whom he over-ruled. He had four children; to wit, three sons and a daughter: he also owned wealth and treasures greater than reed can pen or page may contain; as well as animals such as horses and camels, sheep

¹ From the Wortley Montague MS., vol. iii. pp. 80-96. J. Scott: vol. vi. pp. 1-7. *Histoire du Sulthan d'Yemen et de ses trois fils*: Gauttier, vol. vi. pp. 158-165.

This is an older form of the Sultan of Al-Yaman and his three sons, taken from M. Zotenberg's "Chronique de Tabari," vol. ii. pp. 357-61.

Après la mort de Nizar, ses fils, en prenant possession des objets que leur père avait donnés à chacun, eurent des contestations relativement aux autres biens. Alors ils montèrent sur des chameaux pour se rendre à Nadjran auprès du devin, voulant soumettre à son jugement le partage. Sur la route, ils rencontrèrent un terrain couvert d'herbe, dont une partie était broutée, et une partie intacte. Modhar dit: Le chameau qui a brouté cette herbe est borgne de l'œil droit. Rabi'a dit: Il est boiteux du pied droit. Iyad dit: Il a la queue coupée. Ammar dit: Il s'est échappé des mains de son maître, parce qu'il est farouche. Un peu plus loin, ils rencontrèrent un homme monté sur un chameau; ils lui demandèrent qui il était. Il répondit qu'il était de telle tribu, et qu'il était à la recherche d'un chameau qui s'était échappé. Modhar lui dit: Ce chameau n'est-il pas borgne de l'œil droit? — Oui, répondit l'homme. — Ne penche-t-il pas du côté droit? demanda Rabi'a. — Oui. — Il n'a pas de queue, dit Iyad. — C'est vrai, répondit l'homme. Ammar ajouta: Il est farouche. — Oui, dit l'homme; ou est-il, ce chameau? — Nous ne l'avons pas vu, dirent les frères. — Si vous ne l'avez pas vu, répliqua l'homme, comment savez-vous toutes ces particularités? Il insista et dit: C'est certainement vous qui l'avez; rendez-le moi. — Nous ne l'avons pas. Il leur demanda où ils allaient. Les frères lui dirent qu'ils se rendaient à Nadjran, auprès d'Alfa, le devin, pour soumettre à son jugement un différend qui s'était élevé entre eux. Cet homme, qui était seul, s'attacha à leurs pas, et suivit les quatre frères jusqu'à Nadjran.

Alfa ne les connaissait pas, mais il les reçut gracieusement et leur demanda le but de leur voyage. Ils lui dirent: Notre père est mort, et nous ne pouvons pas nous accorder sur la partage de ses biens; nous sommes venus afin que tu prononces entre nous quatre; nous sommes tombés d'accord de nous soumettre à ton jugement. Alors le propriétaire du chameau dit: Arrange d'abord l'affaire de mon chameau entre eux et moi: j'ai perdu un chameau, ce sont eux qui le tiennent. Alfa lui dit: Comment sais-tu qu'ils l'ont? L'homme répondit: Parce qu'ils m'ont donné son signalement: s'ils ne l'avaient pas vu, comment le sauraient-ils? Modhar en: j'ai reconnu que ce chameau était borgne de l'œil droit, parce qu'il avait brouté l'herbe d'un côté seulement, et qu'il ne l'avait pas touché du côté où elle était meilleure. Rabi'a dit: J'ai remarqué que son pied droit avait imprimé sur le sol des traces bien marquées et je n'ai pas vu celles de l'autre pied; de là j'ai su qu'il penchait du côté droit. Iyad dit: J'ai vu que ses crottins étaient réunis en tas, comme ceux du bœuf, et non comme sont ordinairement ceux du chameau, qui les écrase et les repile avec sa queue; j'ai reconnu par là qu'il n'avait pas de queue. Ammar dit: J'ai remarqué que l'herbe n'était pas broutée à un seul et même endroit, mais qu'il avait pris partout une bouchée: j'ai su que le chameau était d'un caractère farouche et

and black cattle ; and he was held in awe by all the sovrans. But when his reign had lasted for a length of time, Age brought with it ailments and infirmities, and he became incapable of faring forth his Palace to the Diwan, the hall of audience ; whereupon he summoned his three sons to the presence and said to them, "As for me, 'tis my wish to divide among you all my substance ere I die, that ye may be equal in circumstance and live in accordance with whatso I shall command." And they said, "Hearkening and obedience." Then quoth the Sultan, "Let the eldest of you become sovereign after me : let the cadet succeed to my moneys

inquiet. Le devin admirait le savoir et l'intelligence des quatre frères. Cette manière de juger fait partie de l'art de la divination, et on l'appelle *bâb al-taskin* ; c'est une des branches de la science. Ensuite le devin dit au propriétaire de chameau : Ces gens-là n'ont pas ton chameau ; va-t'en. Ayant demandé aux quatre frères qui ils étaient, et ceux-ci lui ayant déclaré qu'ils étaient les fils de Nizâr, fils de Ma'add, fils d'Adnân, le devin dit : Excusez-moi de ne vous avoir pas reconnus ; j'ai été lié d'amitié avec votre père : soyez mes hôtes ce jour et cette nuit, demain j'arrangerai votre affaire. Ils consentirent. Le père et les ancêtres de ce devin avaient été chefs de Nadjran.

Le devin leur fit préparer un repas. On leur servit un agneau rôti et une cruche de vin, et ils mangèrent. Lorsque le vin leur monta à la tête, Modhar dit : Je n'ai jamais bu un vin plus doux que celui-ci ; mais il vient d'une vigne plantée sur un tombeau. Rabî'a dit : Je n'ai jamais mangé de la viande d'agneau plus succulente que celle-ci ; mais cet agneau a été nourri du lait d'une chienne. Annâr dit : Ce blé qui a servi à faire le pain que nous venons de manger a été semé dans un cimetière. Iyâd dit : Notre hôte est un excellent homme ; mais il n'est pas un fils légitime ; ce n'est pas son père (légal) qui l'a engendré, mais un autre homme ; sa mère l'a conçu dans l'adultère. Le devin recueillit leurs paroles, mais il ne leur en dit rien. Quand la nuit fut venue et qu'ils furent endormis, il appela son intendant et lui demanda de quelle vigne provenait le vin (que l'on avait servi aux hôtes). L'intendant dit : Une vigne a poussé sur le tombeau de ton père et elle est devenue grande ; j'en ai recueilli le raisin, et ce vin en provient. Ensuite le devin fit venir le berger, et le questionna relativement à l'agneau. Le berger dit : Quand cet agneau vint au monde, il était très-joli ; mais sa mère mourut, et il n'y avait pas alors de brebis qui eût mis bas. Une chienne avait eu des petits ; je mis cet agneau avec la chienne jusqu'à ce qu'il fût grand. Je n'en ai pas trouvé de meilleur pour te l'apporter, lorsque tu m'as fait demander un agneau. Enfin le devin appela le métayer, et l'interrogea sur le blé. Le métayer lui dit : Il y a d'un côté de notre champ un cimetière. Cette année-ci j'ai ensemencé une partie du cimetière, et c'est de là que provient le blé que je t'ai apporté. Le devin, fort étonné de ces explications, dit : Maintenant c'est le tour de ma mère. Il alla trouver sa mère et lui dit : Si tu ne m'avoues pas la vérité en ce qui me concerne, je te fais mourir. Sa mère parla ainsi : Ton père était le chef de ce peuple et possédait de grandes richesses. Comme je n'avais pas d'enfant de lui, je craignis qu'à sa mort ses biens ne tombassent entre des mains étrangères et qu'un autre ne prit le pouvoir. Un Arabe, homme de belle figure, fut un jour l'hôte de ton père ; je m'abandonnai à lui, la nuit ; je devins enceinte, et c'est à lui que tu dois ta naissance. J'ai dit à ton père que tu avais été engendré par lui.

Le lendemain, le devin interrogea les quatre frères sur leurs paroles, en disant : Je veux que vous me fassiez connaître comment vous avez su les choses que vous avez dites. Modhar, le premier, lui dit : J'ai su que la vigne était plantée sur un tombeau, parce que, quand nous avions bu le vin, nous devenions tristes et nous avions la figure altérée ; ce qui n'est pas l'effet ordinaire du vin. Le deuxième dit : J'ai reconnu ce qui concernait l'agneau, parce que nous n'avions jamais mangé de viande plus douce que celle-là, et qu'il n'y a, dans le monde, rien de plus doux

and treasures,¹ and as for the youngest let him inherit my animals of every kind. Suffer none to transgress against other; but each aid each and assist his co-partner." He then caused them to sign a bond and agreement to abide by his bequest, and, after delaying a while, he departed to the mercy of Allah. Thereupon his three sons got ready the funeral gear and whatever was suited to his estate for the mortuary obsequies, such as cerements and other matters. They washed the corpse and enshrouded it and prayed over it; then, having committed it to the earth, they returned to their palaces, where the Wazirs and the Lords of the Land and the city folk in their multitudes, high and low, rich and poor, flocked to condole with them on the loss of their father. And the news of his decease was soon bruited abroad in all the provinces; and deputations from each and every city came to offer condolence to the King's sons. These ceremonies duly ended, the eldest Prince demanded that he should be seated as Sultan on the stead of his sire in accordance with the paternal will and testament; but he could not obtain it from his two brothers, as both and each said, "I will become ruler in room of my father." So enmity and disputes for the government now arose amongst them and it was not to be won by any; but at last quoth the eldest Prince, "Wend we and submit ourselves to the arbitration of a Sultan of the tributary sultans; and let him to whom he shall adjudge the realm take it and reign over it." Quoth they, "'Tis well!" and thereto agreed, as did also the Wazirs; and the three set out without suite seeking the capital of one of the subject Sovrans. — And

que le lait de la chienne. Le troisieme dit: Les Arabes honorent beaucoup leurs hotes; lorsqu'ils traitent des hotes, ils restent avec eux et partagent leur repas; mais toi, tu nous as fait servir le repas, tu nous as quittes et tu t'es mis a epier nos paroles. J'ai reconnu par la ta conlition; j'ai remarque que tu n'avis pas la gravite des Arabes, et j'ai pense qu'il y avait quelque illegalite dans ton origine. Le quatrieme dit: J'ai reconnu la qualite du ble, parce que le ble seme dans un cimetiere donne au pain un goüt de terre; et j'ai trouve ce goüt dans ce pain. Le devin leur dit: Vous etes plus savants que moi; vous n'avez pas besoin de mon jugement. Ils relierent: Quand deux personnes ont un differend, il faut un tiers pour juger, qu'il soit savant ou non. Ce sont les dernieres volontes de notre pere, qui nous a dit de nous en rapporter a ton jugement, si nous n'etions pas d'accord sur l'heritage. Le devin dit: Indiquez-moi exactement ce que votre pere a donne a chacun de vous et ce qu'il a laisse. Notre pere, dirent-ils, a laisse de l'or, de l'argent, des chevaux, des moutons, des tapis et des vases de toute espece et en grande nombre. Ils racontèrent ensuite ce que leur pere avait donne a chacun d'eux. Le devin dit: Laissez a Modhar tout ce que votre pere avait en fait d'or et de chameaux; car ces objets sont rouges. Donnez les chevaux, les esclaves et les vêtements noirs a Rab'a; les esclaves blancs, l'argent et les vêtements blancs a Iyâd, et les tapis et les moutons a Anmâr. Les quatre freres acceptèrent cette sentence, et s'en retournerent.

¹ Arab. "Mal wa Ghawal": in Badawi parlance, "Mal" would = flocks and herds (pecunia, pecus); and amongst the burghers = ready money, cash. Another favourite jingle of similar import is "Mal wa Nawal."

Shahrazad¹ was surprised by the dawn of day² and fell silent and ceased to say her permitted say. Then quoth her sister Dunyázád, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night, an the King suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Thirtieth Night,

Dunyázád said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding lord of the rede which is benefiting and of deed fair seeming and worthy celebrating, that the three Princes fared seeking a Sultan of the sultans who had been under the hands of their sire, in order that they might take him to arbitrator. And they stunted not faring till the middle way, when behold they came upon a mead abounding in herbage and in rain water lying sheeted.³ So they sat them down to rest and to eat of their victual, when one of the brothers, casting his eye upon the herbage, cried, "Verily a camel hath lately passed this way laden half with Halwá sweetmeats and half with Hámiz pickles."⁴ "True," cried the second, "and he was blind of an eye." Exclaimed the third, "'Tis sooth; and indeed he hath lost his tail." Hardly, however, had they ended their words when lo! the owner of the camel came upon them (for he had overheard their speech and had said to himself, "By Allah, these three fellows have driven off my property, inasmuch as they have described the burthen and eke the beast as tail-less and one-eyed"), and cried out, "Ye three

¹ In the W. M. MS. the sisters are called "Shahrzádeh" (= City-born) and "Dinárzádeh" (= ducat-born) and the royal brothers Shahrbáz (= City-player or City-falcon) and Kahramán (vol i. p. 1) alias Samarbán (*ibid.*). I shall retain the old spelling.

² I have hitherto translated "wa adraka (masc.) Shahrázáda al-Sabáh," as = And Shahrazad *perceived* the dawn of day; but it is more correct as well as more picturesque to render the phrase, "was surprised (or overtaken) by the dawn."

³ Arab. "'Adrán," the $\sqrt{\text{ }}$ being 'Adr = much and heavy rain.

⁴ For "Halwá" see nights xxxix. and lxxxv. Scott (vol. vi. 413) explains "Hámiz" as "a species of small grain," probably confounding it with Hummus (or Himmis) = vetches. It is the pop. term for pickles, "sour meat" as opposed to "sweetmeats." The Arabs divide the camel's pasture into "Khullah," which means sweet food called bread, and into "Hámiz," termed fruit: the latter is composed mainly of salsolaceæ, and as camels feed upon it during the hot season it makes them drink. Hence in Al-Hariri (Preface) "I change the pasture," *i.e.* I pass from grave to gay, from light to dignified style. (Chenery, p. 274.)

have carried away my camel?" "By Allah, we have not seen him," quoth the Princes, "much less have we touched him"; but quoth the man, "By the Almighty, who can have taken him except you? and if you will not deliver him to me, off with us, I and you three, to the Sultan." They replied, "By all manner of means; let us wend to the Sovran." So the four hied forth, the three Princes and the Cameleer, and ceased not faring till they reached the capital of the King. There they took seat without the wall to rest for an hour's time, and presently they arose and pushed into the city and came to the royal Palace. Then they craved leave of the Chamberlains, and one of the Eunuchs caused them enter and signified to the sovereign that the three sons of such-and-such a Sultan had made act of presence. So he bade them be set before him and the four went in and saluted him, and prayed for him and he returned their salams. He then asked them, "What is it hath brought you hither and what may ye want in the way of enquiry?" Now the first to speak was the Cameleer, and he said, "O my lord the Sultan; verily these three men have carried off my camel by proof of their own speech." — And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Thirty-first Night,

Dunyazad said to her, "Allah, upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night." She replied: — With love and good will! It hath reached me, O auspicious King, the director, the right-guiding lord of the rede which is benefiting and of deeds fair seeming and worthy celebrating, that the Cameleer came forward between the Sultan's hands, and said, "O my lord, verily these men have carried away the camel which belongeth to

1 This is the modern version of the tale which the author of "Za'ng" has made familiar to Europe. The hero is brought before the King and Queen of Babylon for stealing a horse and a dog; and, when held by the em "Dastour" (priest) to be a thief, justifies himself. I have given in full the older history from Tabari, the historian (vixit A.D. 839-923). For the tracker ("Bagger") and the art of tracking, see *Sind Revisited*, i. 180-183. I must again express my wonder that the rural police of Europe still disclaim the services of trained dogs when these are about to be introduced into the army.

me,¹ for they have indeed described him and the burthen he bore And I require of our lord the Sultan that he take from these wights and deliver to me the camel which is mine, as proved by their own words." Presently asked the Sultan, "What say ye to the claims of this man and the camel belonging to him?" Hereto the Princes made answer, "By Allah, O King of the Age, we have not seen the camel, much less have we stolen him." Thereupon the Cameleer exclaimed, "O my lord, I heard yonder one say that the beast was blind of an eye, and the second said that he was tail-less, and the third said that half his load was of sour stuff and the other half was of sweet stuff." They replied, "True, we spake these words"; and the Sultan cried to them, "Ye have purloined the beast by this proof." They rejoined, "No, by Allah, O my lord. We sat us in such a place for repose and refreshment and we remarked that some of the pasture had been grazed down, so we said :—This is the grazing of a camel : and he must have been blind of one eye as the grass was eaten only on one side. But as for our saying that he was tail-less, we noted the droppings lying heaped² upon the ground, which made us agree that the tail must have been cut off, it being the custom of camels at such times to whisk their tails and scatter the dung abroad. So 'twas evident to us that the camel had lost his tail. But as for our saying that the load was half Halwá and half Hámiz, we saw on the place where the camel had knelt the flies gathering in great numbers while on the other was none : so the case was clear to us (as flies settle on naught save the sugared) that one of the panniers must have contained sweets and the other sour." Hearing this the Sultan said to the Cameleer, "O man, fare thee forth and look after thy camel ; for these signs and tokens prove not the theft of these men, but only the power of their intellect and their penetration."³ And when the Cameleer heard this, he went his ways. Presently the Sultan cleared a place in the palace and allotted it to the Princes for their entertainment. He also directed they be supplied with a banquet, and the eunuchs did his bidding ;

1 Arab. "Bitá'í" = my own. I have already noticed that this is the Egypt. form and the Nílotés often turn the 'Ayn into an H, e.g. Bitáht for Bitá'at, e.g. Ash-Shabakah bitáht as-Sayd, thy net for fishing. (Spitta Bey, *Contes Arabes Modernes*, p. 43.)

2 Arab. "Mukabbab" ; prop. vaulted, arched, domed in Kubbah (or cupola)-shape.

3 Arab. "Fírásah." "Sciences are of three kinds : one the science of Faith, another the science of Physiognomy (Fírásah), and another the science of the Body ; but unless there be the science of Physiognomy, other science availeth not." So says "The Forty Vezirs" : Lady's vith story and Vezir's xxxist story. For a note on "Fírásah," see night dcccxxxii.

but when it was eventide, and supper was served up, the trio sat down to it purposing to eat. The eldest, however, having hent in hand a bannock of bread, exclaimed, "By Allah, verily this cake was baked by a woman in her ailment!" The cadet, tasting a bit of kid, exclaimed, "This kid was suckled by a bitch!" and the youngest exclaimed, "Assuredly this Sultan must be a son of shame, a bastard." All this was said by the youths what while the Sultan had hidden himself in order to hear and to profit by the Princes' words. So he waxed wroth, and entered hastily, crying, "What be these speeches ye have spoken?" They replied, "Concerning all thou hast heard, enquire within and thou wilt find it wholly true." The Sultan then entered his women's apartments, and, after inquisition, found that the woman who had kneaded the bread was in her sickness. He then went forth and summoned the head shepherd, and asked him concerning the kid he had butchered. He replied, "By Allah, O my lord, the nanny-goat that bare the kid died, and we found none other in milk to suckle him; but I had a bitch that had just pupped and her have I made nourish him." The Sultan lastly hent his sword in hand and proceeded to the apartments of the Sultanah mother and cried, "By Allah, unless thou avert my shame we will cut thee down with this scymitar! Say me whose son am I?" She replied, "By Allah, O my child, indeed falsehood is an excuse, but fact and truth are more saving and superior. Verily thou art the son of a cook!"—And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night, an the King suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Thirty-second Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Sultan's mother said to him, "Verily thou art a cook's son. Thy sire could

1. Arab. "In lam tazkil (تذيل) Kaym. *lit.* unless thou appear thy departing or composition.

not beget boy-children and I bare him only a single daughter. But it so fortune'd that the kitchener's wife lay in of a boy (to wit, thyself); so we gave my girl-babe to the cook and took thee as the son of the Sultan, dreading for the realm after thy sire's death." The King went forth from his mother in astonishment at the penetration of the three youths and, when he had taken seat in his palace, he summoned the trio and as soon as they appeared he asked them, "Which of you was it that said :—She who kneaded the bread was unwell?" Quoth the eldest, "That was I"; and quoth the King, "What led thee to suspect that she was in her sickness?" He replied, "O my lord, when I took the bannock and broke off a bittock, the flour fell out in lumps.¹ Now had the kneader been well, her strength of hand would have remained, and the bread would have been wrought by all the veins; but, when she became unwell her powers were minished, for woman's force is in her hands; and as soon as the period cometh upon them their strength is lost. Their bodies contain three hundred and sixty veins all lying hard by one another and the catamenia floweth from them all; hence their force becometh feebleness. And this was my proof of the woman which was in this case." Quoth the Sultan, "'Tis well. We accept as certain thy saying upon this evidence, for it is agreeable to man's understanding nor can any challenge it; this being from the power of insight into the condition of womankind. And we are assured of its soothfastness, for 'tis evident to us without concealment. But which is he who said of the kid's meat that the beast was suckled by a bitch? What proof had he of this? How did he learn it and whence did his intelligence discover it to him?" Now when the deceased Sultan's second son heard these words, he made answer. "I, O King of the Age, am he who said that say!" The King replied, "'Tis well"; and the Prince resumed, "O my lord, that which showed me the matter of the meat which was to us brought is as follows. I found the fat of the kid all hard by the bone, and I knew that the beast had sucked bitch's milk; for the flesh of dogs lieth outside and their fat is on their bones, whereas in sheep and goats the fat lieth upon the meat. Such, then, was my proof wherein there is nor doubt nor hesitation, and when thou shalt have made question and enquiry thou wilt find this to be fact." Quoth the Sultan, "'Tis well! Thou hast spoken truth, and whatso thou sayest is soothfast. But which is he who declared

¹ Arab. "Farāfish," a word which I cannot find in the dictionary, and so translate according to the context. Dr. Steingass remarks that the nearest approach to it would be "Farāfik" (plur. of Furfak)=fine, thin or soft bread.

that I am a bastard, and what was his proof, and what sign he exposed it to him?" Quoth the youngest Prince, "I am he who said it." And the Sultan rejoined, "There is no help but that thou provide me with a proof." The Prince rejoined, "'Tis well." —And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Duniyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night on the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Thirty-third Night,

Duniyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied —With love and good will! It hath reached me, O auspicious King, the director, the right-guiding lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the youngest Prince said to the Sultan, "O my lord, I have evidence that thou art the son of a cook and a base-born, in that thou didst not sit at meat with us and this was mine all-sufficient evidence. Every man hath three properties which he inheriteth at times from his father, at times from his maternal uncle, and at times from his mother.¹ From his sire cometh generosity or niggardness; from his uncle courage or cowardice, from his mother modesty or immodesty; and such is the proof of every man." Then quoth to him the Sultan, "Sooth thou speakest, but say me, men who like you know all things thoroughly by evidence and by your powers of penetration, what cause have they to come seeking arbitration at my hand? Beyond yours there be no increase of intelligence. So fare ye forth from me and manage the matter amongst yourselves, for 'tis made palpable to me by your own words that naught remaineth to you save to speak of mysterious subjects.² Nor have I the capacity to adjudge between you

1 See in the "*Turkish Tales*," by Peiris de la Croix (Waver, *Tales of the East*, vol. iii. 1867), the History of the Sultan of Bagdad, where something nearer to the resemblance to origin. Thus the Wazir who proposed to cut up a criminal and hang him in the scoundrels, was the self-converted son of a butcher; he was advised boiling him down and giving his flesh to the dogs was the son of a cook; and the third who proposed to paralyze him was a boy heretic. See p. 374, foot.

2 Arabic "*A-Mafyaz*," fit—a study phase; a faculty whereby the sun does not rise.

after that which I have heard from you. In fine, an ye possess any document drawn up by your sire before his decease, act according to it and contrary it not." Upon this the Princes went forth from him and made for their own country and city, and did as their father had bidden them do on his death-bed. The eldest enthroned himself as Sultan; the cadet assumed possession and management of the moneys and treasures, and the youngest took to himself the camels and the horses and the beeves and the muttons. Then each and every was indeed equal with his co-partner in the gathering of good. But when the new year came, there befell a drought among the beasts, and all belonging to the youngest brother died, nor had he aught of property left: yet his spirit brooked not to take anything from his brethren or even to ask of them aught. This, then, is the Tale of the King of Al-Yaman in its entirety: yet is the Story of the Three Sharpers¹ more wondrous and marvellous than that just recounted.—And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night, an the King suffer me to survive." Now when it was the next night and that was

The Three Hundred and Thirty-fourth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night." She replied:—"With love and good will! It hath reached me, O auspicious King, the director, the right-guiding lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating"; and she began to recount

1 Arab. "Ja'idiyah," a favourite word in this MS. "Ja'ad"=a curl, a liberal man: Ja'ad al-yad=miserly, and Abū ja'dah=father of curls=a wolf. Scott (*passim*) translates the word "Sharper"; Gore Ouseley "Labourer"; and De Sacy (Chrestomathie, ii. 369), who derives it from Ju'd=*avoir les cheveux crépus*: in Egypt, *homme de la populace, canaille*. He finds it in the Fabrica Lingue Arab. of Germanus of Silesia (p. 786)=ignavis, hebes, stupidus, esp. a coward. Ibrahim Salamah of Alexandria makes the term signify in Syria, impudent, thieving, wicked. Spitta Bey translates this word *musicien ambulante* in his Gloss. to Contes Arabes, p. 171. According to Dr. Steingass, who, with the *Muht al-Muht*, reads "Ju'aydiyah," Ju'ayd is said to be the P. N. of an Egyptian clown, who, with bell-hung cap and tambourine in hand, wandered about the streets singing laudatory doggerel and pestering the folk for money. Many vagabonds who adopted this calling were named after him, and the word was generalised in that sense.

THE STORY OF THE THREE SHARPERS.

SAVING, Verily their adventure is wondrous and their actions delightful and marvellous; presently adding—There were in time of yore three Sharpers who were wont every day in early morning to prowl forth and to prey, runimaging² among the mounds which outlay the city. Therein each would find a silver bit of five parahs or its equivalent, after which the trio would forgather and buy whatso sufficed them for supper; they would also expend two Nusfs³ upon Bast,⁴ which is Bhang, and purchase a waxen taper with the other silver bit. They had hired a cell in the flank of a Wakálah, a caravanserai without the walls, where they could sit at ease to solace themselves and eat their Hashish after lighting the candle and enjoy their intoxication and consequent merriment till the noon o' night. Then they would sleep, again awaking at day-dawn when they would arise and seek for spoil, according to their custom, and ransack the heaps where at times they would hit upon a silverling of five dirhams and at other times a piece of four; and at eventide they would meet to spend together the dark hours, and they would expend everything they came by every day. For a length of time they pursued this path until, one day of the days, they made for the mounds as was their wont and went round searching the heaps from morning to evening without finding even a half-parah; wherefore they were troubled and they went away and nighted in their cell without meat or drink. When the next day broke they arose and repaired for booty, changing the places wherein they were wont to forage; but none of them found aught; and their breasts were straitened for lack of a find of dirhams wherewith to buy them supper. This lasted for three full-told and following days, until hunger waxed hard upon them and vexation: so they said one to

1 MS. vol. iii. pp. 96-121. Scott, "Story of the Three Sharpers and the Sultan," pp. 7-17; Gautier, *Histoire des trois filous et d'un Sultan*, vi. 165-176.

2 Arab. Yasrahu = roaming, especially at early dawn; hence the word is called "Sirhan," and Yaklishu (if I read it aright) is from *√* Kāsh, and equivalent to "kicking" (their heels).

3 Nuf = half a dirham, (drachme or franc, see notes xxxvii. and lxxv).

4 Bast, a preparation of Bhang (*Cannabis Sativa*), known in Egypt and not elsewhere; see Lane, M. E., chapl. xv. Here it is made synonymous with "Hashish" = Bhang in general.

other, "Go we to the Sultan and let us serve him with a sleight, and each of us three shall claim to be master of some craft; haply Allah Almighty may incline his heart uswards and he may largesse us with something to expend upon our necessities." Accordingly, all three agreed to do on this wise and they sought the Sultan whom they found in the palace-garden. They asked leave to go in to him, but the Chamberlains refused admission: so they stood afar off unable to approach the presence. Then quoth they one to other, "'T were better we fall to and each smite his comrade and cry aloud and make a clamour,¹ and as soon as he shall hear us he will send to summon us." Accordingly, they jostled one another and each took to frapping his fellow, making the while loud outcries. The Sultan hearing this turmoil said, "Bring me yonder wights"; and the Chamberlains and Eunuchs ran out to them and seized them and set them between the hands of the Sovran. As soon as they stood in the presence he asked them, "What be the cause of your wrath one against other?" They answered, "O King of the Age, we are past masters of crafts, each of us weeting an especial art." Quoth the Sultan, "What be your crafts?" and quoth one of the trio, "O our lord, as for my art I am a jeweller by trade." The King exclaimed, "Passing strange! a sharper and a jeweller²: this is a wondrous matter." And he questioned the second—And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night which was

The Three Hundred and Thirty-fifth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night." She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding lord of the rede which is benefiting

¹ Ghaushah, a Persianism for which "Ghaughá" is a more common form. "Ghaush" is a tree of hard wood whereof musical instruments were made: hence the mod. words "Ghášha" and "Ghawwasha"=he produced a sound, and "Ghaushah"=tumult, quarrel. According to Dr. Steingass, the synon. in the native dicts. are "Khisám," "Laghat," "Jalabah," etc.

² Said *ironic*, the jeweller being held to be one of the dishonest classes, like the washerman, the water-carrier, the gardener, etc. The Arab. has "Jauhar-ji," a Turkish form for Jauhari; and here "jauhar" apparently means a pearl, the stone once peculiar to royalty in Persia, but the kind of gem is left undetermined.

and of deeds fair-seeming and worthy celebrating, that the Sultan asked the second Sharper, saying, "And thou, the other, what may be thy craft?" He answered, "I am a genealogist¹ of the horse kind." So the King glanced at him in surprise, and said to himself, "A sharper, yet he claimeth an astounding knowledge." Then he left him, and put the same question to the third, who said to him, "O King of the Age, verily my art is more wondrous and marvellous than aught thou hast heard from these twain: their craft is easy but mine is such that none save I can discover the right direction thereto or know the first of it from the last of it." The Sultan enquired of him, "And what be thy craft?" Where to he replied, "My craft is the genealogy of the sons of Adam." Hearing these words the Sovran wondered with extreme wonderment and said in himself, "Verily He informeth with His secrets the humblest of His creatures! Assuredly these men, as they speak truth in all they say and it prove soothfast, are fit for naught except kingship. But I will keep them by me until the occurrence of some nice contingency wherein I may test them: then, if they approve themselves good men and trustworthy of word, I will leave them on life; but if their speech be lying I will do them die." Upon this he set apart for them apartments and rationed them with three cakes of bread and a dish of roast meat² and set over them his sentinels, dreading lest they fly. This case continued for a while, till behold, there came to the Sultan from the land of 'Ajam a present of rarities, among which were two gems, whereof one was clear of water and the other was clouded of colour.³ The Sultan hent them in hand for a time, and fell to considering them straitly for the space of an hour, after which he called to mind the first of the three Sharpers, the self-styled jeweller, and cried, "Bring me the jeweller-man!" Accordingly, they went and brought him and set him before the Sovran, who asked him, "O man, art thou a lapidary?" And when the Sharper answered "Yes," he gave him the clear-watered stone, saying, "What may be the price of this gem?"—And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night, an the Sovran suffer me to survive." Now when it was the next night and that was

1. Arab. "Sasa, yazizu," not a dictionary word. Perhaps it is a clerical error for "Sasa," he groomed or broke in a horse, hence understood all about horses.

2. In the orig. "Shorlah," Pers. = a mess of pottage: I have altered it for reasons which will presently appear.

3. Arab. "Ghabasah," from Ghabas = obscure, just-calumnied.

The Three Hundred and Thirty-sixth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied :—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Sharper took the jewel in hand and turned it rightwards and leftwards and considered the outside and pried into the inside; after which he said to the Sultan, "O my lord, verily this gem containeth a worm¹ bred within the heart thereof." Now when the King heard these words he waxed wroth with exceeding wrath and commanded the man's head to be stricken off, saying, "This jewel is clear of colour and free of flaw or other default; yet thou chargest it falsely with containing a worm!" Then he summoned the Link-man² who laid hands on the Sharper and pinioned his elbows and trussed up his legs³ like a camel's and was about to smite his neck, when behold, the Wazir entered the presence and, seeing the Sovran in high dudgeon and the Sharper under the scymitar, asked what was to do. The Sultan related to him what had happened when he drew near to him and said, "O my lord, act not after this fashion! An thou determine upon the killing of yonder man, first break the gem and, if thou find therein a worm, thou wilt know the wight's word to have been veridical; but an thou find it sound, then strike off his head." "Right is thy rede," quoth the King; then he took in hand the gem and smote it with his mace,⁴ and when it brake, behold, he found therein the worm a-middlemost thereof. So he marvelled at the sight and asked the man, "What proved to thee that it harboured a worm?" "The sharpness of my sight," answered the Sharper. Then the Sultan pardoned him, and admiring his power of vision, addressed his attendants saying, "Bear him back to his comrades and ration him

1 Arab. "Súrah" = a weevil, a moth, a worm. It does not mean simply a flaw, but a live animal (like our toads in the rock); and in the popular version of the tale, the lapidary discovers its presence by the stone warming in his hand.

2 Arab. "Mash'ili," the cresset-bearer who acted hangman: see vol. i. night xxv., etc.

3 Arab. "Ta'kil," tying up a camel's foreleg above the knee; the primary meaning of 'Akl, which has so many secondary significations.

4 Arab. "Suwán," lit. = rock, syenite, hard stone, flint; here a *marteau de guerre*.

with a dish of roast meat and two cakes of bread." And they did as he bade them. After some time, on a day of the days, there came to the King the tribute of Ajamland accompanied with presents amongst which was a colt whose robe, black as night,¹ showed one side in the sun and another in the shadow. When the animal was displayed to the Sultan he fell in love with it and set apart for it a stall, and solaced himself at all times by gazing at it, and was wholly occupied with it and sang its praises till they filled the whole country side. Presently he remembered the Sharper who claimed to be a genealogist of the horse kind and bade him be summoned. So they fared forth and brought him and set him between the hands of the Sovran who said to him, "Art thou he who knoweth the breed and descent of horses?" "Yea, verily," said the man. Then cried the King, "By the truth of Him Who set me upon the necks of His servants and Who sayeth to a thing 'Be' and it becometh, an I find aught of error or confusion in thy words, I will strike off thy head." "Hearkening and obedience," quoth the Sharper. Then they led him to the colt that he might consider his genealogy. He called aloud to the groom,² "And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Thirty-seventh Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Sharper called aloud to the stirrup-holder, and when they brought him he bade the man back the colt for his inspection. So he mounted the animal and made it pace to the right and to the left, causing it now to prance and curvet and then to step leisurely, while the

¹ Arab. "Halik" = intensely black, so as to look blue under a certain angle of light.

² Arab. "Kikāb" (= stirrup) = "dār" Pers. = (holder).

connoisseur looked on, and after a time quoth he to the groom, "Tis enough!" Then he went in to the presence, and stood between the hands of the King, who enquired, "What hast thou seen in the colt, O Kashmar?" Replied the Sharper, "By Allah, O King of the Age, this colt is of pure and noble blood on the side of the sire. Its action is excellent, and all its qualities are praiseworthy save one, and but for this one it had been perfect in blood and breed, nor had there been on earth's face its fellow in horseflesh. But its blemish remaineth a secret." The Sultan asked, "And what is the quality which thou blamest?" And the Sharper answered, "Its sire was noble, but its dam was of other strain. She it was that brought the blemish, and if thou, O my lord, allow me, I will notify it to thee." "'Tis well, and needs must thou declare it," quoth the Sultan. Then said the Sharper, "Its dam is a buffalo-cow.²" When the King heard these words, he was wroth with wrath exceeding, and he bade the Linkman take the Sharper and behead him, crying, "O dog! O accursed! How can a buffalo-cow bear a horse?" The Sharper replied, "O my lord, the Linkman is in the presence; but send and fetch him who brought thee the colt, and of him make enquiry. If my words prove true and rightly placed, my skill shall be stablished; but an they be lies, let my head pay forfeit for my tongue. Here standeth the Linkman, and I am between thy hands. Thou hast but to bid him strike off my head." Thereupon the King sent for the owner and breeder of the colt, and they brought him to the presence.—And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night, an the Sovran suffer me to survive?" Now when it was the next night and that was

¹ I have ransacked dictionaries and vocabularies, but the word is a mere blank.

² Arab. "Jámúshah." These mules are believed in by the Arabs. Shaw and other travellers mention the Mauritanian "Jumart," the breed between a bull and a mare (or jenny-ass) or an ass and a cow. Buffon disbelieved in the mongrel, holding it to be a mere *bardeau*, got by a stallion horse out of an ass. Voltaire writes "Jumarre," after German fashion, and Littré derives it from jument + art (finale péjorative), or the Languedoc "Gimere" which according to Diez suggests "Chimæra." Even in London not many years ago a mule was exhibited as the issue of a horse and a stag. No Indian ever allows his colt to drink buffalo's milk, the idea being that a horse so fed will lie down in, instead of fording or swimming, a stream.

The Three Hundred and Thirty-eighth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Sultan sent for the owner and breeder of the colt and asked him saying, "Tell me the truth anent the blood of this colt. Didst thou buy it or breed it so that it was a rearing of thy homestead?" Said he, "By Allah, O King of the Age, I will speak naught which is not sooth, for indeed there hangeth by this colt the strangest story: were it graven with graver-needles upon the eye-corners it had been a warning to whoso would be warned. And this it is. I had a stallion of purest strain whose sire was of the steeds of the sea¹; and he was stabled in a stall apart for fear of the evil eye, his service being entrusted to trusty servants. But one day in springtide the Syce took the horse into the open and there picquetted him when behold, a buffalo-cow walked into the enclosed pasture where the stallion was tethered, and seeing her he brake his heel-ropes and rushed at her and covered her. She conceived by him and when her days were completed and her throwing-time came she suffered sore pains and bare yonder colt. And all who have seen it or have heard of it were astounded," said he, presently adding, "by Allah, O King of the Age, had its dam been of the mare-kind the colt would have had no equal on earth's surface or aught approaching it." Hereat the Sultan took thought, and marvelled; then, summoning the Sharper, he said to him when present, "O man, thy speech is true, and thou art indeed a genealogist in horseflesh, and thou wottest it well. But I would know what proved to thee that the dam of this colt was a buffalo-cow?" Said he, "O King, my proof thereof was palpable, nor can it be concealed from any wight of right wits and intelligence and special knowledge; for the horse's hoof is round, whilst the hooves of buffaloes are elongated and duck-shaped,² and hereby I kenned that this colt was a jumart, the issue of a cow-buffalo." The Sultan was pleased with his words, and said, "Ration him with a plate of roast meat and two cakes of bread"; and they did

1 See Sindbad the Seaman, night xl.

2 Arab. "Mubattat" from batt—a duck: in Persia the Batt-i-May is a wine-glass shaped like the duck. Scott (vi. 12) translates "thick and long."

as they were bidden. Now for a length of time the third Sharper was forgotten, till one day the Sultan bethought him of the man who could explain the genealogy of Adam's sons. So he bade fetch him, and when they brought him into the presence he said, "Thou art he who knowest the caste and descent of men and women?" And the other said, "Yes." Then he commanded the eunuchs take him to his wife,¹ and place him before her and cause him declare her genealogy. So they led him in and set him standing in her presence, and the Sharper considered her for a while, looking from right to left; then he fared forth to the Sultan, who asked him, "What hast thou seen in the Queen?" Answered he, "O my lord, I saw a somewhat adorned with loveliness and beauty and perfect grace, with fair stature of symmetrical trace and with modesty and fine manners and skilful case; and she is one in whom all good qualities appear on every side, nor is aught of accomplishments or knowledge concealed from her, and haply in her centre all desirable attributes. Natheless, O King of the Age, there is a curious point that dishonoureth her from the which were she free none would outshine her of all the women of her generation." Now when the Sultan heard the words of the Sharper, he sprang hastily to his feet and clapping hand upon hilt bared his brand and fell upon the man purposing to slay him;—And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Thirty-ninth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Sultan fell upon the Sharper with his sword purposing to slay him; but the Chamberlains and the Eunuchs prevented him, saying, "O our lord, kill him not until his falsehood or his fact shall have been

1 Arab. "his Harim"; see nights xvii. and cclxxxii.

made manifest to thee." The Sultan said to him, "What then appeared to thee in my Queen?" "He¹ is ferly fair," said the man, "but his mother is a dancing-girl, a gypsey.²" The fury of the King increased hereat and he sent to summon the inmates of his harem and cried to his father-in-law, "Unless thou speak me sooth concerning thy daughter and her descent and her mother, I—"³ He replied, "By Allah, O King of the Age, naught saveth a man save soothfastness! Her mother indeed was a Ghāziyah: in past time a party of the tribe was passing by my abode when a young maid strayed from her fellows and was lost. They asked no questions concerning her; so I lodged her and bred her in my homestead till she grew up to be a great girl and the fairest of her time. My heart would not brook her wiving with any other; so I wedded her and she bare me this daughter whom thou, O King, hast espoused." When the Sultan heard these words the flame in his heart was quenched,⁴ and he wondered at the subtlety of the Sharper man; so he summoned him and asked him saying, "O wily one, tell me what certified to thee that my Queen had a dancing girl, a gypsey, to mother?" He answered, "O King of the Age, verily the Ghāziyah race hath eyeballs intensely black and bushy brows whereas other women than the Ghāziyah have the reverse of this." On such wise the King was convinced of the man's skill and he cried, "Ration him with a dish of roast meat and two scones." They did as he bade and the three Sharpers tarried with the Sultan a long time till one day, when the King said to himself, "Verily these three men have by their skill solved every question of genealogy which I proposed to them: first, the jeweller proved his perfect knowledge of gems; secondly, the genealogist of the horse-kind showed himself as skilful, and the same was the case with the genealogist of mankind, for he discovered the origin of my Queen and the truth of his words appeared from all quarters. Now 'tis my desire that he do the same with me that I also may know my provenance." Accordingly, they set the man between his hands and he said to him, "O fellow, hast thou the power to tell me mine origin?" Said the Sharper, "Yes, O my lord, I can trace thy descent, but I will so do only upon a condition: to wit, that thou promise me safety⁵ after

1 Again "he" for she. See vol. ii. night lxxi.

2 Arab. "Ghāziyah": for the plur. "Ghawāzi" see vol. i. night xxii; also Lane, M. E. index under "Ghazeeys."

3 The figure prothesis without apodosis. Understand "will slay thee" see night dciii.

4 Because the girl had not been a professional dancer, *i.e.* a public prostitute.

5 Arab. "ʿAnān" quarter, mercy: see vol. i. night xxxiii.

what I shall have told thee; for the saw saith:—Whilst Sultan sitteth on throne 'ware his despite, inasmuch as none may be contumacious when he saith 'Smite.' Thereupon the Sultan told him, "Thou hast a promise of immunity, a promise which shall never be falsed."—And Shahrazad was surprised by the dawn of day and fell silent, and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night, and that was

The Three Hundred and Fortieth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Sultan pledged his word for the safety of the Sharper with the customary kerchief¹ and the man said, "O King of the Age, whenas I acquaint thee with thy root and branch, let it be between us twain lest these present hear us." "Wherefore O man?" asked the Sultan; and the Sharper answered, "O my lord, Allah of All-might hath among His names 'The Veiler,'²" wherefore the King bade his Chamberlains and Eunuchs retire, so that none remained in the place save those two. Then the Sharper came forward, and said, "O my lord, thou art a son of shame and an issue of adultery." As soon as the King heard these words his case changed and his colour waxed wan and his limbs fell loose.³ He foamed at the mouth⁴; he lost hearing and sight; he became as one drunken without wine and he fell fainting to the ground. After a while he

1 For the "Mandil" of mercy see vol. i. night xxxiii. : for that of dismissal, night m. and Ibn Khall. iv. 211. In Spitta Bey's "Contes Arabes" (p. 223), I find throwing the kerchief (tarammā al mahramah) used in the old form of choosing a mate. In the Tale of the Sultan of Al-Yaman and his three Sons (see vol. xi. *post*) the Princesses drop their kerchiefs upon the head of the Prince who had saved them, by way of pointing him out.

2 Arab. "Sattār": see nights xxv. and cxxxv.

3 In the text "Arghā" for "Arkā" = he "brayed" (like an ostrich, etc.) for "his limbs relaxed." It reminds one of the German missionary's fond address to his flock, "My prethren, let us bray!"

4 Arab. "Azbad," from $\sqrt{\text{Zbd}}$ (Zabd) = foaming, frothing, etc., whence "Zubaydah," etc.

recovered, and said to the Sharper, "Now by the truth of Him who hath set me upon the necks of His servants, an thy words be veridical, and I ascertain their sooth by proof positive, I will assuredly abdicate my Kingdom and resign my realm to thee, because none deserveth it save thou, and it becometh us least of all and every. But an I find thy speech lying I will slay thee." He replied, "Hearing and obeying." And the Sovran, rising up without stay or delay, went inside to his mother with grip on glaive, and said to her, "By the truth of Him who uplifted the lift above the earth, an thou answer me not with the whole truth in whatso I ask thee, I will cut thee to little bits with this blade." She enquired, "What dost thou want with me?" And he replied, "Whose son am I, and what may be my descent?" She rejoined, "Although falsehood be an excuse, fact and truth are superior and more saving. Thou art indeed the very son of a cook. The Sultan that was before thee took me to wife, and I cohabited with him a while of time without my becoming pregnant by him or having issue: and he would mourn and groan from the core of his heart for that he had no seed, nor girl nor boy: neither could he enjoy aught of sweet food or sleep. Now we had about the Palace many caged birds: and at last, one day of the days, the King longed to eat somewhat of poultry, so he went into the court and sent for the Kitchener to slaughter¹ one of the fowls: and the man applied himself to catching it. At that time I had taken my first bath after the monthly ailment and quoth I to myself:—If this case continue with the King he will perish and the Kingdom pass from us. And the Shaytan tempted me to that which displeased Allah."—And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Forty-first Night.

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With

¹ Arab. *ʿ* "Zabḥ" (Zbh) —the ceremonial killing of animals for food: see nights dxxiv, and dxxv. I may note as a proof of how modern is the civilisation of Europe, that the domestic fowl was unknown to Europe till about the time of Pericles (ol. B.C. 429).

love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Queen continued:—"And Satan tempted me and made the sin fair in my sight. So I went up to the Kitchener, attired and adorned as I was in my finest apparel and I fell a-jesting with him and provoking him and disporting with him till his passions were excited by me: so he embraced me at that very hour, after which he arose and slaughtered one of the birds and went his ways. Then I bade the handmaids sprinkle water on the fowl and clean it and cook it; and they did my bidding. After a while symptoms of pregnancy declared themselves in me and became evident; and when the King heard that his Queen was with child, he waxed gladsome and joyful and gave alms and scattered gifts and bestowed robes upon his Officers of Estate and others till the day of my delivery, and I bare a babe—which is thyself. Now at that time the Sultan was hunting and birding and enjoying himself about the gardens all of his pleasure at the prospect of becoming a father; and when the bearer of good news went to him and announced the birth of a man-child he hurried back to me and forthright bade them decorate the capital and he found the report true; so the city adorned itself for forty days in honour of its King. Such is my case and my tale."¹ Thereupon the King went forth from her to the Sharper and bade him doff his dress, and when this had been done he doffed his own raiment and habited the man in royal gear and hooded him with the Taylasán² and asked him saying, "What proof hast thou of my being a son of adultery?" The Sharper answered, "O my lord, my proof was thy bidding our being rationed, after showing the perfection of our skill, with a dish of roast meat and two scones of bread; whereby I knew thee to be of cook's breed, for the Kings be wont in such case to make presents of money and valuables, not of meat and bread as thou didst, and this evidenced thee to be a bastard King." He replied, "Sooth thou sayest," and then robed him with the rest of his robes, including the Kalansuwah or royal head-dress under the hood³ and seated him

¹ See in "The Forty Vezirs" (Lady's ivth Tale) how Khizr tells the King the origin of his Ministers from the several punishments which they propose for the poor man. I have noticed this before in night cccxxxiii. Boethius, translated by Chaucer, explains the underlying idea, "All thynges seken ayen to hir propre course and all thynges rejoysen in hir returninge agayne to hir nature."

² For the Taylasán-hood see vol. iii. night ccl.

³ The "Kalansuwah"-cap is noted by Lane (A. N., chapt. iii. 22) as "Kalansuwah." In M. E. (Supplement i. "The Copts") he alters the word to Kalás'weh and describes it as a strip of woollen stuff, of a deep blue or black colour, about four inches wide, attached beneath the turband and hanging down the back to the length of about a foot. It is the distinguishing mark of the Coptic regular clergy.

upon the throne of his estate.——And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night, an the Sovran suffer me to survive." Now when it was the next night and that was

The Three Hundred and Forty-second Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this latter night!" She replied:——With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair seeming and worthy celebrating, that the Sultan enthroned the Sharper upon the throne of estate and went forth from him after abandoning all his women to him and assumed the garb of a Darwaysh who wandereth about the world and formally abdicated his dominion to his successor. But when the Sharper-king saw himself in this condition, he reflected and said to himself, "Summon thy whilome comrades and see whether they recognise thee or not." So he caused them be set before him and conversed with them; then, perceiving that none knew him, he gifted them and sent them to gang their gait. And he ruled his realm and bade and forbade and gave and took away and was gracious and generous to each and every of his lieges; so that the people of that region who were his subjects blessed him and prayed for him. Such was the case with the Sharper; but as for

THE SULTAN WHO FARED FORTH IN THE HABIT OF A DARWAYSH¹

He ceased not wayfaring, as become a wanderer, till he came to Cairo² city, whose circuit was a march of two and a half days, and

¹ W. M. MS. vol. iii. pp. 121-141. Scott, "The Adventures of the Alchimed Sultan," pp. 18-19; including the "History of Mahumud, Sultan of Cairo," pp. 20-30.

² "Kahirah." I repeat my belief (Pilgrimage, i. 171) that "Kahirah," whence our "Cairo" through the Italian corruption, means *not* *the city* (Mediant al-Kahirah) as D'Herbelot has it; but City of Kahir or Mars the planet.

which then was ruled by her own King Mohammed hight. He found the folk in safety and prosperity and good ordinance, and he solaced himself by strolling about the streets to the right and left, and he diverted his mind by considering the crowds and the world of men contained in the capital, until he drew near the palace, when suddenly he sighted the Sultan returning from the chase and from taking his pleasure. Seeing this the Darwaysh retired to the wayside, and the King, happening to glance in that direction, saw him standing, and discerned in him the signs of former prosperity. So he said to one of his suite, "Take yon man with thee and entertain him till I send for him." His bidding being obeyed, he entered the palace, and when he had rested from the fatigues of the way he summoned the Fakir to the presence, and questioned him of his condition, saying, "Thou, from what land art thou?" He responded, "O my lord, I am a beggar man"; and the other rejoined, "There is no help but that thou tell me what brought thee hither." The Darwaysh retorted, "O my lord, this may not be save in privacy," and the other exclaimed, "Be it so for thee." The twain then arose and repaired to a retired room in the palace, and the Fakir recounted to the Sultan all that had befallen him since the loss of his kingship, and also how he, a Sultan, had given up the throne of his realm and had made himself a Darwaysh. The Sovran marvelled at his self-denial in yielding up the royal estate and cried, "Laud be to Him who degradeth and upraiseth, Who honoureth and humbleth by the wise ordinance of His All-might," presently adding, "O Darwaysh, I have passed through an adventure which is marvellous; indeed, 'tis one of the Wonders of the World¹ which I needs must relate to thee nor from thee withhold aught thereof." And he fell to telling——And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Duniyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

It was so called because as Richardson informed the world (*sub voce*) it was founded in A.H. 358 (= A.D. 968) when the warlike planet was in the ascendant by the famous General Jauhar, a Dalmatian renegade (not a "Greek slave") for the first of the Fatimite dynasty Al-Mu'izz li 'l-dini 'llah.

¹ According to Causin de Perceval (père) in his translation of the "Contes Arabes," there are four wonders in the Moslem world: (1) the Pharos of Alexandria; (2) the Bridge of Sanjia in Northern Syria; (3) The Church of Rohah (Edessa); and (4) the Amawi Mosque of Damascus.

The Three Hundred and Forty-third Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the King fell to telling the beggar man

THE HISTORY OF MOHAMMED, SULTAN OF CAIRO.

I BEGAN my career in the world as a Darwaysh, an asker, owning naught of the comforts and conveniences of life, till at length, one day of the days, I became possessor of just ten silverlings¹ (and no more) which I resolved to expend upon myself. Accordingly, I walked into the Bazar purposing to purchase somewhat of provant. While I was looking around, I espied a man passing by and leading in an iron chain a dog-faced baboon, and crying "Harāj!² this ape is for sale at the price of ten faddahs." The folk jibed at the man and jeered at his ape: but quoth I to myself, "Buy this beast and expend upon it the ten silverlings." Accordingly, I drew near the seller and said to him, "Take these ten faddahs"; whereupon he took them and gave me the ape which I led to the cell wherein I dwelt. Then I opened the door and went in with my bargain, but began debating in my mind what to do, and said, "How shall I manage a meal for the baboon and myself?" While I was considering, behold, the beast was suddenly transformed, and became a young man fair of favour, who had no equal in loveliness and stature and symmetric grace, perfect as the moon at full on the fourteenth night: and he addressed me saying, "O Shaykh Mohammed, thou hast bought me with ten faddahs, being all thou hadst and art debating how we shall feed, I and thou." Quoth I, "What art thou?" and quoth he, "Query me no questions, concerning whatso thou shalt see, for good luck both

1 Arab. "Faddah," *fz.* silver, because made of copper alloyed with redder metal; the smallest Egyptian coin = Nuss (*i.e.* Nussf, or half a dirham) and the Turk. Parah. It is the fortieth of the piastre and may be assumed at the value of a quarter-farthing.

2 This word, in Egypt, "Harāj," is the cry with which the Dabbi (broker) announces each sum bidden at an auction.

come to thee." Then he gave me an ashrafi¹ and said, "Take this piece of gold and fare thee forth to the Bazar and get us somewhat to eat and drink." I took it from him and repairing to the market purchased whatso food our case required; then returning to the cell set the victual before him and seated myself by his side. So we ate our sufficiency and passed that night, I and he, in the cell, and, when Allah caused the morn to dawn, he said to me, "O man, this room is not suitable to us: hie thee and hire a larger lodging." I replied, "To hear is to obey"; and, rising without stay or delay, went and took a room more roomy in the upper part of the Wakalah.² Thither we removed, I and the youth, and presently he gave me ten dinars more and said, "Go to the Bazar and buy thee furniture as much as is wanted." Accordingly, I went forth and bought what he ordered, and on my return I found before him a bundle containing a suit of clothes suitable for the Kings. These he gave to me desiring that I hie me to the Hammam and don them after bathing, so I did his bidding and washed and dressed myself and found in each pocket of the many pockets an hundred gold pieces; and presently when I had donned the dress I said to myself, "Am I dreaming or wide awake?" Then I returned to the youth in the room and when he saw me he rose to his feet and commended my figure and seated me beside him. Presently he brought up a bigger bundle and bade me take it and repair to the Sultan of the City and at the same time ask his daughter in marriage for myself.—And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Forty-fourth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefitting and

¹ The Portuguese Xerafim: see *ante*, p. 160.

² A Khan or caravanserai: see vol. i. night xxv., and Pilgrimage, i. 60.

³ Arab. "Hilm" (vision) "au 'Ilm" (knowledge), a phrase peculiar to this MS.

of deeds fair-seeming and worthy celebrating, that the Sultan of Cairo continued:—So I took it and repaired with it to the King of that city, and a slave whom the youth had bought bore the bundle. Now when I approached the palace I found thereabout the Chamberlains and Eunuchs and Lords of the Land: so I drew near them and when they saw me in that suit they approved my appearance and questioned me, saying, "What be thy business and what dost thou require?" I replied, "My wish is to have audience of the King"; and they rejoined, "Wait a little while till we obtain for thee his permission." Then one of the ushers went in and reported the matter to the Sultan who gave orders to admit me; so the man came out and led me within, and on entering the presence I salamed to the Sovran and wished him welfare and presently set before him the bundle, saying, "O King of the Age, this be in the way of a gift which besitteth my station not thine estate." The Sultan bade the package be spread out, and he looked into it and saw a suit of royal apparel whose like he never had owned. So he was astonished at the sight, and said in his mind, "By Allah, I possess naught like this, nor was I ever master of so magnificent a garment"; presently adding, "It shall be accepted, O Shaykh, but needs must thou have some want or requisition from me." I replied, "O King of the Age, my wish is to become thy connection through that lady concealed and pearl unrevealed, thy daughter." When the Sultan heard these words, he turned to the Wazir and said, "Counsel me as to what I should do in the matter of this man?" Said he, "O King of the Age, show him thy most precious stone and say him:—An thou have a jewel evening this one it shall be my daughter's marriage-dowry." The King did as he was advised, whereat I was wild with wonderment, and I asked him, "An I bring thee such a gem, wilt thou give me the Princess?" He answered, "Yea, verily!" and I took my leave, bearing with me the jewel to the young man who was awaiting me in the room.² He enquired of me, "Hast thou proposed for the Princess?" and I replied, "Yes: I have spoken with the Sultan concerning her, when he brought out this stone, saying to me:—An thou have a jewel evening this one, it shall be my daughter's marriage-dowry: nor hath the Sultan power to false

1 The careless scribe forgets that the Sultan is speaking and here drops into the third person. This "Enallage of persons" is, however, Koranic and therefore classical: Arab critics aver that in such cases the "*Hikayah*" (=lit. reproduction of a discourse, etc.) passes into an "*Ikhbar*" (=mere account of the same discourse). See *Al-Mas'udi*, iii. 216. I dare not reproduce this figure in English.

2 Arab. "*Auzah*," the Pers. *Otak* and the Turk. *Otah* (vulg. "*Oda*" whence "*Odalisque*"), a popular word in Egypt and Syria.

his word." The youth rejoined, "'This day I can do naught, but to-morrow (Inshallah!) I will bring thee ten jewels like it and these thou shalt carry and present to the Sovran." Accordingly, when the morning dawned, he arose and fared forth and after an hour or so he returned with ten gems which he gave me. I took them and repaired with them to the Sultan and, entering the presence, I presented to him all the ten. When he looked upon the precious stones he wondered at their brilliant water, and turning to the Wazir again asked him how he should act in this matter. Replied the Minister, "O King of the Age, thou requiredst of him but one jewel, and he hath brought thee ten; 'tis therefore only right and fair to give him thy daughter."—And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Duniyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Forty-fifth Night,

Duniyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Minister said to the Monarch, "Give him thy daughter." Accordingly, the Sultan summoned the Kazis and the Efendis¹ who wrote out the marriage-contract between me and the Princess. Then I returned to the youth who had remained in the room and told him all that had occurred, when he said, "'Twere best to conclude the wedding-ceremony and pay the first visit to thy bride at once; but thou shalt on no wise consummate the nuptials until I bid thee go in unto her, after somewhat shall have been done by me." "Hearing and obeying," replied I: and, when the night of going in² came, I visited the Sultan's daughter but sat apart from her by the side

¹ Arab. "Al-Afandiyah," showing the late date or redaction of the tale. The Turkish word derives from the Romaic Afentis (ἀφέντης) the corrupted O.G. ἀθέντης = an absolute commander, an "authentic." The word should not be written as usual "Effendi," but "Efendi," as Prof. Galland has been careful to do.

² Arab. "Al-dakhlah"; repeatedly referred to in *The Nights*. The adventure is a replica of that in "Abu Mohammed hight Lazybones," vol. iii, night cccxxiii.

of the room during the first night and the second and the third: nor did I approach her, although every day her mother came and asked her the usual question and she answered, "He hath never approached me." So she grieved with sore grief for that 'tis the wont of womankind, when a maid is married and her groom goeth not in unto her, to deem that haply folk will attribute it to some matter which is not wholly right. After the third night the mother reported the case to her father, who cried, "This night except he abate her pucelage I will slay him!" The tidings reached my bride who told all to me, so I repaired to the young man and acquainted him therewith. He cried, "When thou shalt visit her, say:—By Allah, I will not enjoy thee unless thou give me the amulet-bracelet hanging to thy right shoulder." I replied, "To hear is to obey"; and, when I went in to her at night-fall, I asked her, "Dost thou really desire me to enjoy thee?" She answered, "I do indeed"; so I rejoined, "Then give me the amulet-bracelet hanging over thy right shoulder." She arose forthright and unbound it and gave it to me, whereupon I became her husband in truth,¹ and, going to the young man, gave him the jewel. Then I returned to my bride and slept by her side till the morning when I awoke and found myself lying outstretched in my own caravanserai-cell. I was wonder-struck, and asked myself, "Am I on wake or in a dream?" And I saw my whilome garments, the patched gaberline² and tattered shirt along with my little drum³; but the fine suit given to me by the youth was not on my body, nor did I espy any sign of it anywhere. So, with fire burning in my heart after what had befallen me, I wandered about crowded sites and lone spots, and in my distraction I knew not what to do, whither to go or whence to come; when, lo and behold! I found sitting in an unfrequented part of the street a Maghrabi,⁴ a Barbary man, who had before him some written leaves and was casting omens for sundry bystanders. Seeing this state of things, I came forward and drew near him and made him a

1 Arab. "Akhaztu dam wajhhi-hâ."

2 Arab. "Dilk," more commonly "Khirkah," the tattered and piecied robe of a religious mendicant.

3 Arab. "Darbalah." Scott (p. 24) must have read "Gharbalah" when he translated "A turban full of holes as a sieve." In classical Arabic the word is written "Darbalah," and seems to correspond with the Egyptian "Darabukkah," a tabor of wood or earthenware figured by Lane (M. E. chapt. viii.). It is, like the bowl, part of the regular Darwaysh's begging gear.

4 Vulg. Maghrîbi. For this word see the story of Maedon, p. 53, *infra*. According to Heron, "History of Maugraby," the people of Provence, Langue-doc and Gascony use *Maugraby* as a term of cursing; *Maugraben* being used in other parts of France.

salam, which he returned. Then, after considering my features straitly, he exclaimed, "O Shaykh, hath that Accursed done it, and torn thee from thy bride?" "Yes," I replied. Hereupon he said to me, "Wait a little while," and seated me beside him; then, as soon as the crowd dispersed, he said, "O Shaykh, the baboon which thou boughtest for ten silver bits and which was presently transformed into a young man of Adam's sons, is not a human of the sons of Adam, but a Jinni who is enamoured of the Princess thou didst wed. However, he could not approach her by reason of the charmed bracelet hanging from her right shoulder, wherefore he served thee this sleight and won it and now he still weareth it. But I will soon work his destruction to the end that Jinn-kind and mankind may be at rest from his mischief; for he is one of the rebellious and misbegotten imps who break the law of our lord Solomon (upon whom be the Peace!)." Presently the Maghrabi took a leaf and wrote upon it as it were a book.—And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Forty-sixth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied :—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Maghrabi wrote a writ and signed his name within and sealed it; after which he handed it to me, saying, "O Shaykh, take this missive and hie thee herewith to a certain spot where thou must wait and observe those who pass by. Hearten thy heart, and when thou shalt see approaching thee a man attended by a numerous train, present to him this scroll, for 'tis he who will win for thee thy wish." I took the note from the Barbary man and fared forth to the place which he had described, and ceased not faring till I reached it after travelling all that night and half the next day; then I sat down until darkness set in to await whatso might befall me. When a fourth part of the night had passed, a dazzling glare of lights

suddenly appeared from afar advancing towards me, and as it shone nearer I made out men bearing flambeaux¹ and lanterns, also a train of attendants befitting the Kings. They looked on and considered me whilst my heart fluttered with fear, and I was in sore affright. But the procession defiled and drew off from before me, marching two after two, and presently appeared the chief cortège wherein was a Sultan² of the Jänn. As he neared me I heartened my heart and advanced and presented to him the letter which he, having halted, opened and read aloud; and it was:—"Be it known to thee, O Sultan of the Jänn, that the bearer of this our epistle hath a need which thou must grant him by destroying his foe; and if opposition be offered by any we will do the opponent die. An thou fail to relieve him thou wilt know to seek from me relief for thyself." When the King of the Jänn had read the writ and had mastered its meaning and its mysteries, he forthwith called out to one of his serjeants³ who at once came forward and bade him bring into his presence without delay such-and-such a Jinni who by his spells had wrought round the daughter of the Cairene Sultan. The messenger replied, "Hearing and obeying"; and departed from him, and disappearing, was absent an hour or thereabouts; after which he and others returned with the Jinni and set him standing before the King, who exclaimed, "Wherefore, O Accurst, hast thou wrought ill to this man and done on this wise and on that wise?" He replied, "O my lord, all came of my fondness for the Princess who wore a charm in her armlet which hindered my approaching her, and therefore I made use of this man to effect my purpose. I became master of the talisman and won my wish, but I love the maiden and never will I harm her." Now when the Sultan heard these words he said, "Thy case can be after one of two fashions only. Either return the armlet that the man may be reunited with his wife and she with her husband as whilome they were; or contrary me and I will command the headsman strike thy neck." Now when the Jinni heard this speech (and 'twas he who had assumed the

1 In text "Fanarât"; the Arab, plur. of the Pers. "Fanâr" = a light-house, and here equiv. to the Mod. Gr. *φανάριον*, a lantern, the Egypt. "Fannus."

2 This Sultan of the Jänn preceded by sweepers, flag-bearers, and tent-pitchers always appears in the form of second-sight called by Egyptians "Darb" al-Ma'âl — striking the magic circle in which the enchanter sits when he conjures up spirits. Lane (M. E., chapt. xii.) first made the "Cairo Magician" famous in Europe, but Herklots and others had described a cognate practice in Italia many years before him.

3 Arab. "Jawûsh" for Chawûsh (vulg. Chiaush) Turk. = an army serjeant, a herald or serjeant at arms; an apparitor or officer of the Court of Chancery (not a "Mace-bearer or Messenger," Scott). See night decls.

semblance of a dog-faced baboon), he refused and was rebellious to the King and cried, "I will not return the armlet nor will I release the damsel, for none can possess her save myself." And having spoken in this way he attempted to flee.—And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Forty-seventh Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale, that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Márid would fain have fled from before the King of the Jann, but the Sovran bade other Marids and more forceful arrest him; so they seized him and pinioned him and bound him in chains and collar and dragged him behind the King of the Jann, till the latter had reached his place and had summoned him and had taken from him the armlet. Then the Sultan gave order for him to be slain and they slew him. When this was done, I prayed for the charm-armlet and I recovered it after the Marid's death; they also restored to me my fine suit. So I proceeded to the city which I entered, and as soon as the guards and courriers saw me, they cried out for joy and said, "This is the son-in-law of the Sultan who was lost!" Hereat all the lieges hurried up to me and received me with high respect and greeted me. But after entering the Palace I proceeded forthright till I reached the apartment set apart by them for myself and my spouse whom I found in a deep sleep and stupefied, as it were; a condition in which she had lain ever since I took from her the talismanic armlet. So I replaced the jewel upon her right shoulder and she awoke and arose and ordered herself; whereat her father and family and the Lords of the Land and all the folk joyed with exceeding joy. After this we lived together in all happiness till the death of her sire who, having no son, named me his successor so that I became what I am. Now when the Darwaysh-Sultan heard

all this he was astounded at what happeneth in this world of marvels and miracles ; upon which I said to him, "O my brother, wonder not ; for whatso is predetermined shall perforce be carried out. But thou needs must become my Wazir ; because thou art experienced in rule and governance and, since what time my sire-in-law the Sultan died, I have been perplexed in my plight being unable to find me a Minister who can administer the monarchy. So do thou become my Chief Counsellor in the realm." Thereupon the Darwaysh replied, "Hearkening and obedience." The Sultan then robed him in a sumptuous robe of honour and committed to him his seal-ring and all other matters pertinent to his office, at the same time setting apart for him a palace, spacious of corners, which he furnished with splendid furniture and wadded carpets and *vaiselle* and other such matters. So the Wazir took his seat of office and held a Diwan or Council of State forthright and commanded and countermanded, and bade and forbade according as he saw just and equitable : and his fame for equity and justice was disspread abroad ; insomuch that whoever had a cause or request or other business he would come to the Wazir for ordering whatso he deemed advisable. In this condition he continued for many years till, on a day of the days, the Sultan's mind was depressed. Upon this he sent after the Minister who attended at his bidding, when he said, "O Wazir, my heart is heavy !" "Enter, then," replied the Minister, "O King, into thy treasury of jewels and rubies and turn them over in thy hands and thy breast will be broadened." The Sultan did accordingly, but it took no effect upon his ennui ; so he said, "O Wazir, I cannot win free of this melancholic humour and nothing pleasurcth me in my palace ; so let us fare forth, I and thou, in disguise." "Hearing is obeying," quoth the Minister. The twain then retired into a private chamber to shift their garb and habited themselves as Darwayshes, the Darwayshes of 'Ajam-land, and went forth and passed through the city right and left till they reached a Maristan, a hospital for lunatics.¹ Here they found two young men, one reading the Koran² and the other hearkening to him, both being in chains like men Jinn-mad ; and the Sultan said in his mind, "By Allah, this is a marvel-case," and bespake the men, asking, "Are ye really insane ?" They answered saying, "No, by Allah ; we are not daft, but so admirable are our adventures that were they graven with needle-gravers

1 Arab, from Persian "Bimaristan," a "sick-house," hospital, a mad house : see vol. i. night xxviii.

2 The text says only that "he was reading" : sub, the Holy Volume.

upon the eye-corners they had been warners to whoso would be warned." "What are they?" quoth the King, and quoth they, "Each of us, by Allah, hath his own story"; and presently he who had been reading exclaimed, "O King of the Age, hear my tale."—And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night, an the Sovran suffer me to survive?" Now when it was the next night, and that was

The Three Hundred and Forty-eighth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the youth began relating to the Sultan

THE STORY OF THE FIRST LUNATIC.¹

I was a merchant, and kept a shop wherein were Hindi goods of all kinds and colours, highmost priced articles; and I sold and bought with much profit. I continued in this condition a while of time till one day of the days as I, according to my custom, was sitting in my shop, an old woman came up and gave me the good morning and greeted me with the salam. I returned her salute, when she seated her upon the shopboard, and asked me, saying, "O master, hast thou any pieces of choice Indian stuffs?" I replied, "O my mistress, I have with me whatso thou wantest." And she rejoined, "Bring me forth one of them." Accordingly,

¹ MS. vol. iii. pp. 142-168. Scott, "Story of the First Lunatic," pp. 31-44. Gauttier, *Histoire du Premier Fou*, vol. vi. 187. It is identical with No. ii. of Chavis and Cazotte, translated by C. de Perceval, *Le Bimaristan (i.e. the Hospital), ou Histoire du jeune Marchand de Bagdad et de la Dame inconnue* (vol. viii. pp. 179-180). Heron terms it the "Story of Halechalbe (Ali Chelebi?) and the Unknown Lady," and the narrative is provided with a host of insipid and incorrect details, such as "A gentleman enjoying his pipe." The *motif* of this tale is common in Arab folk-lore, and it first appears in the "Tale of Aziz and Azizah," night cxii. A third variant will occur further on.

I arose and fetched her a Hindi piece of the costliest price and placed it in her hands. She took it, and examining it, was greatly pleased by its beauty, and presently said to me, "O my lord, for how much is this?" Said I, "Five hundred dinars," whereupon she pulled forth her purse and counted out to me the five hundred gold pieces. Then she took the stuff and went her ways; and I, O our lord the Sultan, had sold to her for five hundred sequins a piece of cloth worth at cost price three hundred and fifty gold pieces. She came to me again, O my lord, on the next day and asked me for another piece, so I rose up and brought her the bundle, and she paid me once more five hundred dinars. Then she took up her bargain and ganged her gait. She did the same, O my lord, on the third and the fourth day, and so on to the fifteenth, taking a piece of stuff from me and paying me regularly five hundred golden pieces for each bargain. On the sixteenth behold, she entered my shop as was her wont, but she found not her purse: so she said to me, "O Khwajah,¹ I have left my purse at home." Said I, "O my lady, an thou return 'tis well, and if not thou art welcome to it." She sware she would not take it, and I, on the other hand, sware her to carry it off as a token of love and friendship.² Thereupon debate fell between us, and I, O our lord the Sultan, had made much of money by her and, had she taken two pieces gratis, I would not have asked questions anent them. At last she cried, "O Khwajah, I have sworn an oath and thou hast sworn an oath, and we shall never agree except thou favour me by accompanying me to my house so thou mayest receive the value of the stuff, when neither of us will have been forsworn; therefore, lock up thy shop, lest anything be lost in thine absence." Accordingly, I bolted my door and went with her, O our lord the Sultan, and we ceased not walking, conversing the while we walked, I and she, until we neared her abode, when she pulled out a kerchief from her girdle, and said, "'Tis my desire to bind this over thine eyes." Quoth I, "For what cause?" and quoth she, "For that on our way be sundry houses whose doors are open and the women are sitting in the vestibules of their homes, so that haply thy glance may alight upon some one of them, married or maid, and thy heart become

1 Spelt in MS. vol. iii., p. 143 and elsewhere, "Khwaja" for "Khwajah."

2 Arab. "Hubban li-raasik," lit. = out of love for thy head, i.e., from affection for thee. Dr Stengass finds it analogous with the Koranic "Hubban li 'llahi" (ii. 100), where it is joined with "Ashaddu" = stronger, as regards love to or for Allah, more Allah-loving. But it can stand adverbially by itself = out of love for Allah, for Allah's sake.

engaged in a love affair and thou abide distraught, because in this quarter of the town be many fair faces, wives and virgins, who would fascinate even a religious, and therefore we are alarmed for thy peace of mind." Upon this I said in myself, "By Allah, this old woman is able of advice." And I consented to her requirement, when she bound the kerchief over my eyes and blindfolded me. Then we walked on till we came to the house she sought, and when she rapped with the door-ring a slave-girl came out and, opening the door, let us in. The old body then approached me and unbound the kerchief from over my eyes; whereupon I looked around me, holding myself to be a captive, and I found me in a mansion having sundry separate apartments in the wings and 'twas richly decorated resembling the palaces of the Kings.—And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Forty-ninth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the youth pursued:—By Allah, O our lord the Sultan, of that house I never saw the fellow. She then bade me hide within a room, and I did her bidding in a corner place where beside me I beheld heaped together and cast down in that private site all the pieces of stuff which the ancient dame had purchased of me. Seeing this I marvelled in my mind and lo! appeared two damsels as they were moons and came down from an upper storey till they stood on the ground-floor; after which they cut a piece of cloth into twain and each maiden took one and tucked up her sleeves. They then sprinkled the court of that palace with water of the rose and of the orange-flower,¹ wiping the surface with the cloth and rubbing it till it became

¹ Arab. "Zahr," lit. and generically a blossom; but often used in a specific sense throughout *The Nights*.

as silver; after which the two girls retired into an inner room and brought out some fifty chairs,¹ which they set down, and placed over each seat a rug,² with cushions of brocade. They then carried in a larger chair of gold, and placed upon it a carpet with cushions of orfrayed work, and after a time they withdrew. Presently there descended from the staircase, two following two, a host of maidens in number till they evened the chairs and each one of them sat down upon her own, and at last suddenly appeared a young lady in whose service were ten damsels, and she walked up to and they seated her upon the great chair. When I beheld her, O my lord the Sultan, my right senses left me and my wits fled me and I was astounded at her loveliness and her stature and her symmetric grace as she swayed to and fro in her pride of beauty and gladsome spirits amongst those damsels and laughed and sported with them. At last she cried aloud, "O mother mine!" when the ancient dame answered her call and she asked her, "Hast thou brought the young man?" The old woman replied, "Yes, he is present between thy hands"; and the fair lady said, "Bring him hither to me!" But when I heard these words I said to myself, "There is no Majesty and there is no Might, save in Allah, the Glorious, the Great! Doubtless when this damsel shall have discovered my being in such hiding place she will bid them do me die." The old woman then came forwards to me and led me before the young lady seated on the great chair; and, when I stood in her presence, she smiled in my face and saluted me with the salam and welcomed me; after which she signed for a seat to be brought, and when her bidding was obeyed set it close beside her own. She then commanded me to sit and I seated me by her side. —And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night, an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Fiftieth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the

1 Arab. "Kursi" here—a square wooden seat without back and used for sitting cross-legged. See vol. ix. p. 8, *note*.

2 Arab. "Sujadah"—lit. a praying carpet, which Lane calls "Sejjadeh."

watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the youth pursued:—She seated me beside her, O our lord the Sultan, and fell to talking and joking with me for an hour or so when she said, "O youth, what sayest thou of me and of my beauty and my loveliness? Would Heaven that I could occupy thy thought and please thee so that I might become to thee wife and thou be to me man." When I heard these her words I replied, "O my lady, how dare I presume to attain such honour? Indeed I do not deem myself worthy to become a slave between thy hands." Hereupon said she, "Nay, O young man, my words have in them nor evasion nor alteration; so be not disheartened or fearful of returning me a reply, for that my heart is fulfilled of thy love." I now understood, O our lord the Sultan, that the damsel was desirous of marrying me; but I could not conceive what was the cause thereof or who could have given her intelligence concerning me. She continued to enjoy herself in the gladsomest way till at length I was emboldened to say to her, "O my lady, an thy words to me be after the fashion of thy will, remember the proverb:—When a kindness is to be done, this is its time." "By Allah, O youth, there cannot be a more fortunate day than this present." "O my lady, what shall I apportion to thee for dowry?" "The dowry hath been paid to me in the value of the stuffs which thou entrustedst to this ancient dame, who is my mother!" "That cannot suffice." "By Allah, naught shall be added; but, O youth, 'tis my intention forthright to send after the Kazi and his Assessors and I will choose me a trustee¹ that they may tie together us twain without delay; and thou shalt come in to me this coming evening. But all such things be upon one condition." "And what may be thy condition?" "This, that thou swear never to address or to draw near any woman save myself." And I, O our lord the Sultan, being unmarried and eager to possess so beautiful a bride, said to her, "This be thine; and I will never contrary thee by word or by deed." She then sent to summon the Kazi and his witnesses and appointed an agent; upon which they knotted the knot. After the marriage ceremony was ended she ordered coffee² and sherbets and gave somewhat of dirhams to the Kazi

¹ Arab. "Wakil," lit. = agent: here the woman's representative, corresponding roughly with the man who gives away the bride amongst ourselves.

² The mention of coffee and sherbet, here and in the next page, makes the tale synchronous with that of Ma'aruf, or the xviiith century.

and a robe of honour to her trustee: and this done, all went their several ways. I was lost in astonishment and said in my mind, "Do I dream or am I on wake?" She then commanded her damsels to clear the Hammam-bath and cleanse it and fill it afresh and get ready towels and waist-cloths and silken napkins¹ and scented woods and essences, as virgin ambergris and ottars and perfumes of vari-coloured hues and kinds. And when they had executed her orders, she ordered the Eunuchry standing in her service to take me and bear me to the Bath, largessing each one with a sumptuous dress. They led me into a Hammam which had been made private and I saw a place tongue is powerless to portray. And as we arrived there they spread vari-coloured carpets upon which I sat me down and doffed what clothing was upon me: then I entered the hot rooms and smelt delicious scents diffused from the sides of the hall, sandal-wood, Comorin lign-aloes and other such fragrant substances. Here they came up to me and seated me, lathering me with perfumed soaps and shampoo'd me till my body became silver-bright; when they fetched the metal tassels and I washed with water luke-warm, after which they brought me cold water mingled with rose water and I sprinkled it over me. After this they supplied me with silken napkins and drying-towels of palm-fibre² wherewith I rubbed me and then repaired to the cool room outside the calidarium³ where I found a royal dress. The Eunuchry arrayed me therein and after fumigating me with the smoke of lign-aloes served up somewhat of confections⁴ and coffee and sherbets of sundry sorts: so I drank after eating the Ma'jûn. About eventide I left the Baths with all the Eunuchry in attendance on me and we walked till we entered the Palace and they led me into a closet spread with kingly carpets and cushions. And behold, she came up to me attired in a new habit more sumptuous than

1 The MS. writes "Zardakât" for "Zardakhan": see below.

2 Scott (p. 36) has "mahazzim (for mahazim), al Zer-tukkaat (for al-Zardakhan)" and "munnskif (for manashif) al fillhlee." Of the former he notes (p. 414), "What this composition is I cannot define: it may be translated compound of saffron, yolk of egg, or of yellowish drugs." He evidently confounds it with the Pers. Zard-i Khayab = yolk of egg. Of the second he says "compound of peppers, red, white and black." Lane (The Nights, vol. i. p. 8) is somewhat scandalised at such misrepresentation; translating the first "saffron napkins of thick silk," and the second "drying-towels of Laf or palm fibre," further suggesting that the text may have dropped a conjunction—drying-towels *and* fibre.

3 Arab. "Lîwan al-barrâm," lit. the outer bench in the "Maslakh" or apodyterium.

4 Arab. "Ma'jûn," pop. applied to an electuary of Bhang (*ganja*), *attar*, etc.: it is the "Maagoon" sold by the "Maagungee" of Lahore (M.F., chap. xv.). Here, however, the term may be used in the sense of "confections" generally, i.e. sweetmeats eaten by way of restoratives in the Bath.

that I had seen her wearing erewhile.—And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, “How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!” Quoth she, “And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?” Now when it was the next night and that was

The Three Hundred and Fifty-first Night,

Dunyazad said to her, “Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!” She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the youth continued:—And I, O our lord the Sultan, went into the closet and behold, she met me, wearing a habit of the most sumptuous: so when I sighted her she seemed to me from the richness of her ornaments like an enchanted hoard wherefrom the talisman had been newly removed. She sat down beside me and bent lovingly over me, and I rose up, for I could no longer contain my passion, and wrought that work which was to be worked.¹ Presently she again disappeared, but soon returned in vestments even richer than the last, and she did with me as before, and I embraced her once more. In short, O our lord the Sultan, we ceased not dwelling together, I and she, in joyaunce and enjoyment, laughter and disport and delicious converse for a space of twenty days. At the end of this time I called to mind my lady-mother, and said to the dame I had espoused, “O my lady, ’tis long since I have been absent from home, and ’tis long since my parent hath seen me or wotteth aught concerning me: needs must she be pining and grieving for my sake. So do thou give me leave to visit her and look after my mother and also after my shop.” Quoth she, “No harm in that: thou mayst visit thy mother daily and busy thyself about thy shop-business; but this ancient dame (my mother) is she who must lead thee out and bring thee back.” Whereto I

¹ He speaks of abating her virginity as if it were porter's work, and so defloration was regarded by many ancient peoples. The old Nilotes incised the hymen before congress; the Phœnicians, according to Saint Athanasius, made a slave of the husband abate it. The American Chibchas and Caribs looked upon virginity as a reproach, proving that the maiden had never inspired love. For these and other examples see p. 72, chap. iii. “L'Amour dans l'Humanité,” by P. Mantegazza, a civilised and unprejudiced traveller.

replied, "Tis well." Upon this the old woman came in and tied a kerchief over my eyes according to custom and fared forth with me till we reached the spot where she had been wont to remove the bandage. Here she unbound it, saying, "We will expect thee to-morrow about noon-tide, and when thou comest to this place thou shalt see me awaiting thee." I left her and repaired to my mother whom I found grieving and weeping at my absence; and upon seeing me she rose up and threw her arms round my neck with tears of joy. I said, "Weep not, O my mother, for the cause of my absence hath been a certain matter which be thus and thus." I then related to her my adventure and she on hearing it was rejoiced thereby and exclaimed, "O my son, may Allah give thee gladness; but I pray thee solace me¹ at least every two days with a visit that my longing for thee may be satisfied." I replied, "This shall be done"; and thenceforth, O our lord the Sultan, I went to my shop and busied myself as was my wont till noontide, when I returned to the place appointed and found the old woman awaiting me. Nor did I ever fare forth from the mansion without her binding my eyes with the kerchief, which she loosed only when we reached my own house; and whenever I asked her of this she would answer, "On our way be sundry houses whose doors are open and the women sitting in the vestibules of their homes, so that haply thy glance may alight upon some one of them, matron or maid: all sniff up love like water,² and we fear for thee lest thy heart be netted in the net of amours." For thirty days, a whole month, I continued to go and come after this fashion but, O our lord the Sultan, at all times and tides I was drowned in thought and wondered in my mind, saying, "What chance caused me forgather with this damsel? What made me marry her? Whence this wealth which is under her hand? How came I to win union with her?" For I knew not the cause of all this. Now on a day of the days I found an opportunity of being private with one of her black slave girls,³ and questioned her of all these matters that concerned her mistress. She replied, "O my lord, the history of my lady is marvellous; but I dare not relate it to thee in fear lest she hear thereof and do me die." So I said to her, "By Allah, O hand-maid of good, an thou wilt say me sooth I will veil it darkly for in

1 Arab. "Zill," lit. "shadow me."

2 Arab. "Istishak," one of the items of the "Wahm" or lesser *alidun*. See night coextl.

3 In Chavis her name is "Zalza," and she had "conceived an unobscure passion" for her master, to whom she "declared her sentiments without reserve."

the keeping of secrets there is none like myself: nor will I reveal it at any time." Then I took oath of secrecy when she said, "O my lord,"—And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Fifty-second Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the youth continued:—Then the handmaiden said to me, "O my lord, my lady went forth one day of the days to the Hammam with the object of pleasuring and of diverting herself, for which purpose she made goodly preparation, including gifts and presents,¹ matters worth a mint of money.² After leaving the baths she set out upon an excursion to eat the noon-day meal in a flower garden where she enjoyed herself with exceeding joy and enjoyment, eating and drinking till the evening; and when she designed to depart she collected the fragments of the feast and distributed them amongst the mean and the mesquin. On her return she passed through the Bazar-street wherein standeth thy shop, and it was a Friday when thou wast sitting, adorned with thy finest dress, in converse with the nearest neighbour. And suddenly as she fared by, she beheld thee in such state, and her heart was stricken with sore stroke of love, albeit none of us observed her condition and what affection she had conceived for thee. However, no sooner had she reached her palace than her melancholy began to grow upon her with groans and her cark and care, and her colour left her: she ate and drank little and less and her sleep forsook her and her frame was sorely enfeebled till at last she took to her bed. Upon this her mother went to summon a learned

¹ Arab. "Armaghānāt," the Arab, plur. of "Armaghān," Pers. = a present.

² In the text, "Jumlatun min al-māl," which Scott apparently reads, "Hamlat al-jamal," and translates (p. 38) "a camel's load of treasure."

man¹ or a mediciner that he might consider the condition of her daughter and what sickness had gotten about her: he was absent for an hour and returned with an ancient dame who took seat beside her and putting forth her hand felt the patient's pulse. But she could perceive in her no bodily ailment or pain, upon which the old woman understood her case, but she durst not bespeak her of it, or mention to her mother that the girl's heart was distraught by love. So she said, 'There is no harm to thee!' and (*Inshallah!*) to-morrow I will return hither to thee and bring with me a certain medicine. She then went forth from us and leading the mother to a place apart, said to her:—O my lady, Allah upon thee, pardon me for whatso I shall mention and be thou convinced that my words are true and keep them secret nor divulge them to any. The other replied:—Say on and fear not for aught which hath become manifest to thee of my daughter's unweal: haply Allah will vouchsafe welfare. She rejoined:—Verily, thy daughter hath no bodily disorder or malady of the disease-kind but she is in love and there can be no cure for her save union with her beloved. Quoth the mother:—And how about the coming of her sweetheart? This is a matter which may not be managed except thou show us some contrivance whereby to bring this youth hither and marry him to her. But contrivance is with Allah. Then the old lady went her ways forthright, and the girl's mother sought her daughter and said to her after kindly fashion:—O my child, as for thee thy disorder is a secret and not a bodily disease. Tell me of him thou requirest and fear naught from me: belike Allah will open to us the gate of contrivance whereby thou shalt win to thy wish. Now when the maiden heard these words she was abashed before her parent and kept silence, being ashamed to speak; nor would she return any reply for the space of twenty days. But during this term her distraction increased and her mother ceased not to repeat the same words time after time, till it became manifest to the parent that the daughter was madly in love with a young man; so at last quoth she:—Describe him to me. Quoth the other:—O mother mine, indeed he is young of years and fair of favour; also he woneth in such a Bazar, methinks on its southern side. Therewith the dame arose without stay or delay and fared forth to find the young man, and 'tis thyself, O youth! And when the mother saw thee she took from thee a piece of cloth

¹ The learned man was to exorcise some possible "evil spirit" or "the eye," a superstition which seems to have begun, like all others, with the ancient Egyptians.

and brought it to her daughter, and promised thou shouldst visit her. Thenceforwards she ceased not repeating her calls to thee for the period thou wottest well until by her cunning she brought thee hither, and that happened which happened, and thou didst take the daughter to wife. Such is her tale, and beware lest thou reveal my disclosure." "No, by Allah," replied I. Then the lunatic resumed speaking to the Sultan:—O my lord, I continued to cohabit with her for the space of one month, going daily to see my mother and to sell in my shop, and I returned to my wife every evening blindfolded and guided as usual by my mother-in-law. Now one day of the days as I was sitting at my business, a damsel came into the Bazar-street—And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Fifty-third Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the youth continued:—A damsel came into the Bazar-street bearing the image of a cock made of precious ore and crusted with pearls and rubies and other gems, and she offered it to the goodmen¹ of the market for sale. So they opened the biddings at five hundred dinars, and they ceased not contending² thereanent till the price went up to nine hundred and fifty gold pieces. All this time and I looked on, nor did I interfere by speaking a syllable or by adding to the biddings a single bit of gold. At last, when none would offer aught more, the girl came up to me, and said, "O my lord, all the gentlemen have increased their biddings for the cock; but thou hast neither bidden nor heartened my heart by one kind

¹ The MS., I have said, always writes "Khawájá" instead of "Khawájah" (plur. "Khawájāt"): for this word, the modern Egyptian "Howájah," see night div. Here it corresponds with our "goodman."

² Arab. "Yatazáwadu" = increasing.

word." Quoth I, "I have no need thereof," and quoth she, "By Allah, needs must thou bid somewhat more than the others." I replied, "Since there is no help for it, I will add fifty dinars, which will fill up the thousand." She rejoined, "Allah gar thee gain?" So I fared into my shop to fetch the money, saying in my mind, "I will present this curiosity to my Harim: haply 'twill pleasure her." But when I was about, O my lord the Sultan, to count out the thousand ducats, the damsel would not accept aught of me, but said, "I have a request to make of thee, O youth! to wit, that I may take one kiss from thy cheek." I asked her, "For what purpose?" and she answered, "I want one kiss of thy cheek, which shall be the price of my cock, for I need of thee naught else." I thought to myself, "By Allah, a single kiss of my cheek for the value of a thousand sequins were an easy price": and I gave my consent thereto, O my lord. Then she came up to me and leaned over me and bussed my cheek, but after the kiss she bit me with a bite which left its mark²: then she gave me the cock and went her ways in haste. Now when it was noon I made for my wife's house and came upon the old woman awaiting me at the customary stead and she bound the kerchief over my eyes and after blindfolding them fared with me till we reached our home when she unbound it. I found my wife sitting in the saloon dressed from head to foot in cramoisy³ and with an ireful face, whereupon I said to myself, "O Saviour,⁴ save me!" I then went up to her and took out the cock, which was covered with pearls and rubies, thinking that her evil humour would vanish at the sight of it, and said, "O my lady accept this cock for 'tis curious and admirable to look upon; and I bought it to pleasure thee." She put forth her hand and taking it from me examined it by turning it rightwards and leftwards: then exclaimed, "Didst thou in very sooth buy this on my account?" Replied I, "By Allah, O my lady, I bought it for thee at a thousand gold pieces." Hereupon she shook her head at me, O my lord the Sultan, and cried out after a long look at my face, "What meaneth that bite on thy cheek?" Then with a loud and angry voice she called to her women, who came down the stairs forthright bearing the body of a young girl with the head cut off

1 By which she accepted the offer.

2 This incident has already occurred in the tale of the Portress (Second Lady of Baghdad, vol. i. night xviii.), but here the consequences are not so trivial. In Chavis the vulgar cock becomes "a golden Censer ornamented with diamonds, to be sold for two thousand sequins" (each = 9 shill.).

3 A royal sign of wrath generally denoting torture and death. See notes cclxiii. and cclxxi.

4 Arab. "Yâ Sallim," addressed to Allah.

and set upon the middle of the corpse¹; and I looked and behold it was the head of the damsel who had sold me the cock for a kiss and who had bitten my cheek. Now my wife had sent her with the toy by way of trick, saying to her, "Let us try this youth whom I have wedded and see if he hold himself bound by his plighted word and pact or if he be false and foul." But of all this I knew naught. Then she cried a second cry and behold, up came three handmaids bearing with them three cocks like that which I had brought for her and she said, "Thou bringest me this one cock when I have these three cocks; but inasmuch as, O youth, thou hast broken the covenant that was between me and thee, I want thee no more: go forth! wend thy ways forthright!" And she raged at me and cried to her mother, "Take him away!" —And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Fifty-fourth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the youth continued to the King:—Hereupon the old woman, O my lord, hent me by the hand and bound the kerchief over my eyes as was her wont and led me to the customary place, when she loosed the bandage, saying, "Begone!" and disappeared. But I, O my lord, became like a madman and ran through the streets as one frantic crying, "Ah, her loveliness! Ah, her stature! Ah, her perfect grace! Ah, her ornaments!" Hereupon the folk seeing me and

¹ Here more is meant than meets the eye. When a Moslem's head was struck off, in the days of the Caliphate, it was placed under his armpit, whereas that of a Jew or a Christian was set between his legs, close to the seat of dishonour.

² In Chavis and Cazotte the lady calls to "Morigen, her first eunuch, and says, Cut off his head!" Then she takes a theorbo and "composed the following couplets"—of which the first may suffice:—

Since my swain unfaithful proves,
Let him go to her he loves, etc., etc.

hearing me say these words shouted out, "Yonder is a lunatic", so they seized me perforce and jailed me in the madhouse, as thou hast seen me, O our lord the Sultan. They say, "This man is Jimn-mad"; but, by Allah, I am no maniac, O my lord, and such is my tale. Hereat the King marvelled and bowed his brow groundwards for a while in deep thought over this affair; then he raised his head and turning to his Minister said, "O Wazir, by the truth of Him who made me ruler of this realm, except thou discover the damsel who married this youth, thy head shall pay forfeit." The Wazir was consterned to hear the case of the young man, but he could not disobey the royal commandment, so he said, "Allow me three days of delay, O our lord the Sultan," and to this much of grace the King consented. Then the Wazir craved dismissal, and would have taken the youth with him, when the Sultan cried, "As soon as thou shalt have hit upon the house the young man will go into it and come forth it like other folk." He replied, "Hearkening and obedience." So he took the youth and went out with aching head and giddy as a drunken man, perplexed and unknowing whither he should wend; and he threaded the city streets from right to left and from east to west, tarrying at times that he might privily question the folk. But naught discovered itself to him, and he made certain of death. In this condition he continued for two days and the third till noontide, when he devised him a device, and said to the youth, "Knowest thou the spot where the old woman was wont to blindfold thine eyes?" He replied, "Yes." So the Minister walked on with him till the young man exclaimed, "Here, 'tis this!" The Wazir then said, "O Youth, knowest thou the door-ring wherewith she was wont to rap, and canst thou distinguish its sound?" He said, "I can." Accordingly, the Wazir took him and went the round of all the houses in that quarter, and rapped with every door-ring, asking him, "Is't this?" and he would answer, "No." And the twain ceased not to do after such fashion until they came to the door where the appointment had taken place without risk threatened¹; and the Wazir knocked hard at it, and the youth hearing the knock, exclaimed, "O my lord, verily this be the ring without question or doubt or uncertainty." So the Minister knocked again with the same knocker and the slave-girls threw open the door and the Wazir, entering with the youth, found that the palace belonged to the daughter of the Sultan who had been

¹ The device has already occurred in "Ali Baba."

² Arab. "Al-ma'had min ghayr wa'd."

succeeded by his liege lord.¹ But when the Princess saw the Minister together with her spouse, she adorned herself and came down from the Harem and salam'd to him. Thereupon he asked her, "What hath been thy business with this young man?" So she told him her tale from first to last and he said, "O my lady, the King commandeth that he enter and quit the premises as before and that he come hither without his eyes being bandaged with the kerchief." She obeyed and said, "The commandments of our lord the Sultan shall be carried out." Such was the history of that youth whom the Sultan heard reading the Koran in the Máristán, the public mad-house: but as regards the second Lunatic who sat listening, the Sultan asked him, "And thou, the other, what be thy tale?" So he began to relate the

STORY OF THE SECOND LUNATIC.²

"O MY lord," quoth the young man, "my case is marvellous, and haply thou wilt desire me to relate it in order continuous"; and quoth the Sultan, "Let me hear it."—And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Fifty-fifth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the

¹ In Chavis and Cazotte the king is Harun al-Rashid and the masterful young person proves to be Zeraida, the favourite daughter of Ja'afar Barmaki: whilst the go-between is not the young lady's mother but Nemana, an old governess. The over-jealous husband in the Second Lady of Baghdad (vol. i. night xix.) is Al-Amin, son and heir of the Caliph Harun al-Rashid.

² MS. vol. iii. pp. 168-179: and Scott's "Story of the Second Lunatic," pp. 45-51. The name is absurdly given, as the youth was anything but a lunatic; but this is Arab symmetromania. The tale is virtually the same as "Women's Wiles," p. 341, *ante*.

director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the second youth said :— O my lord the Sultan, I am by calling a merchant man and none of the guild was younger, I having just entered my sixteenth year. Like my fellows I sold and bought in the Bazar every day till, one day of the days, a damsel came up to me and drew near and handed to me a paper which I opened and behold, it was full of verses and odes in praise of myself, and the end of the letter contained the woman's name professing to be enamoured of me. When I read it, I came down from my shopboard, in my folly and ignorance, and putting forth my hand seized the girl and beat her till she swooned away.¹ After this I let her loose and she went her ways, and then I fell into a brown study, saying to myself, "Would Heaven I wot whether the girl be without relations or if she hath kith and kin to whom she may complain and they will come and bastinado me." And, O our lord the Sultan, I repented of what I had done whenas repentance availed me naught and this lasted me for twenty days. At the end of that time as I was sitting in my shop according to my custom, behold, a young lady entered and she was sumptuously clad and sweetly scented and she was even as the moon in its fulness on the fourteenth night. When I gazed upon her my wits fled and my sane senses and right judgment forsook me and I was incapable of attending to aught save herself. She then came up and said, "O youth, hast thou by thee a variety of metal ornaments?" and said I, "O my lady, of all kinds thou canst possibly require." Hereupon she wished to see some anklets which I brought out for her, when she put forth her feet to me and showing me the calves of her legs said, "O my lord, try them on me." This I did. Then she asked for a necklace² and I produced one, when she unveiled her bosom and said, "Take its measure on me": so I set it upon her and she said, "I want a fine pair of bracelets," and I brought to her a pair when, extending her hands and displaying her wrists, she said to me, "Put them on me." I did so and presently she asked me, "What may be the price of all these?" when I exclaimed, "O my lady, accept them from me in free gift": and this was of the excess of my love to her, O King of the Age, and my being wholly absorbed in her. Then quoth I to her, "O my lady, whose daughter art thou?" and quoth

1 This forward movement on the part of the fair one is held to be very insulting by the modest Moslem. This incident is wanting in "Warran's Wives."

2 Arab. "Iablah," usually the part of the throat where ornaments are hung or camels are stabled.

she, "I am the daughter of the Shaykh al-Islâm.¹" I replied, "My wish is to ask thee in marriage of thy father"; and she rejoined, "'Tis well: but, O youth, I would have thee know that when thou askest me from my sire he will say:—I have but one daughter and she is a cripple and deformed even as Satih was.² Do thou, however, make answer that thou art contented to accept her, and if he offer any remonstrance, cry:—I'm content, content!" I then enquired, "When shall that be?" and she replied, "Tomorrow about undurn hour³ come to our house and thou wilt find my sire, the Shaykh al-Islam, sitting with his companions and intimates. Then ask me to wife." So we agreed upon this counsel, and on the next day, O our lord the Sultan, I went with several of my comrades, and we repaired, I and they, to the house of the Shaykh al-Islam, whom I found sitting with sundry Grandees about him. We made our salams which they returned, and they welcomed us and all entered into friendly and familiar conversation. When it was time for the noon-meal, the table-cloth⁴ was spread, and they invited us to join them, so we dined with them and after dinner drank coffee. I then stood up saying, "O my lord, I am come hither to sue and solicit thee for the lady concealed and the pearl unrevealed, thy daughter." But when the Shaykh al-Islam heard from me these words he bowed his head for awhile groundwards—And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Fifty-sixth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the

¹ The Chief of the Moslem Church. For the origin of the office and its date (A.D. 1453) see nights dccccxxvi. and Terminal Essay, vol. viii., *ante*.

² Arab. "Satihah" = a she-Satih: this seer was a headless and neckless body, with face in breast, lacking members and lying prostrate on the ground. His fellow, "Shikk," was a half-man, and both foretold the divine mission of Mohammed. (Ibn Khall. i. 487.)

³ Arab. "Wakt al-Zuhâ"; the division of time between sunrise and midday.

⁴ In the text "Sufrah" = the cloth: see vol. i. night xviii., etc.

director, the right-guiding, lord of the rede which is benefitting and of deeds fair-seeming and worthy celebrating, that the youth resumed : — Now when the Shaykh al-Islam heard from me those words he bowed his brow groundwards for a while in deep thought concerning the case of his daughter, who was a cripple and wondrously deformed. For the damsel who had told me of her had played me a trick and served me a sleight, I all the time knowing nothing about her guile. Presently he raised his head and said to me, "By Allah, O my son, I have a daughter but she is helpless." Quoth I, "I am content"; and quoth he, "An thou take her to wife after this description, 'tis on express condition that she be not removed from my house and thou also shalt pay her the first visit and cohabit with her in my home." I replied, "To hear is to obey"; being confident, O King of the Age, that she was the damsel who had visited my shop and whom I had seen with my own eyes. Thereupon the Shaykh al-Islam married his daughter to me and I said in my mind, "By Allah, is it possible that I am become master of this damsel and shall enjoy to my full her beauty and loveliness?" But when night fell they led me in procession to the chamber of my bride; and when I beheld her I found her hideous as her father had described her, a deformed cripple. At that moment all manner of cares mounted my back and I was full of fury and groaned with grief from the core of my heart; but I could not say a word, for that I had accepted her to wife of my own free will and had declared myself contented in presence of her sire. So I took seat silently in a corner of the room and my bride in another, because I could not bring myself to approach her, she being unfit for the carnal company of man, and my soul could not accept cohabitation with her. And at dawning, O my lord the Sultan, I left the house and went to my shop, which I opened according to custom, and sat down with my head dizzy like one drunken without wine, when lo! there appeared before me the young lady who had caused happen to me that mishap. She came up and salam'd to me, but I arose with sullenness and abused her and cried, "Wherefore, O my lady, hast thou put upon me such a piece of work?" She replied, "O miserable! recollect such a day when I brought thee a letter, and thou, after reading it, didst come down from thy shop, and didst seize me and didst trounce me and didst drive me away." I replied, "O my lady, prithee pardon me, for I am a true penitent." And I ceased not to soften her

1 Arab. "Ya Tahir," lit. O Kettle

with soothing¹ words, and promised her all weal if she would but forgive me. At last she deigned excuse me, and said, "There is no harm for thee, and, as I have netted thee, so will I unmesh thee." I replied, "Allah, Allah²! O my lady, I am under thy safeguard." And she rejoined, "Hie thee to the Ághá of the Janákilah,³ the gypsies, give him fifty piastres, and say him:—We desire thee to furnish us with a father and a mother and cousins and kith and kin, and do thou charge them to say of me, 'This is our cousin and our blood relation.' Then let him send them all to the house of the Shaykh al-Islam and repair thither himself, together with his followers, a party of drummers and a parcel of pipers. When they enter his house, and the Shaykh shall perceive them, and exclaim:—What's this we've here? let the Agha reply:—O my lord, we be kinsmen with thy son-in-law, and we are come to gladden his marriage with thy daughter and to make merry with him. He will exclaim, Is this thy son a gypsy musician? And do thou explain, saying:—Aye, verily I am a Jankali; and he will cry out to thee:—O dog! thou art a gypsey, and yet durst thou marry the daughter of the Shaykh al-Islam? Then do thou make answer:—O my lord, 'twas my ambition to be ennobled by thine alliance, and I have espoused thy daughter only that the mean name of Jankali may pass away from me and that I may be under the skirt of thy protection." Hereat, O my lord the Sultan, I arose without stay and delay and did as the damsel bade me and agreed with the Chiefs of the Gypsies for fifty piastres.⁴ On the second day, about noon, lo and behold! all the Janákilah met before the house of the Shaykh al-Islam and they, a-tom-toming and a-piping and a-dancing, crowded into the courtyard of the mansion.—And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

1 Arab. "Tari," lit. = wet, with its concomitant suggestion, soft and pleasant like desert-rain.

2 Here meaning "Haste, haste!" See vol. i. night xxxiii.

3 The chief man (Aghá) of the Gypsies, the Junk of Egypt whom Turkish soldiers call Ghiovendé, a race of singers and dancers; in fact, professional Nautch-girls. See p. 222, "Account of the Gypsies of India," by David MacRitchie (London, K. Paul, 1886), a most useful manual.

4 Arab. "Kurish," plur. of "Kirsh" (pron. "Girsh"), the Egyptian piastre = one-fifth of a shilling. The word may derive from a Karsh = collecting money, but it is more probably a corruption of Groschen, primarily a great or thick piece of money; and secondarily, a small silver coin = 3 kreuzers = 1 penny.

The Three Hundred and Fifty seventh Night,

Dunyozad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the youth continued:—So the Janakilah entered the house of the Shaykh al-Islam all a-drumming and a-dancing. Presently the family came out and asked, "What is to do? And what be this hubbub?" The fellows answered, "We are gypsey-folk and our son is in your house, having wedded the daughter of the Shaykh al-Islam." Hearing these words the family went up and reported to its head, and he, rising from his seat, descended to the court-yard which he found full of Jankalis. He enquired of them their need and they told him that the youth, their kinsman, having married the daughter of the house, they were come to make merry at the bride-feast. Quoth the Shaykh, "This indeed be a sore calamity that a gypsey should espouse the daughter of the Shaykh al-Islam. By Allah, I will divorce her from him." So he sent after me, O our lord the Sultan, and asked me, saying, "What is thy breed and what wilt thou take to be off with thyself?" Said I, "A Jankali, and I married thy daughter with one design, namely, to sink the mean name of a gypsey drummer in the honour of connection and relationship with thee." He replied, "'Tis impossible that my daughter can cohabit with thee: so up and divorce her." I rejoined "No so: I will never repudiate her." Then we fell to quarrelling, but the folk interposed between us and arranged that I should receive forty purses¹ for putting her away. And when he paid me the moneys I gave her the divorce and took the coin and went to my shop, rejoicing at having escaped by this contrivance. On the next day, behold, came the damsel who had taught me the sleight and saluted me and wished me good morning. I returned her salam and indeed, O our lord the Sultan, she was a model of beauty and loveliness, stature and symmetrical grace, and my heart was enmeshed in her love for the excess of her charms and the limpid flow of her speech and the sweetness of her tongue. So I said to her, "And when this promise?" and said she, "I am the

¹ The purse ("Kis") is—500 piastres (Turkish) = £5; and a thousand (series) compose the Treasury ("Kharaznah") = £5,000.

daughter of Such-and-such, a cook in such a quarter ; and do thou go ask me in marriage of him." So I rose up with all haste and went to her father and prayed that he would give her to me. And presently I wedded her and went in unto her and found her as the full moon of the fourteenth night and was subjugated by her seemlihead. Such, then, is the adventure which befell me ; but, O my lord the Sultan, the Story of the Sage Such-an-one and his Scholar is more wonderful and delectable ; for indeed 'tis of the marvels of the age and among the miracles which have been seen by man. Thereupon the Sovran bade him speak, and the Second Lunatic proceeded to recount the

STORY OF THE SAGE AND THE SCHOLAR.¹

THERE was in times of yore and in ages long gone before, a learned man who had retired from the world, secluding himself in an upper cell of a Cathedral-mosque, and this place he left not for many days save upon the most pressing needs. At last a beautiful boy whose charms were unrivalled in his time went in to him, and salam'd to him. The Shaykh returned the salute and welcomed him with the fairest welcome and courteously entreated him, seating him beside himself. Then he asked him of his case and whence he came and the boy answered, "O my lord, question me not of aught nor of my worldly matters, for verily I am as one who hath fallen from the heavens upon the earth,² and my sole object is the honour of tending thee." The Sage again welcomed him and the boy served him assiduously for a length of time till he was twelve years old. Now on one day of the days³ the lad heard certain of his fellows saying that the Sultan had a daughter endowed with beauty whose charms were unequalled by all the Princesses of the age. So he fell in love with her by hearsay.—And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable !" Quoth she, "And where is this

1 MS. vol. iii. pp. 179-203. It is Scott's "Story of the Retired Sage and his Pupil, related to the Sultan by the Second Lunatic," vi. pp. 52-67 ; and Gauttier's *Histoire du Sage*, vi. 199-214. The scene is laid in Cairo.

2 Meaning that he was an orphan, and had, like the well-known widow, "seen better days."

3 The phrase, I have noted, is not merely pleonastic : it emphasises the assertion that it was a chance day.

compared with that I would relate to you on the coming night in the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Fifty eighth Night.

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied: — With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the lad who served the Sage fell in love with the Sultan's daughter by hearsay. Presently he went in to his master, and told him thereof, adding, "O my lord, verily the King hath a daughter beautiful and lovesome, and my soul longeth to look upon her, an it be only a single look." The Shaykh asked him, saying, "Wherefore, O my son? What have the like of us to do with the daughters of Soverans or others? We be an order of eremites and self-contained, and we fear the Kings for our own safety." And the Sage continued to warn the lad against the shifts of Time and to divert him from his intent: but the more words he uttered to warn him and to deter him, the more resolved he became to win his wish, so that he abode continually groaning and weeping. Now this was a grievous matter to the good Shaykh, who loved him with an exceeding love passing all bounds: and when he saw him in this condition he exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great." And his heart was softened and he had ruth upon the case of his scholar and pitied his condition, and at last said to him, "O my son, dost thou truly long to look but a single look at the Sultan's daughter?" Quoth he, "Yes, O my lord": and quoth the other, "Come hither to me." Accordingly, he came up to him and the Shaykh produced a Kohl-pot and applied the powder to one of his scholar's eyes, who behold, forthright became such that all who saw him cried out, "This is a half-man."¹ Then the Sage

¹ An old Plinian fable long current throughout the East. It is the Pers. Nim-chihreh, and the Arab Shikk and possibly Nāsās-nisf al-Nās (P). See night di. Shikk had received from Allah only half the form of a man, and his rival diviner Sath was a shapeless man of flesh without limits. They lived in the days of a woman named Tarifah, daughter of Al Khayr al-Himyari and wife of Amrū bin Amir, who was famous for having intercourse with the Jinn. When about to die, she sent for the two, on account of their deformity and the influence exercised upon them by the demons; and, having spat into their mouths, bequeathed to them her Jinni, after which she departed life and was buried at Al-

bade him go about the city and the youth obeyed his commands and fared forth ; but whenas the folk espied him they cried out, "A miracle ! a miracle ! this be a half-man !" And the more the youth walked about the streets the more the folk followed him and gazed upon him for diversion and marvelled at the spectacle ; and as often as the great men of the city heard of him they sent to summon him and solaced themselves with the sight and said, "Laud to the Lord ! Allah createth whatso He wisheth and commandeth whatso He willeth as we see in the fashioning of this half-man." The youth also looked freely upon the Harîms of the Grandees, he being fairer than any of them ; and this case continued till the report reached the Sultan, who bade him be brought into the presence, and on seeing him marvelled at the works of the Almighty. Presently the whole court gathered together to gaze at him in wonderment and the tidings soon reached the Queen, who sent an Eunuch to fetch him and introduce him into the Serraglio. The women all admired the prodigy and the Princess looked at him and he looked at her ; so his fascination increased upon him and he said in his secret soul, "An I wed her not I will slay myself !" After this the youth was dismissed by the Sultan's Harim and he, whose heart burned with love for the King's daughter, returned home. The Shaykh asked him, "Hast thou, O my son, seen the Princess ?" and he answered, "I have, O my master ; but this one look sufficeth me not, nor can I rest until I sit by her side and fill myself with gazing upon her." Quoth he, "O my child, we be an ascetic folk that shun the world nor have we aught to do with enmeshing ourselves in the affairs of the Sultan, and we fear for thee, O my son." But the youth replied, "O my lord, except I sit by her side and stroke her neck and shoulders with these my hands, I will slay myself." Hereupon the Sage said in his mind, "I will do whatso I can for this good youth and perchance Allah may enable him to win his wish." He then arose and brought out the Kohl-pot and applied the powder to his scholar's either eye ; and, when it had settled therein, it made him invisible to the ken of man. Then

Johfah. Presently they became noted soothsayers ; Shikk had issue but Satih none ; they lived 300 (some say 600) years, and both died shortly before the birth of the Prophet concerning whom they prophesied. When the Tobba of Al-Yaman dreamed that a dove flew from a holy place and settled in the Tihamah (lowland-seaboard) of Meccah, Satih interpreted it to signify that a Prophet would arise to destroy idols and to teach the best of faiths. The two also predicted (according to Tabari) to Al-Rabi'ah, son of Nasr, a Jewish king of Al-Yaman, that the Habash (Abyssinians) should conquer the country, govern it, and be expelled, and after this a Prophet should arise amongst the Arabs and bring a new religion which all should embrace and which should endure until Doomsday. Compare this with the divining damsel in Acts xvi. 16-18.

he said, "Go forth, O my son, and indulge thy desire, but return again soon and be not absent too long." Accordingly the youth hastened to the Palace, and entering it, looked right and left, none seeing him the while, and proceeded to the Harem where he seated himself beside the daughter of the Sultan. Still none perceived him until, after a time, he put forth his hand and softly stroked her neck. But as soon as the Princess felt the youth's touch she shrieked a loud shriek heard by all the ears in the Palace and cried, "I seek refuge with Allah from Satan the stoned!" At this proceeding on the girl's part, all asked her, saying, "What is to do with thee?" Whereto she answered, "Verily some Satan hath this instant touched me on the neck." Upon this her mother was alarmed for her and sent for her nurse,¹ and when informed of what had befallen the girl the old woman said, "If there be naught of Satans here, naught is so sovereign a specific to drive them away and keep them off as the smoke of camel's dung."² Then she arose and brought thereof a quantity which was thrown into the fire and presently it scented and pervaded the whole apartment. All this and the youth still sat there without being seen. But when the dung-smoke thickened, his eyes brimmed and he could not but shed tears, and the more smoke there was the more his eyes watered, and big drops flowed till at last all the Kohl was washed off and trickled down with the tears. So he became visible a-middlemost the royal Harem: and, when the dames desiered him, all shrieked one shriek, each at other, upon which the Eunuchry rushed in: then, finding the young man still seated there, they laid hands upon him and haled him before the Sultan, to whom they reported his crime and how he had been caught lurking in the King's Serraglio a-sitting beside the Princess. Hearing this, the Sovran bade summon the Headsman and committed to him the criminal, bidding him take the youth and robe him in a black habit bepatched with flame-colour³; then, to set him upon a camel and, after parading him through Caïro city and all the streets, to put him to death. Accordingly, the executioner

1 Arab. "Kahramnah": the word has before been explained as a nurse, a dammer, an Amazon guarding the Harem. According to C. de Perceval (note) it was also the title given by the Abbassides to the Governess of the Serraglio.

2 So in the Apocrypha (Tobias, vi. 8). Tobit is taught by the Archangel Raphael to drive away evil spirits (or devils) by the smoke of a box of fat's heart. The practice may date from the earliest days, when "Evil Spirits" were created by man. In India, when Europeans deride the existence of Jinn and Rakshases, and declare that they never saw one, the people receive this information with a smile which means only, "I should think not if you and yours are worse than any of our devils."

3 An Inquisitorial costume called in the text "Shamiyat Haid-Nat."

took the youth—And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night and the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Fifty-ninth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Linkman took the youth and fared forth with him from the palace. Then he looked at him, and found him fair of form and favour, a sans peer in loveliness, and he observed that he showed no fear nor shrinking from death. So he had pity upon him and his heart yearned to him, and he said in his mind, "By Allah, attached to this young man is a rare history." Then he brought a leathern gown, which he put upon him, and the flamey black habit, which he passed over his arms; and, setting him upon a camel as the Sultan had commanded, at last carried him in procession, crying out the while, "This is the award, and the least award, of him who violateth the Harem of the King"; and he threaded the streets till they came to the square before the great Mosque wherein was the Shaykh. Now as all the folk were enjoying the spectacle, the Sage looked out from the window of his cell and beheld the condition of his scholar. He was moved to ruth, and reciting a spell he summoned the Jánn, and bade them snatch the young man off the camel's back with all care and kindness and bring him to his cell: and he also commanded an 'Aun of the 'Auns¹ to seize some oidster and set him upon the beast in lieu of the youth. They did as he bid them for that he had taken fealty of the Jánn and because of his profound studies in the Notaricon² and every branch of the art magical.

¹ A tribe of the Jinn, sometimes made synonymous with "Márid," and at other times contrasted with these rebels, as in the Story of Ma'aruf and J. Scott's "History of the Sultan of Hind" (vol. vi. 195). For another note see *The Nights*, vol. iii. night cclxviii.

² Arab. "ʿIlm al-ʿIuruf," not to be confounded with "the ʿIlm al-Jumal," or "Hisáb al-Jumal," a notation by numerical values of the alphabet. See Lumsden's *Grammar of the Persian Language*, i. 37.

And when all the crowd saw the youth suddenly transformed into a grey-beard they were awe-stricken and cried, "Alhamdulillah—laud to the Lord—the young man hath become an old man!" They then looked again and behold, they saw a person well-known amongst the lieges, one who had long been wont to sell greens and colocasia at the hostelry gate near the Cathedral-mosque. Now the headsman noting this case was confounded with sore affright, so he returned to the palace with the oldster seated on the camel and went in to the Sultan, followed by all the city-folk who were gazing at the spectacle. Then he stood before the King and the eunuchry, and did homage and prayed for the Sovran and said, "O our lord the Sultan, verily the youth hath vanished, and in lieu of him is this Shaykh well known to the whole city." Hearing these words the King was startled; sore fear entered his heart, and he said to himself, "Whoso hath been able to do this deed can do e'en more: he can depose me from my kingship or he can devise my death." So his affright increased and he was at a loss how to contrive for such case. Presently he summoned his Minister, and when he came into the presence said to him, "O Wazir, advise me how to act in the affair of this youth and what measures should be taken." The Minister bowed his brow groundwards in thought for a while, then raising it, he addressed the Sultan and said, "O King of the Age, this be a thing beyond experience, and the doer must be master of a might we comprehend not and haply he may work thee in the future some injury, and we fear from him for thy daughter. Wherefore the right way is that thou issue a royal autograph and bid the Crier go round about the city and cry, saying:—Let him who hath wrought this work appear before the King under promise of safety, and again safety,—safety, on the word of a Sultan which shall never be falsed. Should the youth then surrender himself, O King of the Age, marry him to thy daughter, when perhaps his mind may be reconciled to thee by love of her. He hath already cast eyes upon her and he hath seen the inmates of thy Harem unrobed, so that naught can save their honour but his being united with the Princess." Hereupon the Sultan indited an autographic rescript and placed it in the Crier's hands even as the Wazir had counselled: and the man went about the streets proclaiming, "By Command of the just King! whoso hath done this deed let him discover himself and come to the Palace under promise of safety, and again safety, the safety of sovereigns—safety, on the word of a Sultan which shall never be falsed." And the Crier ceased not crying till in fine he reached the square fronting the great Mosque. The youth who was standing

there heard the proclamation, and returning to his Shaykh said, "O my lord, the Crier hath a rescript from the Sultan and he crieth saying:—Whoso hath done this deed let him discover himself and come to the Palace under promise of safety, and again safety,—safety, on the word of a Sultan which shall never be falsed. And, I must go to him perforce." Said the Sage, "O my son, why shouldst thou do on such wise? Hast thou not already suffered thy sufficiency?" But the young man exclaimed, "Nothing shall prevent my going"; and at this the Shaykh replied, "Go then, O my son, and be thy safeguarding with the Living, the Eternal." Accordingly, the youth repaired to the Hamman, and having bathed, attired himself in the richest attire he owned, after which he went forth and discovered himself to the Crier, who led him to the Palace and set him before the Sovran. He salamed to the Sultan and did him obeisance and prayed for his long life and prosperity in style the most eloquent, and proffered his petition in verse the most fluent. The Sultan looked at him (and he habited in his best and with all of beauty blest), and the royal mind was pleased and he enquired saying, "Who art thou, O Youth?" The other replied, "I am the Half-man whom thou sawest and I did the deed whereof thou wottest." As soon as the King heard this speech he entreated him with respect and bade him sit in the most honourable stead, and when he was seated, the twain conversed together. The Sultan was astounded at his speech and they continued their discourse till they touched upon sundry disputed questions of learning, when the youth proved himself as superior to the Sovran as a dinar is to a dirham: and to whatever niceties of knowledge the monarch asked, the young man returned an all-sufficient answer, speaking like a book. So the Sultan abode confounded at the eloquence of his tongue and the purity of his phrase and the readiness of his replies; and he said in his mind, "This youth is as worthy to become my daughter's mate as she is meet to become his helpmate." Then he addressed him in these words, "O youth, my wish is to unite thee with my daughter, and after thou hast looked upon her and her mother none will marry her save thyself." The other replied, "O King of the Age, I am ready to obey thee, but first I must take counsel of my friends." The King rejoined, "No harm in that. Hie thee home and ask their advice." The youth then craved leave to retire, and repairing to his Shaykh,—And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Duniyazad, "How sweet is thy story, O sister mine, and how

enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night and the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Sixtieth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the youth then craved leave to retire and, repairing to his Shaykh, informed him of what had passed between himself and the Sultan and said to him, "'Tis also my wish, O my lord, to marry his daughter.' The Sage replied, "There be no fault herein if it be lawful wedlock: fare thee forth and ask her in marriage." Quoth the youth, "But I, O my lord, desire to invite the King to visit us": and quoth the Sage, "Go invite him, O my son, and hearten thy heart." The youth replied, "O my lord, since I first came to thee and thou didst honour me by taking me into thy service, I have known none other home save this narrow cell wherein thou sittest, never stirring from it or by night or by day. How can we invite the King hither?" The Sage rejoined, "O my son, do thou go invite him, relying upon Allah, the Veiler who veileth all things, and say to him:—My Shaykh greeteth thee with the salam and inviteth thee to visit him next Friday." Accordingly, the youth repaired to the King and saluted him and offered his service and blessed him, with most eloquent tongue and said, "O King of the Age, my Shaykh greeteth thee and sayeth to thee:—Come, eat thy pottage¹ with us next Friday": whereto the Sultan replied, "Hearing is consenting." Then the youth returned to the Sage and waited upon him according to custom, longing the while for the coming of Friday. On that day the Sage said to the youth, "O my son, arise with me and I will show thee what house be ours, so thou mayst go fetch the King." Then he took him and the two walked on till they came upon a ruin in the centre of the city and the whole was in heaps, mud, clay, and stones. The Sage looked

¹ Like our "Cut your mutton," or *couper la mouton* or *la mouton* (Brazilian). For this formula, meaning, like the Brazilian "cup of water," "a grand feast, see night deevil.

at it, and said, "O my son, this is our mansion. Do thou hie thee to the King and bring him hither." But the youth exclaimed, "O my lord, verily this be a ruinous heap! How then can I invite the Sultan and bring him to such an ill place? This were a shame and a disgrace to us." Quoth the Sage, "Go, and dread thou naught." Upon this the youth departed, saying in himself, "By Allah, my Shaykh must be Jinn-mad, and doubtless he confoundeth in his insanity truth and untruth." But he stinted not faring till he reached the Palace and went in to the Sultan, whom he found expecting him; so he delivered the message, "Deign honour us, O my lord, with thy presence.¹" Hereupon the King arose without stay or delay and took horse, and all the lords of the land also mounted, following the youth to the place where he told them his Shaykh abode. But when they drew near it they found a royal mansion and eunuchry standing at the gates in costliest gear as if robbed from a talismanic hoard. When the young man saw this change of scene, he was awe-struck and confounded in such way that hardly could he keep his senses, and he said to himself, "But an instant ago I beheld with mine own eyes this very place a ruinous heap: how, then, hath it suddenly become on this same site a Palace such as belongeth not to our Sultan? But I had better keep the secret to myself." Presently the King alighted as also did his suite, and entered the mansion, and whenas he inspected it he marvelled at the splendour of the first apartment, but the more narrowly he looked the more magnificent he found the place, and the second more sumptuous than the first. So his wits were bewildered thereat till he was ushered into a spacious speak-room, where they found the Shaykh sitting on one side of the chamber² to receive them. The Sultan salamed to him, whereupon the Sage raised his head and returned his greeting but did not rise to his feet. The King then sat him down on the opposite side, when the Shaykh honoured him by addressing him and was pleased to converse with him on various themes; all this while the royal senses being confounded at the grandeur around him and the rarities in that Palace. Presently the Shaykh said to his scholar, "Knock thou at this door and bid our breakfast be brought in." So the young man arose and rapped and called out, "Bring in the breakfast"; when lo! the door was opened and there came out of it an

1 Arab. "Tafazzal," a most useful word, employed upon almost all occasions of invitation, and mostly equivalent to "Have the kindness," etc. See night xlix.

2 The Shaykh for humility sits at the side, not at the "Sadr," or top of the room; but he does not rise before the temporal power. The Sultan is equally courteous and the Shaykh honours him by not keeping silence.

hundred Mamelukes¹ of the Book, each bearing upon his head a golden tray, whereon were set dishes of precious metals : and these, which were filled with breakfast-meats of all kinds and colours, they ranged in order before the Sultan. He was surprised at the sight, for that he had naught so splendid in his own possession : but he came forwards and ate, as likewise did the Shaykh and all the courtiers till they were satisfied. And after this they drank coffee and sherbets, and the Sultan and the Shaykh fell to conversing on questions of lore : the King was edified by the words of the Sage, who on his part sat respectfully between the Sovran's hands. Now when it was well-nigh noon, the Shaykh again said to his scholar, "Knock thou at that door and bid our noonday-meal be brought in." He arose and rapped and called out, "Bring in the dinner" ; when lo ! the door opened of itself and there came out of it an hundred white slaves all other than the first train and each bearing a tray upon his head. They spread the Sufrah-cloth before the Sultan and ranged the dishes, and he looked at the plates and observed that they were of precious metals and stones ; whereat he was more astonished than before and he said to himself, "In very deed this be a miracle !" So all ate their sufficiency, when basins and ewers, some of gold and others of various noble ores, were borne round and they washed their hands, after which the Shaykh said, "O King, at how much hast thou valued for us the dower of thy daughter ?" The Sovran replied, "My daughter's dower is already in my hands." This he said of his courtesy and respect, but the Shaykh replied, "Marriage is invalid save with a dower." He then presented to him a mint of money and the tie of wedlock was duly tied ; after which he rose and brought for his guest a pelisse of furs such as the Sultan never had in his treasury and invested him therewith and he gave rich robes to each and every of his courtiers according to their degree. The Sultan then took leave of the Shaykh and, accompanied by the scholar, returned to the Palace.—And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable !" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive ?" Now when it was the next night and that was

¹ Arab. "Miat Mamlúk kitâbi," the latter word meaning "one of the Book, a Jew" (especially), or a Christian.

The Three Hundred and Sixty-first Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Sultan took with him the scholar, and they fared till they reached the citadel and entered the Palace, during which time the King was pondering the matter and wondering at the affair. And when night came, he bade them get ready his daughter that the first visit might be paid to her by the bridegroom. They did his bidding and carried the youth in procession to her, and he found the apartment bespread with carpets and perfumed with essences; the bride, however, was absent. So he said in his mind, "She will come presently, albeit now she delayeth"; and he ceased not expecting her till near midnight, whilst the father and the mother said, "Verily the young man hath married our daughter and now sleepeth with her." On this wise the youth kept one reckoning and the Sultan and his Harem kept another till it was hard upon dawn—all this and the bridegroom watched in expectation of the bride. Now when the day brake, the mother came to visit her child, expecting to see her by the side of her mate; but she could not find a trace of her, nor could she gather any clear tidings of her. Accordingly, she asked the youth, her son-in-law, who answered that since entering the apartment he had expected his bride, but she came not to him nor had he seen a sign of her. Hereupon the Queen shrieked and rose up, calling aloud upon her daughter, for she had none other child save that one. The clamour alarmed the Sultan, who asked what was to do and was informed that the Princess was missing from the Palace and had not been seen after she had entered it at eventide. Thereupon he went to the youth and asked him anent her, but he also told him that he had not found her when the procession led him into the bridal chamber. Such was the case with these; but as regards the Princess, when they conducted her to the bridal room before the coming of the bridegroom, a Jinni¹ of the Mārids, who often visited the royal Harem, happened to be there on the marriage-night and was so captivated by the charms of the bride that he

¹ This MS. prefers the rare form "Al-Jānn" for the singular.

took seat in a corner, and upon her entering and before she was ware, snatched her up and soared with her high in air. And he flew with her till he reached a pleasant place of trees and rills some three months' journey from the city, and in that shady place he set her down. But he wrought her no bodily damage, and every day he would bring her whatso she wanted of meat and drink, and solaced her by showing her the rills and trees. Now this Jinni had changed his shape to that of a fair youth, fearing lest his proper semblance affright her, and the girl abode in that place for a space of forty days. But the father, after failing to find his daughter, took the youth and repaired to the Shaykh in his cell, and he was as one driven mad as he entered and complained of the loss of his only child. The Shaykh, hearing these words, dove into the depths of meditation for an hour; then he raised his head and bade them bring before him a chafing-dish of lighted charcoal. They fetched all he required, and he cast into the fire some incenses, over which he pronounced formulæ of incantation, and behold! the world was turned topsy-turvy, and the winds shrieked, and the earth was canopied by dust-clouds whence descended at speed winged troops bearing standards and colours.¹ And a-middlemost of them appeared three Sultans of the Jann, all crying out at once, "Labbayka! Labbayk! Adsumus, hither we speed to undertake thy need." The Shaykh then addressed them, saying, "My commandment is that forthright ye bring me the Jinni who hath snatched away the bride of my son"; and they said, "To hear is to obey," and at once commanded fifty of their dependent Jinns to reconduct the Princess to her chamber and to hale the culprit before them. These orders were obeyed: they disappeared for an hour or so and suddenly returned, bringing the delinquent Jinni in person: but as for the Sultan's daughter, ten of them conveyed her to her Palace, she wotting naught of them and not feeling aught of fear. And when they set the Jinni before the Shaykh, he bade the three Sultans of the Jann burn him to death, and so they did without stay or delay. All this was done while the Sovran sat before the Shaykh, looking on and listening and marvelling at the obedience of that host and its Sultans and their subjection and civil demeanour in presence of the Elder. Now as soon as the business ended after perfectest fashion, the Sage recited over them a spell and all went their several ways; after which he bade the King take the youth and conduct him to his daughter. This bidding was obeyed and

¹ These flags, I have noticed, are an unfailing accompaniment of a Jinn army.

presently the bridegroom abated the virginity of the bride, what while her parents renewed their rejoicings over the recovery of their lost child. And the youth was so enamoured of the Princess that he quitted not the Harem for seven consecutive days. On the eighth the Sultan was minded to make a marriage-banquet and invited all the city-folk to feasts for a whole month, and he wrote a royal rescript and bade proclaim with full publicity that, according to the commands of the King's majesty, the wedding-feast should continue for a month, and that no citizen, be he rich or be he poor, should light fire or trim lamp in his own domicile during the wedding of the Princess ; but that all must eat of the royal entertainment until the expiry of the fête. So they slaughtered beeves and stabbed camels in the throat, and the kitcheners and carpet-spreaders were commanded to prepare the stables, and the officers of the household were ordered to receive the guests by night and by day. Now one night King Mohammed of Cairo said to his Minister, "O Wazir, do thou come with me in changed costume and let us thread the streets and inspect and espy the folk : haply some of the citizens have neglected to appear at the marriage-feast." He replied, "To hear is to obey." So the twain after exchanging habits for the gear of Persian Darwayshes went down to the city and there took place

*THE NIGHT ADVENTURE OF SULTAN MOHAMMED
OF CAIRO.¹*

THE Sultan and the Wazir threaded the broadways of the city, and they noted the houses and stood for an hour or so in each and every greater thoroughfare, till they came to a lane, a cul-de-sac where-through none could pass, and behold, they hit upon a house containing a company of folk. Now these were conversing and saying, "By Allah, our Sultan hath not acted wisely nor hath he any cause to be proud, since he hath made his daughter's bride-feast a vanity and a vexation, and the poor are excluded therefrom. He had done better to distribute somewhat of his bounty amongst the paupers and the mesquin, who may not enter his palace nor can they obtain aught to eat." Hearing this the Sultan said to the Wazir, "By Allah, needs must we enter this place"; and the Minister replied, "Do whatso thou wilt." Accordingly the

¹ MS. vol. iii. pp. 203-210 ; Scott, "Night Adventure of the Sulian," pp. 68-71. Gauttier, *Avventure nocturne du Sulthan*, vi. 214.

King went up to the door and knocked, when one came out and asked, "Who is at the door?" The Sultan answered, "Guests"; and the voice rejoined, "Welcome to the guests," and the door was thrown open. Then they went in till they reached the sitting-room, where they found three men, of whom one was lame, the second was broken backed, and the third was split-mouthed.¹ And all three were sitting together in that place. So he asked them, "Wherefore sit ye here, ye three, instead of going to the Palace?" and they answered him, "O Darwaysh, 'tis of the weakness of our wits." The King then turned to his Minister, and said, "There is no help but thou must bring these three men into my presence, as soon as the wedding-fêtes be finished, that I may enquire into what stablished their imbecility."—And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Sixtysecond Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Sultan said to the Wazir, "Needs must thou bring these three men into my presence, as soon as the wedding-fêtes be finished, and we will enquire into what proved their imbecility." Then quoth the King to them, "Wherefore fare ye not, ye three, and eat of the royal banquet day by day?" And quoth they, "O Darwaysh, we are crippled folk who cannot go and come, for this be grievous to us; but an the Sultan would assign to us somewhat of victual and send it hither we would willingly eat thereof." He rejoined, "What knoweth the Sultan that ye sit in this place?" And they retorted, "Ye be Darwayshes who enter everywhere, so when ye go in to him tell him our tale. Haply shall Almighty Allah incline his

¹ Arab. "Mashrut shadak." Ashlak is usually applied to a wadd-chapped face, like that of Margaret Maultasch or Mickle-mouthed Meg. Here, however, it alludes to an accidental deformity which will presently be described.

heart uswards." The King asked them, "Be you three ever sitting together in this stead?" And they answered, "Yea, verily. We never leave one another by night or by day." Then the King and the Minister rose up, and, having presented them with a few silvers, took leave and departed. Now it was midnight when they reached a tenement wherein sat three girls with their mother spinning and eating; and each one appeared fairer than her fellows, and at times they sang, and then they laughed, and then they talked. The Sultan said to the Wazir, "There is no help but we enter to these damsels"; whereto the Minister replied, "What have we to do with going near them? Let them be as they are!" The Sultan, however, rejoined, "Needs must we enter"; and the Wazir retorted, "Harkening and obedience"; and he rapped at the door, when one of the sisterhood cried out, "Who knocketh in this gloom of the night?" The Minister answered, "We are two Darwayshes, guests and strangers"; and the girl rejoined, "We are maidens with our mother, and we have no men in our house who can admit you; so fare ye to the marriage-feast of the Sultan and become ye his guests." The Minister continued, "We are foreigners and we know not the way to the Palace and we dread lest the Chief of Police happen upon us and apprehend us at this time o' night. We desire that you afford us lodging till daylight when we will go about our business, and you need not expect from us aught save respect and honourable treatment." Now when the mother heard this, she pitied them and bade one daughter open the door. So the damsel threw it open and the Sultan and Wazir entered and salam'd and sat down to converse together; but the King gazed upon the sisters and marvelled at their beauty and their loveliness, and said in his mind, "How cometh it that these maidens dwell by themselves unmated and they in such case?" So quoth he to them, "How is it ye lack husbands, you being so beautiful, and that ye have not a man in the house?" Quoth the youngest, "O Darwaysh, hold thy tongue¹ nor ask of us aught, for our story is wondrous and our adventures marvellous. But 'ware thy words and shorten thy speech; verily hadst thou been the Sultan and thy companion the Wazir, an you heard our history, haply ye had taken compassion upon our case." Thereupon the King turned to the Minister and said, "Up with us and wend we our ways; but first do thou make sure of the place and affix thy mark upon the door." Then

1 Arab. "Amsik lisána-k."

the twain rose up and fared forth, but the Wazir stood awhile and set a sign upon the entrance and there left his imprint; after which the twain returned to the Palace. Presently the youngest sister said to her mother, "By Allah, I fear lest the Darwayshes have made their mark upon our door to the end that they may recognise it by day: for haply the twain may be the King and his Minister." "What proof hast thou of this?" asked the mother, and the daughter answered, "Their language and their questioning, which were naught save importunity!" And saying this she went to the door where she found the sign and mark. Now besides the two houses to the right and to the left were fifteen doors, so the girl marked them all with the same mark set by the Wazir.¹ But when Allah had caused the day to dawn the King said to the Minister, "Go thou and look at the sign and make sure of it." The Wazir went as he was commanded by the Sultan, but he found all the doors marked in the same way, whereat he marvelled, and knew not nor could he distinguish the door he sought. Presently he returned and reported the matter of the door-marks to the King, who cried, "By Allah, these girls must have a curious history! But when the bride-feast is finished we will enquire into the case of the three men who are weak-witlings and then we will consider that of the damsels who are not." As soon as the thirtieth feast-day passed by he invested with robes of honour all the Lords of his land and the high Officers of his estate and matters returned to their customary course. Then he sent to summon the three men who had professed themselves weak of wits and they were brought into the presence, each saying to himself, "What can the King require of us?" When they came before him he bade them be seated and they sat; then he said to them, "My requirement is that ye relate to me proofs of the weakness of your minds and the reason of your mains." Now the first who was questioned was he of the broken back, and when the enquiry was put to him he said, "Deign to favour me with an answer, O our lord the Sultan, on a matter which passed through my mind." He replied, "Speak out and fear not!" So the other enquired, "How didst thou know us, and who told thee of us and of our weakly wits?" Quoth the King, "'Twas the Darwaysh who went in to you on such a night"; and quoth the broken-backed man, "Allah slay all the Darwayshes who be tattlers and tale-carriers!" Thereupon the Sultan turned to the Wazir and laughing, said, "We will not

¹ This is the familiar incident in "Ali Baba" - see p. 221, *ibid.*

reproach them for aught: rather let us make fun of them," adding to the man, "Recite, O Shaykh." So he fell to telling

THE STORY OF THE BROKE-BACK SCHOOLMASTER.¹

I BEGAN life, O King of the Age, as a Schoolmaster and my case was wondrous.—And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Sixty-third Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Shaykh continued.—I began life, O my lord, as a schoolmaster, and my tale with the boys was wondrous. They numbered from sixty to seventy, and I taught them to read, and I inculcated due discipline and ready respect, esteeming these a part of liberal education; nor did I regard, O King of the Age, the vicissitudes of time and change; nay, I held them with so tight a rein that whenever the boys heard me sneeze² they were expected to lay down their writing-tablets and stand up with their arms crossed and exclaim, "Allah have ruth upon thee, O our lord!" whereto I would make reply, "Allah deign pardon us and you!" And if any of the lads failed or delayed to join in this prayer I was

¹ MS. iii. 210-214. Scott's "Story of the broken-backed Schoolmaster," vi. pp. 72-75, and Gauttier, "*Histoire du Maître d'école éreinté*," vi. 217. The Arabic is "Muaddib al-Atfâl" = one who teacheth children. I have before noted that amongst Moslems the Schoolmaster is always a fool. So in Europe of the 16th century, probably no less than one-third of the current jests turned upon the Romish clergy and its phenomenal ignorance compared with that of the pagan augur. The Story of the First Schoolmaster is one of the most humorous in this MS.

² For the usual ceremony when a Moslem sneezes, see vol. vii. night deccclvi.

went to bash him with a severe bashing. One day of the days they asked leave to visit the outskirts of the town for liberty and pleasuring,¹ and when I granted it they clubbed their pittances for a certain sum of money to buy them a noonday meal. So we went forth to the suburbs and there found venduria and water, and we enjoyed ourselves that day with perfect enjoyment until mid-afternoon, when we purposed to return homewards. Accordingly, the boys collected their belongings and laded them upon an *as*, and we walked about half-way, when behold, the whole party, big and little, stood still and said to me, "O our lord, we are athirst and burning with drowthiness, nor can we stir from this spot, and if we leave it without drinking we shall all die." Now there was in that place a draw-well, but it was deep, and we had nor pitcher nor bucket nor aught wherein to draw water, and the scholars still suffered from exceeding thirst. We had with us, however, cooking-gear, such as chauldrons and platters, so I said to them, "O boys, whoso carrieth a cord or hath bound his belongings with one let him bring it hither." They did my bidding, and I tied these articles together and spliced them as strongly as I could. Then said I to the lads, "Bind me under the arm-pits." Accordingly, they made me fast by passing the rope around me, and I took with me a chauldron, whereupon they let me down bucket-wise into the well till I reached the water. Then I loosed the bandage from under my arm-pits and tied it to the chauldron, which I filled brim-full and shook the rope for a signal to the boys above. They haled at the vessel till they pulled it up and began drinking and giving drink; and on this wise they drew a first chauldron and a second and a third and a fourth till they were satisfied and could no more, and cried out to me, "We have had enough, quite enough." Thereupon I bound the bandage under my arm-pits, as it was when I went down, and I shook it as a signal, and they haled me up till I had well nigh reached the kerbstone of the well when a fit of sneezing seized me and I sneezed violently. At this all let go their hold and, carrying their arms over their breasts, cried aloud, "Allah have ruth upon thee, O our lord!" but I, as soon as they loosed hold, fell into the depths of the well and brake my back. I shrieked for excess of agony, and all the boys ran on all sides screaming for aid till they were heard by some wayfaring folk, and these haled at me and drew me out. They placed me upon the *as* and bore me

1 The "day in the country," lately become such a favorite with English schools, is an old Eastern custom.

home: then they brought a leach to medicine me, and at last I became even as thou seest me, O Sultan of the Age. Such, then, is my story, showing the weakness of my wits; for had I not enjoined and enforced over-respect, the boys would not have let go their hold when I happened to sneeze nor would my back have been broken. "Thou speakest sooth, O Shaykh," said the Sultan, "and indeed thou hast made evident the weakness of thy wit." Then quoth he to the man who was cloven of mouth, "And thou, the other, what was it split thy gape?" "The weakness of my wit, O my lord the Sultan," quoth he, and fell to telling the

STORY OF THE SPLIT-MOUTHED SCHOOLMASTER.¹

I ALSO began life, O King of the Age, as a schoolmaster, and had under my charge some eighty boys. Now I was strict with such strictness that from morning to evening I sat amongst them and would never dismiss them to their homes before sundown. But 'tis known to thee, O our lord the King, that boys' wits be short after the measure of their age, and that they love naught save play and forgathering in the streets and quarter. Withal, I took no heed of this and ever grew harder upon them till one day all met and with the intervention of the eldest Monitor they agreed and combined to play me a trick. He arranged with them that next morning none should enter the school until he had taught them, each and every, to say as they went in, "Thy safety, O our lord, how yellow is thy face!" Now the first who showed himself was the Monitor, and he spoke as had been agreed; but I was rough with him and sent him away; then a second came in and repeated what the first had said; then a third and then a fourth, until ten boys had used the same words. So quoth I to myself, "Ho, Such-an-one! thou must be unwell without weeting it." Then I arose and went into the Harem and lay down therein, when the Monitor, having collected from his school-fellows some hundred and eighty Nufs,² came in to me and cried, "Take this, O our lord, and expend the money upon thy health." Thereupon I said to myself,

¹ MS. iii. 214-219. Scott's "Story of the wry-mouthed Schoolmaster," vi. pp. 74-75: Gauttier's *Histoire du Second Estropié*, vi. p. 220.

² In these days the whole would be about 100.

"Ho, Such-an-one' every Thursday¹ thou dost not collect sixty Faddahs from the boys": and I cried to him, "Go let them forth for a holiday": So he went and dismissed them from school to the playground. On the next day he collected as much as on the first, and came in to me, and said, "Expend these moneys, O our lord, upon thy health." He did the same on the third day and the fourth, making the boys contribute much coin, and presenting it to me, and on such wise he continued till the tenth day, when he brought the money as was his wont. At that time I happened to hold in my hand a boiled egg, which I purposed eating; but on sighting him I said in myself, "An he see thee feeding he will cut off the supplies." So I crammed the egg into my chops. — And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this com-

¹ Pay-day for the boys in Egypt. The Moslem school has often been described, but it always attracts the curiosity of strangers. The Moorish or Moroccan variety is a simple affair; "no forms, no desks, few books. A number of boards about the size of foolscap, whitewashed on either side, whereon the lessons—from the alphabet to sentences of the Koran—are plainly written in large black letters; a pen and ink, a book and a switch or two, complete the paraphernalia. The dominie, squatting on the ground, tailor-fashion, like his pupils, who may number from ten to thirty, repeats the lesson in a sonorous, sing-song voice, and is imitated by the urchins, who accompany their voices by a rocking to and fro which sometimes enables them to keep time. A sharp application of the cane is wonderfully effectual in recalling wandering attention; and lazy boys are speedily expelled. On the admission of a pupil, the parents pay some small sum, varying according to their means, and every Wednesday, which is a half-holiday, a payment is made from ¼d. to 2d. New moons and feasts are made occasions for larger payments, and are also holidays, which last ten days during the two greater festivals. Thursdays are whole holidays, and no work is done on Friday mornings, that day being the Mohammedan 'Sabbath,' or at least 'meeting-day,' as it is called. When the pupils have mastered the first short chapter of the Koran, it is customary for them to be paraded round the town on horseback, with ear-splitting music, and sometimes charitably disposed persons make small presents to the youngest by way of encouragement. After the first, the last is learned, then the last but one, and so on backwards, as, with the exception of the first, the longest chapters are at the beginning. Though reading and a little writing are taught at the same time, all the scholars do not arrive at the pitch of perfection necessary to indite a polite letter, so that consequently there is plenty of employment for the numerous scribes or *Taliks* who make a profession of writing. These may frequently be seen in small rooms opening on to the street, usually very respectably dressed in a white flowing haik and large turband, and in most cases of venerable appearance, their noses being adorned with huge goggles. Before them are their appliances—pens made of reeds, ink, paper, and sand in lieu of blotting paper. They usually possess also a knife and scissors, with a case to hold them all. In writing, they place the paper on the knee, or upon a pad of paper in the left hand." The main merit of the village school in Eastern lands is its noise, which teaches the boy to concentrate his attention. As Dr. Wilson of Boulay said, the young idea is taught to shout as well as to shoot, and this *viva voce* process is a far better means than silent reading. Moreover it is fine practice in the art of concentrating attention.

pared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Sixty-fourth Night,

Dunyazad said to her, "Allah, upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night." She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Schoolmaster said to himself, "If the Monitor see thee eating the egg now in thy hand he will cut off the supplies and assert thee to be sound." So (continued he) I crammed the egg into my chops and clapped my jaws together. Hereupon the lad turned to me and cried, "O my lord, thy cheek is much swollen"; and I, "'Tis only an impostume." But he drew a whittle¹ forth his sleeve and coming up to me seized my cheek and slit it, when the egg fell out and he said, "O my lord, this it was did the harm and now 'tis passed away from thee." Such was the cause of the splitting of my mouth, O our lord the Sultan. Now had I cast away greed of gain and eaten the egg in the Monitor's presence, what could have been the ill result? But all this was of the weakness of my wit; for also had I dismissed the boys every day about mid-afternoon I should have gained naught nor lost aught thereby. However, the Dealer of Destiny is self-existent, and this is my case. Then the Sultan turned to the Wazir and laughed, and said, "The fact is that whoso schooleth boys is weak of wit"; and said the other, "O King of the Age, all pedagogues lack percepts and reflectives; nor can they become legal witnesses before the Kazi, because verily they credit the words of little children without evidence of the speech being or factual or false. So their reward in the world to come must be abounding!"² Then the Sultan asked the limping man, saying, "And thou, the other, what lamed thee?" So he began to tell

¹ Arab. "Mikshat," whose *√* would be "Kasht" = skinning (a camel).

² Evidently said *ironice*, as of innocents. In "The Forty Vezirs" we read, "At length they perceived that all this tumult arose from their trusting on this wise the words of children." (Lady's XXth Tale.)

*THE STORY OF THE LIMPING SCHOOLMASTER.*¹

My tale, O my lord the Sultan, is marvellous, and 'twas as follows. My father was by profession a schoolmaster and, when he fared to the ruth of Almighty Allah, I took his place in the school and taught the boys to read after the fashion of my sire. Now over the schoolroom was an upper lattice whereto planks had been nailed and I was ever casting looks at it, till one chance day I said to myself, "By Allah, this lattice thus boarded up needs must contain hoards or moneys or manuscripts which my father stored there before his decease; and on such wise I am deprived of them." So I arose and brought a ladder and lashed it to another till the two together reached the lattice and I clomb them holding a carpenter's adze² wherewith I prized up the planks until all were removed. And behold, I then saw a large fowl, to wit, a kite,³ sitting upon her nestlings. But when she saw me she flew sharply in my face and I was frightened by her and thrown back: so I tumbled from the ladder-top to the ground and brake both knee-caps. Then they bore me home and brought a leach to heal me; but he did me no good and I fell into my present state. Now this, O our lord the Sultan, proveth the weakness of my wit and the greatness of my greed; for there is a saw amongst men that saith, "Covetise aye wasteth and never gathereth: so 'ware thee of covetise." Such, O Lord of the Age and the Time, is my tale. Hereupon the King bade gifts and largesse be distributed to the three old schoolmasters, and when his bidding was obeyed they went their ways. Then the Sultan turned to the Minister and said, "O Wazir, now respecting the matter of the three maidens and their mother, I would have thee make enquiry and find out their home and bring them hither: or let us go to them in disguise and hear their history, for indeed it must be wonderful. Otherwise how could they have understood that we served them that sleight by marking their door, and they on their part set marks of like kind upon all the doors of the quarter that we might lose the track and touch of them. By Allah, this be rare intelligence on the part of these damsels: but we, O Wazir, will strive to come upon their traces." Then the Minister fared forth,

¹ MS. iii. 210-220. For some unaccountable reason it is omitted by Scott (vi. 76), who has written English words in the margin of the W. M. Codex.

² In text "Kadum" for "Kadum," a Syrian form.

³ Arab. "Hilyah," which in Egypt means a falcon; see vol. ii. right lxix.

after changing his dress and demeanour, and walked to the quarter in question, but found all the doors similarly marked. So he was sore perplexed concerning his case and fell to questioning all the folk wont to pass by these doors, but none could give him any information; and he walked about sore distraught until eventide, when he returned to the Sultan without aught of profit. As he went in to the presence, his liege lord asked him, saying, "What bringest thou of tidings?" and he answered, "O King, I have not found the property,¹ but there passed through my mind a stratagem which, an we carry it out, peradventure shall cause us to happen upon the maidens." Quoth the Sultan, "What be that?" and quoth he, "Do thou write me an autograph-writ and give it to the Crier that he may cry about the city:—Whoso lighteth wick after supper-tide shall have his head set under his heels." The Sultan rejoined, "This thy rede is right." Accordingly, on the next day the King wrote his letter and gave it to the Crier, bidding him fare through the city and forbid the lighting of lamps after night-prayers; and the man took the royal rescript and set it in a green bag. Then he went forth and cried about the streets saying, "According to the commandment of our King, the Lord of prosperity and Master of the necks of God's servants, if any light wick after night-prayers his head shall be set under his heels, his goods shall be spoiled, and his women shall be cast into jail." And the Crier stinted not crying through the town during the first day and the second and the third, until he had gone round the whole place; nor was there a citizen but who knew the ordinance. Now the King waited patiently till after the proclamation of the third day; but on the fourth night he and his Minister went down from the palace in disguise after supper-tide to pry about the wards and espy into the lattices of the several quarters. They found no light till they came to the ward where the three damsels lived, and the Sultan, happening to glance in such a direction, saw the gleam of a lamp in one of the tenements. So he said to the Wazir, "Ho! there is a wick alight." Presently they drew near it and found that it was within one of the marked houses; wherefore they came to a stand and knocked at the door,—Aud Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

1 Arab. "Sifah," = lit. a quality.

The Three Hundred and Sixty-fifth Night.

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that when the Sultan and the Wazir stood over against the door behind which was the light and knocked at it, the youngest of the sisters cried out, "Who is at the door?" and they replied, "Guests and Darwayshes." She rejoined, "What can you want at this hour and what can have belated you?" And they, "We be men living in a Khan; but we have lost our way thither and we fear to happen upon the Chief of Police. So of your bountiful kindness open ye to us, and house us for the remnant of the night; and such charity shall gain you reward in Heaven." Hereto the mother added, "Go open to them the door!" and the youngest of the maidens came forward and opened to them and admitted them. Then the parent and her children rose up and welcomed them respectfully and seated them and did them honour and set before them somewhat of food, which they ate and were gladdened. Presently the King said, "O damsels, ye cannot but know that the Sultan proclaimed forbiddal of wick-burning; but ye have lighted your lamps and have not obeyed him when all the citizens have accepted his commandment." Upon this the youngest sister accosted him, saying, "O Darwaysh, verily the Sultan's order should not be obeyed save in commandments which be reasonable; but this his proclamation forbidding lights is sinful to accept; and indeed the right direction¹ wherein man should walk is according to Holy Law, which saith, 'No obedience to the creature in a matter of sin against the Creator.' The Sultan (Allah make him prevail!) herein acteth against the Law and imitateth the doings of Satan. For we be three sisters with our mother, making four in the household, and every night we sit together by lamp-light and weave a half-pound weight of linen web² which our mother taketh in the morning for sale to the Bazar and buyeth us therewith half a pound of raw flax and with the remainder what sufficeth us of victual." The Sultan

1 Arab. "Istilah" specific dialect, idiom. See De Sacy, *Christianisme*, i. 443, where the learned Frenchman shows abundant learning, but does very little for the learner.

2 In the text "Kattan"—linen, flax.

now turned to his Minister and said, "O Wazir, this damsel astonisheth me by her questions and answers. What case of casuistry can we propose to her and what disputation can we set up? Do thou contrive us somewhat shall pose and perplex her." "O my lord," replied the Wazir, "we are here in the guise of Darwayshes and are become to these folks as guests: how, then, can we disturb them with troublesome queries in their own home?" Quoth the Sultan, "Needs must thou address them"; so the Wazir said to the girl, "O noble one, obedience to the royal orders is incumbent upon you as upon all lieges." Said she, "True, he is our Sovran; but how can he know whether we be starving or full-fed?" "Let us see," rejoined the Wazir, "when he shall send for you and set you before the presence and question you concerning your disobeying his orders, what thou wilt say?" She retorted, "I would say to the Sultan:—Thou hast contraried Holy Law." At this the Minister resumed, "An he ask thee sundry questions, wilt thou answer them?" and she replied, "Indeed I will." Hereat the Minister turned to the King and said, "Let us leave off question and answer with this maiden on points of conscience and Holy Law, and ask if she understand the fine arts." Presently the Sultan put the question, when she replied, "How should I not understand them when I am their father and their mother?" Quoth he, "Allah upon thee, O my lady, an thou wouldst favour us, let us hear one of thine airs and its words." So she rose and retired, but presently returning with a lute sat down and set it upon her lap, and ordered the strings and smote it with a masterly touch: then she fell to singing, amongst other verses, these ordered couplets:—

Do thou good to men and so rule their necks: * Long reigns who by
benefit rules mankind:
And lend aid to him who for aidance hopes * For aye grateful is man
with a noble mind.
Who brings money the many to him will incline * And money for
tempting of man was designed:
Who hindereth favour and bounties, ne'er * Or brother or friend in
creation shall find:
With harsh looks frown not in the Sage's face; * Disgusteth the
freeman denial unkind:
Who frequenteth mankind all of good unknow'th * Man is lief of
rebellion, of largesse loath.

When the Sultan heard these couplets, his mind was distraught and he was perplex in thought; then turning to his Wazir, he said, "By Allah, these lines were surely an examination of and

an allusion to our two selves; and doubtless she weeteth of us that I am the Sultan and thou art the Wazir, for the whole tenor of her talk proveth her knowledge of us." Then he turned to the maiden and said, "Right good are thy verse and thy voice, and thy words have delighted us with exceeding delight." Upon this she sang the following two couplets:

Men seek for them sorrow, and toil • Thro' long years as they brightly
flow;

But Fate, in the well like the tank¹ • Firm-fixt, *ruleth* all below.

Now as soon as the Sultan heard these last two couplets he made certain that the damsel was aware of his quality. She did not leave off her lute-playing till near daylight, when she rose and retired, and presently brought in a breakfast befitting her degree (for indeed she was pleased with them); and when she had served it up they ate a small matter which sufficed them. After this she said, "Inshallah, you will return to us this night before supper-tide and become our guests": and the twain went their ways marvelling at the beauty of the sisters and their loveliness, and their fearlessness in the matter of the proclamation: and the Sultan said to the Wazir, "By Allah, my soul inclineth unto that maiden." And they stinted not walking until they had entered the palace. But when that day had gone by and evening drew nigh the Monarch made ready to go, he and the Minister, to the dwelling of the damsels, — And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Sixty-sixth Night.

Dunyazad said to her, "Allah upon thee, O my sister, art thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied: — With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair seeming and worthy celebrating, that the King and the Councillor made ready to go to the dwelling of the damsels, taking with them somewhat of gold pieces, the time being half an hour after set of sun: and presently they repaired to the house of

¹ Arab. "Fi Jifan ka'l Jawab!" which, I suppose, means small things (or men) and great.

the sisters whither they had been invited on the past night. So they rapped at the door, when the youngest maiden came to it and opened and let them in: then she salam'd to them and greeted them and entreated them with increased respect, saying, "Welcome to our lords the Darwayshes." But she eyed them with the eye of the physiognomist,¹ and said in herself, "Verily these two men are on no wise what they seem, and unless my caution and intelligence and power of knowledge have passed away from me, this must be the Sultan and that his Wazir, for grandeur and majesty are evident on them." Then she seated them and accosted them even more pleasantly and set before them supper, and when they had eaten enough she brought basins and ewers for handwashing and served up coffee, causing them to enjoy themselves and to give and take in talk till their pleasure was perfect. At the time of night-orisons they arose, and after performing the Wuzû-ablution, prayed, and when their devotions were ended the Sultan hent in hand his purse, and gave it to the youngest sister, saying, "Expend ye this upon your livelihood." She took the bag, which held two thousand dinars, and kissed his right hand, feeling yet the more convinced that he must be the Sultan. So she proved her respect by the fewness of her words as she stood between his hands to do him service. Also she privily winked at her sisters and mother, and said to them by signs, "Verily this be the Monarch and that his Minister." The others then arose and followed suit as the sister had done,

1 This form of cleverness is a favourite topic in Arabian folk-lore. The model man was Iyâs al-Muzani, al-Kazi (of Bassorah), in the 2nd century A.H., mentioned by Al-Hariri in his 7th Ass. and noted in Arab. Prov. (i. 593) as "more intelligent than Iyâs." Ibn Khallikan (i. 233) tells sundry curious tales of him. Hearing a Jew ridicule the Moslem Paradise where the blessed ate and drank ad libitum but passed nothing away, he asked if all his food were voided: the Jew replied that God converted a part of it into nourishment, and he rejoined, "Then why not the whole?" Being once in a courtyard he said that there was an animal under the bricks and a serpent was found: he had noted that only two of the tiles showed signs of dampness, and this proved that there was something underneath that breathed. Al-Maydâni relates of him that hearing a dog bark, he declared that the beast was tied to the brink of a well; and he judged so because the bark was followed by an echo. Two men came before him, the complainant claiming money received by the defendant, who denied the debt. Iyâs asked the plaintiff where he had given it, and was answered, "Under a certain tree." The judge told him to go there by way of refreshing his memory, and in his absence asked the defendant if his adversary could have reached it. "Not yet," said the rogue, forgetting himself; "'tis a long way off"—which answer convicted him. Seeing three women act upon a sudden alarm, he said, "One of them is pregnant, another is nursing, and the third is a virgin." He explained his diagnosis as follows: "In time of danger persons lay their hands on what they most prize. Now I saw the pregnant woman in her flight place her hand on her belly, which showed that she was with child; the nurse placed her hand on her bosom, whereby I knew that she was suckling; and the third covered her parts with her hand, proving to me that she was a maid." (Chenery's *Al-Hariri*, p. 334.)

when the Sultan turned to the Wazir, and said, "The case is changed. Assuredly they have comprehended it and ascertained it"; presently adding to the girl, "O damsel, we be only Darwaysh folk, and yet you all stand up in our service as if we were sovran. I beseech you, do not on this wise." But the youngest sister again came forwards and kissed ground before him, and blessed him and recited this couplet:—

Fair fate befell thee to thy foe's despite : • White be thy days and his
be black as night.¹

"By Allah, O King of the Age, thou art the Sultan and that is the Minister." The Sovran asked, "What cause hast thou for supposing this?" and she answered, "From your grand demeanour and your majestic mein; for such be the qualities of Kings which cannot be concealed." Quoth the Monarch, "Thou hast spoken sooth; but, tell me, how happeneth it that you wone here without men protectors?" and quoth she, "O my lord the King, our history is wondrous, and were it graven with graver-neededles upon the eye-corners it were a warning to whoso would be warned." He rejoined, "What is it?" and she began the

*STORY OF THE THREE SISTERS AND THEIR
MOTHER.*²

I AND my sisters and my mother are not natives of this city but of a capital in the land Al-Irak, where my father was Sovran, having troops and guards, Wazirs and Eunuch-chamberlains; and my mother was the fairest woman of her time insomuch that her beauty was a proverb throughout each and every region. Now it chanced that when I and my sisters were but infants, our father would set out to hunt and course and slay beasts of raven and take his pleasure in the gardens without the city. So he sent for his Wazir and appointed and constituted him Viceregent in his stead with full authority to command and be gracious to his lieges; then he got him ready and marched forth, and the Viceroy entered upon his office. But it happened that it was the hot season, and my mother betook herself to the terrace-roof of the palace in order to smell the air and sniff up the breeze. At that very hour,

¹ Such an address would be suited only to a king or a ruler.

² MS. iii. 231-320; Scott's "Story of the Sisters and the Sultana their mother," vi. 82; Gauttier's *Histoire de la Sultane et de ses trois Filles*, vi. 228.

by the decree of the Decreeer, the Wazir was sitting in the Kiosk or roofed balcony hanging to his upper mansion, and holding in hand a mirror; and as he looked therein he saw the reflection of my mother, a glance of eyes which bequeathed him a thousand sighs. He was forthright distracted by her beauty and loveliness and fell sick and took to his pillow. Presently a confidential nurse came in and feeling his pulse, which showed no malady, said to him, "No harm for thee! thou shalt soon be well nor ever suffer from aught of sorrow." Quoth he, "O my nurse, canst thou keep a secret?" and quoth she, "I can." Then he told her all the love he had conceived for my mother, and she replied, "This be a light affair nor hath it aught of hindrance: I will manage for thee such matter and I will soon unite thee with her." Thereupon he packed up for her some of the most sumptuous dresses in his treasury and said, "Hie thee to her and say:—The Wazir hath sent these to thee by way of love-token, and his desire is either that thou come to him and converse, he and thou, for a couple of hours,¹ or that he be allowed to visit thee." And the nurse replied with "Hearkening and obedience," and fared forth and found my mother (and we little ones were before her) all unknowing aught of that business. So the old woman salutéd her and brought forward the dresses, and my mother arose and opening the bundle beheld sumptuous raiment and, amongst other valuables, a necklace of precious stones. So she said to the nurse, "This is indeed ornamental gear, especially the collar"; and said the nurse, "O my lady, these are from thy slave the Wazir by way of love-token, for he doteth on thee with extreme desire and his only wish is to for-gather with thee and converse, he and thou, for a couple of hours, either in his own place or in thine whither he will come." Now when my mother heard these words from the nurse she arose and drew a scymitar which lay hard by, and of her angry hastiness made the old woman's head fall from her body and bade her slave girls pick up the pieces and cast them into the common privy of the palace. So they did her bidding and wiped away the blood. Now the Wazir abode expecting his nurse to return to him but she returned not; so next day he despatched another handmaid who went to my mother and said to her, "O my lady, our lord the Wazir sent thee a present of dress by his nurse; but she hath not come back to him." Hereupon my mother bade her Eunuchs take the slave and strangle her, then cast the corpse into the

¹ Arab. "Darajatáni" = lit. two astronomical degrees: the word is often used in this MS.

same house of easement where they had thrown the nurse. They did her bidding; but she said in her mind, "Haply the Wazir will return from the road of unright"; and she kept his conduct a secret. He, however, fell every day to sending slave-girls with the same message and my mother to slaying each and every, nor deigned show him any signs of yielding. But she, O our lord the Sultan, still kept her secret and did not acquaint our father therewith, always saying to herself, "Haply the Wazir will return to the road of right." And behold my father presently came back from hunting and sporting and pleasuring, when the Lords of the land met him and salam'd to him, and amongst them appeared the Minister whose case was changed. Now some years after this, O King of the Age, our sire resolved upon a pilgrimage to the Holy House of Meccah—And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

THE THREE HUNDRED AND SIXTY-SEVENTH NIGHT,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night." She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the youngest sister continued to the Sultan:—So our sire, O King of the Age, resolved upon a Pilgrimage to the Holy House of Meccah and stablished the same Wazir Viceregent in his stead to deal commandment and break off and carry out. So he said in his heart, "Now have I won my will of the Sultan's Harim." So the King gat him ready and fared forth to Allah's Holy House after committing us to the charge of his Minister. But when he had been gone ten days, and the Wazir knew that he must be far from the city where he had left behind him me and my sisters and my mother, behold, an Eunuch of the Minister's came in to us and kisse'd ground before the Queen and said to her, "Allah upon thee, O my lady, pity my lord the Wazir, for his heart is melted by thy love and his wits wander and his right mind: and he is now become as one annihilated. So do thou have ruth upon him and revive his heart and restore his health." Now when my mother heard these words, she bade her Eunuchs seize that Castro and

carry him from the room to the middle of the Diwan-court and there slay him; but she did so without divulging her reasons. They obeyed her bidding; and when the Lords of the land and others saw the body of a man slain by the eunuchry of the palace, they informed the Wazir, saying, "What hateful business is this which hath befallen after the Sultan's departure?" He asked, "What is to do?" and they told him that his Castrato had been slain by a party of the palace eunuchry. Thereupon he said to them, "In your hand abideth testimony of this whenas the Sultan shall return and ye shall bear witness to it." But, O King, the Wazir's passion for our mother waxed cool after the deaths of the nurse and the slave-girls and the eunuch; and she also held her peace and spake not a word there anent. On this wise time passed and he sat in the stead of my sire till the Sultan's return drew near when the Minister dreaded lest our father, learning his ill deeds, should do him die. So he devised a device and wrote a letter to the King, saying:—"After salutation, be it known to thee that thy Harim hath sent to me, not only once but five several times during thine absence, soliciting of me a foul action, to which I refused consent and replied, By Allah, however much she may wish to betray my Sovran, I by the Almighty will not turn traitor; for that I was left by thee guardian of the realm after thy departure." He added words upon words; then he sealed the scroll and gave it to a running courier with orders to hurry along the road. The messenger took it and fared with it to the Sultan's camp when distant eight days' journey from the capital; and, finding him seated in his pavilion,¹ delivered the writ. He took it and opened it and read it, and when he understood its secret significance his face changed, his eyes turned backwards, and he bade his tents be struck for departure. So they fared by forced marches till between him and his capital remained only two stations. He then summoned two Chamberlains with orders to forego him to the city and take my mother and us three girls a day's distance from it and there put us to death. Accordingly, they led us four to the open country purposing to kill us, and my mother knew not what intent was in their minds until they reached the appointed spot. Now the Queen had in times past heaped alms-deeds and largesse upon the two Chamberlains, so they held the case to be a grievous and said each to other, "By Allah, we cannot slaughter them: no, never!" Then they told my mother of the letter which the Wazir had written to our father saying such

1 Arab. "Siwān"; plur. "Siwāwin."

and such, upon which she exclaimed, "He hath lied, by Allah, the arch-traitor; and naught happened save so-and-so." Then she related to them all she had done with the exactest truth. The men said, "Sooth thou hast spoken"; then arising without stay or delay they snared a gazelle and slaughtered it and filled with its blood four flasks; after which they broiled some of the flesh over the embers and gave it to my mother that we might satisfy our hunger. Presently they farewelled us, saying, "We give you in charge of Him who never disappointed those committed to His care"; and, lastly, they went their ways leaving us alone in the wild and the wold. So we fell to eating the desert grasses and drinking of the remnants of the rain, and we walked awhile and rested awhile without finding any city or inhabited region; and we waxed tired, O King of the Age, when suddenly we came upon a spot on a hill-flank abounding in vari-coloured herbs and fair mountains. Here we abode ten days, and behold, a caravan drew near us and encamped hard by us, but they did not sight us for that we hid ourselves from their view until night fell. Then I went to them and asked of sundry eunuchs and ascertained that there was a city at the distance of two days' march from us; so I returned and informed my mother, who rejoiced at the good tidings. As soon as it was morn the caravan marched off, so we four arose and walked all that day through at a leisurely pace, and a second day, and so forth: until, on the afternoon of the fifth, a city rose before our sight, fulfilling all our desires¹ and we exclaimed, "Alhamdolillah! laud be to the Lord Who hath empowered us to reach it." We ceased not faring till sunset when we entered it and we found it a potent capital. Such was our case and that of our mother; but as regards our sire the Sultan, as he drew near his home after the return journey from the Hajj, the Lords of the land and the Chiefs of the city flocked out to meet him, and the town-folk followed one another like men riding on pillions to salute him, and the poor and the mesquin congratulated him on his safety, and at last the Wa'ir made his appearance. The Sultan desired to be private with the Minister—And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyasad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the

1 Arab. "Al-haddid" or "Al-haddid al-Sharq," repetition in MS. 299.

2 Here the writer, supposing that the youngest sister is speaking, speaks out into the third person—"their case"—"their nation," &c.

coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Sixty-eighth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the King desired to be private with the Minister, and when they were left alone he said, "O Wazir, how was it between thee and that Harim of mine?" Said the other, "O King of the Age, she sent to me not only once but five several times, and I refrained from her, and whatsoever eunuch she despatched I slew, saying, Haply she may cease so doing and abandon her evil intent. But she did not repent, so I feared for thine honour and sent to acquaint thee with the matter." The Sultan bowed his head groundwards for a while, then raising it, he bade summon the two Chamberlains whom he had sent to slay his wife and three children. On their appearing, he asked them, "What have you done in fulfilling my commandment?" They answered, "We did that which thou badest be done," and showed him the four flasks they had filled with the blood, and said, "This be their blood, a flask-full from each." The Sultan hent them in hand and mused over what had taken place between him and his wife of love and affection and union; so he wept with bitter weeping, and fell down in a fainting fit. After an hour or so he recovered, and, turning to the Wazir, said, "Tell me, hast thou spoken sooth?" And the other replied, "Yes, I have." Then the Sultan addressed the two Chamberlains, and asked them, "Have ye put to death my daughters with their mother?" But they remained silent, nor made aught of answer or address. So he exclaimed, "What is on your minds that ye speak not?" They rejoined, "By Allah, O King of the Age, the honest man cannot tell an untruth, for that lying and leasing are the characteristics of hypocrites and traitors." When the Wazir heard the Chamberlains' speech his colour yellowed, his frame was disordered and a trembling seized his limbs, and the King turned to him and noted that these symptoms had been caused by the words of the two officials. So he continued to them, "What mean ye, O Chamberlains, by your saying that lies and leasing are the characteristics of hypocrites and traitors? Can it be that ye have

not put them to death? And as ye claim to be true men either ye have killed them and ye speak thus or you are liars. Now by Him who hath set me upon the necks of His lieges, if ye declare not to me the truth I will do you both die by the foulest of deaths." They rejoined, "By Allah, O King of the Age, whereas thou biddest us take them and slay them, we obeyed thy bidding, and they knew not nor could they divine what was to be until we arrived with them at the middlemost and broadest of the desert: and when we informed them of what had been done by the Wazir, thy Harim exclaimed:—There is no Majesty and there is no Might save in Allah, the Glorious, the Great. Verily we are Allah's and unto Him are we returning. But an ye kill us you will kill us wrongfully and ye wot not wherefor. By the Lord, this Wazir hath foully lied and hath accused us falsely before the Almighty. So we said to her, O King of the Age:—Inform us of what really took place, and said the mother of the Princesses: Thus and thus it happened. Then she fell to telling us the whole tale from first to last of the nurse who was sent to her and the handmaids and the Eunuch." Hereupon the Sultan cried, "And ye, have ye slain them or not?" and the Chamberlains replied, "By Allah, O King of the Age, whereas the loyalty of thy Harim was made manifest to us we snared a gazelle and cut its throat and filled these four flasks with its blood: after which we broiled some of the flesh upon the embers and offered it to thy Harim and her children saying to them:—We give thee in charge to Him Who never disappointeth those committed to His care, and we added, Your truth shall save you. Lastly we left them in the midmost of the waste and we returned hither." When the Sultan heard these words he turned to the Wazir and exclaimed, "Thou hast estranged from me my wife and my children"; but the Minister uttered not a word nor made any address and trembled in every limb like one afflicted with an ague. And when the King saw the truth of the Chamberlains and the treachery of the Minister, he bade fuel be collected and set on fire, and they did his bidding. Then he commanded them to truss up the Wazir, hand tied to foot, and bind him perforce upon a catapult* and cast him into the middle of the fiery pyre, which made his bones melt before his flesh. Lastly he ordered his palace

1 The text (p. 243) speaks of two emuls, but only one has been noticed.

2 Arab. "Maṣṣāḥ" (1); there are two forms of this word from the Gr. *Μίγγαν* or *Μίχρη*, and it survives in our language, a latter-day *globe*. The idea in the text is borrowed from the life of Abraham, whose Nameless One (symbol of a catapult which is a law worked by machinery) into a fire turned his back to approach.

to be pillaged, his good to be spoiled, and the women of his Harem to be sold for slaves. After this he said to the Chamberlains, "You must know the spot wherein you left the Queen and Princesses"; and said they, "O King of the Age, we know it well; but when we abandoned them and returned home they were in the midst of the wolds and the wilds, nor can we say what befell them or whether they be now alive or dead." On this wise fared it with them; but as regards us three maidens and our mother, when we entered the city—And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Sixty-ninth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the youngest sister continued her tale:—So when we three maidens and our mother entered the city about sunset I the youngest said to them, "We be three Princesses and a Queen-mother: so we cannot show ourselves in this our condition and needs must we lodge us in a Khan: also 'tis my rede that we should do best by donning boys' dress." All agreeing hereto, we did accordingly and, entering a Caravanserai, hired us a retired chamber in one of the wings. Now every day we three fared forth to service and at eventide we forgathered and took what sufficed us of sustenance; but our semblance had changed with the travails of travel and all who looked at us would say, These be lads. In this plight we passed the space of a year full-told, till, one day of the days, we three fared forth to our chares, as was our wont, and behold, a young man met us upon the way and turning to me asked, "O lad, wilt thou serve in my house?" Quoth I, "O my uncle,¹ I must ask advice," and quoth he, "O my lad, crave counsel of thy mother

¹ Showing that he was older; otherwise she would have addressed him, "O my cousin." A man is "young," in Arab speech, till forty and some say fifty.

and come and serve in our home." He then looked at my sisters and enquired, "Be these thy comrades, O lad?" and I replied "No, they are my brothers." So we three went to our mother in the Khan and said to her, "This young man wisheth to hire the youngest of us for service"; and said she, "No harm in that." Thereupon the youth arose and taking me by the hand guided me to his home and led me in to his mother and his wife, and when the ancient dame saw me, her heart was opened to me. Presently quoth the young man to his parent, "I have brought the lad to serve in our house, and he hath two brothers and his mother dwelling with them." Quoth she, "May it be fortunate to thee, O my son!" So I tarried there serving them till sunset, and when the evening meal was eaten, they gave me a dish of meat and three large bannocks of clean bread. These I took and carried to my mother whom I found sitting with my sisters and I set before them the meat and bread; but when my parent saw this she wept sore weeping and cried, "Time hath overlooked us, erst we gave food to the folk and now the folk send us food." And cried I, "Marvel not at the works of the Creator: for verily Allah hath ordered for us this and for others that and the world endureth not for any one"; and I ceased not soothing my mother's heart till it waxed clear of trouble and we ate and praised Almighty Allah. Now every day I went forth to serve at the young man's house, and at eventide bore to my mother and sisters their sufficiency of food for supper,¹ breakfast, and dinner; and when the youth brought eatables of any kind for me I would distribute it to the family. And he looked well after our wants and at times he would supply clothing for me and for the youths, my sisters, and for my parent; so that all hearts in our lodgings were full of affection for him. At last his mother said, "What need is there for the lad to go forth from us every eventide and pass the night with his people? Let him lie in our home and every day about afternoon time carry the evening meal to his mother and brothers and then return to us and keep me company." I replied, "O my lady, let me consult my mother, to whom I will fare forthright and acquaint her herewith." But my parent objected, saying, "O my daughter, we fear lest thou be discovered and they find thee out to be a girl." I replied, "Our Lord will veil our secret"; and she rejoined, "Then do thou obey them." So I lay with the young man's mother nor did any divine that I was a maid, albeit from the time when I entered into

1 The little precatory formula would keep all the Evil Eye.

2 Supper comes first because the day begins in darkness.

that youth's service my strength and comeliness had increased. At last, one night of the nights, I went after supper to sleep at my employer's, and the young man's mother chanced to glance in my direction when she saw my loosed hair, which gleamed and glistened many-coloured as a peacock's robe. Next morning I arose and gathering up my locks donned the *Tākiyah*¹ and proceeded, as usual, to do service about the house, never suspecting that the mother had taken notice of my hair. Presently she said to her son, "'Tis my wish that thou buy me a few rose-blossoms which be fresh." He asked, "To make conserve?" and she answered, "No." Then he enquired: "Wherefore wantest thou roses?" and she replied, "By Allah, O my son, I wish therewith to try this our servant, whom I suspect to be a girl and no boy; and under him in bed I would strew rose-leaves, for an they be found wilted in the morning he is a lad, and if they remain as they were he is a lass."² So he fared forth and presently returned to his mother with the rose-blossoms; and when the sleeping-hour came she went and placed them in my bed. I slept well, and in the morning when I arose she came to me and found that the petals had not changed for the worse: nay, they had gained lustre. So she made sure that I was a girl.—And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Duniyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Seventieth Night,

Duniyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the damsel continued:—So the young man's mother made certain that her

¹ Calotte or skull-cap; nights xxii. and dcccxxi.

² This is a new "fact" in physics, and certainly to be counted amongst "things not generally known." But Easterns have a host of "dodges" to detect physiological differences such as between man and maid, virgin and matron, imperfect castratos and perfect eunuchs, and so forth. Very Eastern, *mutatis mutandis*, is the tale of the thief-catcher, who discovered a fellow in feminine attire by throwing an object for him to catch in his lap and by his closing his legs instead of opening them wide as the petticoated ones would do.

servant lad was a virgin lass. But she concealed her secret from her son, and was kind to me and showed me respect, and of the goodness of her heart sent me back early to my mother and sisters. Now one day of the days the youth came home about noon as was his wont, and he found me with sleeves tucked up to the elbows engaged in washing a bundle of shirts and turbands, and I was careless of myself, so he drew near me and noted my cheeks that flushed rosy red, and eyes which were as those of the thirsty gazelle, and my scorpion locks hanging adown my side face. This took place in summertide, and when he saw me thus his wits were distraught and his sound senses were as naught and his judgment was in default; so he went in to his parent, and said to her, "O my mother, indeed this servant is no boy, but a maiden girl, and my wish is that thou discover for me her case and make manifest to me her condition, and marry me to her, for that my heart is fulfilled of her love." Now by the decree of the Decreee I was privily listening to all they said of me, so presently I arose, after washing the clothes and what else they had given me: but my state was changed by their talk, and I knew and felt certified that the youth and his mother had recognised me for a girl. I continued on this wise till eventide, when I took the food and returned to my family, and they all ate till they had eaten enough, when I told them my adventure and my conviction. So my mother said to me, "What remaineth for us now to do?" and said I, "O my mother, let us arise, we three, before night shall set in, and go forth ere they lock the Khan upon us: and if the door-keeper ask us aught, let us answer:—We are faring to spend the night in the house of the youth where our son is serving." My mother replied, "Right indeed is thy rede." Accordingly, all four of us went forth at the same time, and when the porter asked, "This is night-tide and whither may ye be wending?" we answered, "We have been invited by the young man whom our son serveth, for he maketh a Septena-festival¹ and a bridal-feast: so we purpose to night with him and return a-morn." Quoth he, "There is no harm in that." So we issued out and turned aside and sought the waste lands, the Veiler veiling us, and we ceased not walking till the day brake and we were sore a-wearied. Then we sat for rest till the rise of sun, and when it shone we four sprang up and strave with our wayfare throughout the first day and the second and the third until the seventh. (Now all this was related to Mohammed the Sultan of

1 Arab, "Suba" (for "Yaum al Suba") a festival prepared on the seventh day after a birth, or a marriage, or return from pilgrimage. See LANE (M. E. *SYNOPSIS*) under "Subooa."

Cairo and his Wazir by the youngest Princess, and they abode wondering at her words.) On the seventh day we reached this city and here we housed ourselves ; but to this hour we have no news of our sire after the Minister was burnt nor do we know an he be whole or dead. Yet we yearn for him : so do thou, of thine abundant favour, O King of the Age, and thy perfect beneficence, send a messenger to seek tidings of him and to acquaint him with our case, when he will send to fetch us. Here she ceased speaking and the Monarch and Minister both wondered at her words and exclaimed, "Exalted be He Who decreeth to His servants severance and reunion." Then the Sultan of Cairo arose without stay or delay and wrote letters to the King of Al-Irák, the father of the damsels, telling him that he had taken them under his safeguard, them and their mother, and gave the writ to the Shaykh of the Cossids¹ and appointed for it a running courier and sent him forth with it to the desert. After this the King took the three maidens and their mother and carried them to his Palace, where he set apart for them an apartment and he appointed for them what sufficed of appointments. Now as for the Cossid who fared forth with the letter, he stinted not spanning the waste for the space of two months until he made the city of the bereaved King of Al-Irák, and when he asked for the royal whereabouts they pointed out to him a pleasure-garden. So he repaired thither and went in to him, kissed ground before him, offered his services, prayed for him, and lastly handed to him the letter. The King took it and brake the seal and opened the scroll ; but when he read it and comprehended its contents, he rose up and shrieked a loud shriek and fell to the floor in a fainting fit. So the high officials flocked around him and raised him from the ground, and when he recovered after an hour or so, they questioned him concerning the cause of this. He then related to them the adventures of his wife and children ; how they were still in the bonds of life whole and hearty ; and forth-right he ordered a ship to be got ready for them and stored therein gifts and presents for him who had been the guardian of his Queen and her daughters. But he knew not what lurked for them in the future. So the ship sailed away, all on board seeking the desired city, and she reached it without delay, the winds blowing light and fair. Then she fired the cannon of safe arrival² and the Sultan

1 For this Anglo-Indian term—a running courier, see night dcclxvi. It is the gist of the venerable Joe Miller in which the father asks a friend to name his seven-months' child. "Call him 'Cossid,' for verily he hath accomplished a march of nine months in seven months."

2 Arab. "Madāfi al-Salāmah," a custom showing the date of the tale to be more modern than any in the ten vols. of *The Nights* proper.

sent forth to enquire concerning her. — And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delightful!" Quoth she, "And where is this compared with that I would relate to you on the coming night in the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Seventy-first Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied: — With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Sultan made enquiries concerning that ship, when behold! the Rais¹ came forth her to the land and accosting the King handed to him the letter, and acquainted him with the arrival of the gifts and presents. Whereupon he bade all on board her come ashore and be received in the guest-house for a space of three days until the traces of travel should disappear from them. After that time the Sultan got ready whatso became his high degree of offerings evening those despatched to him by the father of the damsels, and stowed them in the vessel, where he also embarked as much of victual and proviant as might suffice for all the voyagers. On the fourth day after sunset the damsels and their mother were borne on board, and likewise went the master after they had taken leave of the King, and had salam'd to him and prayed for his preservation. Now in early morning the breeze blew free and fair, so they loosed sail and made for the back² of the sea and voyaged safely for the first day and the second. But on the third day about mid-afternoon a furious gale came out against them, whereby the sails were torn to tatters and the masts fell overboard. So the crew made certain of death, and the ship ceased not to be tossed upwards and to settle down without mast or sail till midnight, all the folk lamenting one to other, as did the maidens and their mother, till the wreck was driven upon an island and there went to pieces. Then he whose life term was short died forthright and he whose life-term was long survived: and some bestrode planks and others built and others again bulks of timber, whereby all were separated each from other.

1 Master, captain, skipper (not owner); see *highness* and *divan*.

2 *Zahr al Bahr* — the ocean which abounds a passage to our

Now the mother and two of the daughters clomb upon planks they chanced find and sought their safety; but the youngest of the maidens, who had mounted a keg,¹ and who knew nothing of her mother and sisters, was carried up and cast down by the waves for the space of five days, till she landed upon an extensive sea-board, where she found a sufficiency to eat and drink. She sat down upon the shore for an hour of time until she had taken rest and her heart was calmed and her fear had flown and she had recovered her spirits; then she rose and paced the sands, all unknowing whither she should wend, and whenever she came upon aught of herbs she would eat of them. This lasted through the first day and the second till the forenoon of the third, when lo and behold! a Knight advanced towards her, falcon on fist and followed by a greyhound. For three days he had been wandering about the waste, questing game either of birds or of beasts, but he happened not upon either when he chanced to meet the maiden, and, seeing her, said in his mind, "By Allah, yon damsel is my quarry this very day." So he drew near her and salam'd to her, and she returned his salute, whereupon he asked her of her condition, and she informed him of what had betided her, and his heart was softened towards her, and taking her up on his horse's crupper he turned him homewards. Now of this youngest sister (quoth Shahrazad) there is much to say, and we will say it when the tale shall require the telling. But as regards the second Princess she ceased not floating on the plank for the space of eight days, until she was borne by the set of the sea close under the walls of a city; but she was like one drunken with wine when she crawled up the shore and her raiment was in rags and her colour had waned for excess of affright. However, she walked onwards at a slow pace till she reached the city, and came upon a house of low stone walls. So she went in and there finding an ancient dame sitting and spinning yarn, she gave her good evening, and the other returned it, adding, "Who art thou, O my daughter, and whence comest thou?" She answered, "O my aunt, I'm fallen from the skies, and have been met by the earth: thou needest not question me of aught, for my heart is clean molten by the fire of grief. An thou take me in for love and kindness 'tis well, and if not I will again fare forth on my wanderings." When the old woman heard these words she compassioned the maiden and her heart felt tender towards her, and she cried, "Welcome to thee, O my daughter, sit thee down!" Accordingly she sat her down beside

1 Arab. "Batiyah," gen. = a black jack, a leathern flagon.

her hostess and the two fell to spinning yarn whereby to earn their daily bread: and the old dame rejoiced in her and said, "She shall take the place of my daughter." Now of this second Princess (quoth Shahrazad) there is much to say, and we will say it when the tale shall require the telling. But as regards the eldest sister, she ceased not clinging to the plank and floating over the sea till the sixth day passed, and on the seventh she was cast upon a stead where lay gardens distant from the town six miles. So she walked into them, and seeing fruit close-clustering, she took of it and ate, and donned the cast-off dress of a man she found near-hand. Then she kept on faring till she entered the town and here she fell to wandering about the Bazars till she came to the shop of a Kunafah¹-maker who was cooking his vermicelli; and he, seeing a fair youth in man's habit, said to her, "O youngster, wilt thou be my servant?" "O my uncle," she said, "I will well"; so he settled her wage each day a quarter farthing,² not including her diet. Now in that town were some fifteen shops wherein Kunafah was made. She abode with the confectioner the first day and the second and the third to the full number of ten, when the traces of travel left her and fear departed from her heart, and her favour and complexion were changed for the better, and she became even as the moon, nor could any guess that the lad was a lass. Now it was the practice of that man to buy every day half a quatern³ of flour and use it for making his vermicelli; but when the so-seeming youth came to him he would lay in each morning three quarters; and the towns-folk heard of this change and fell to saying, "We will never dine without the Kunafah of the confectioner who hath in his house the youth." This is what befell the eldest Princess of whom (quoth Shahrazad) there is much to say and we will say it when the tale shall require the telling. But as regards the Queen-mother, — And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Duniyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoeth she, "And where is this compared with that I would relate

1 "Kunafah"—a vermicelli cake (often eaten at breakfast—see vol. III. night decs. lxxxix., pt. 1.): "Kunafah" is the baker or confectioner. Scott (p. 101) converts the baker into a "maker of cotton walking for quodding."

2 In the text (in. 208) "Midi," a clerical error for "Mayyad," an abbreviation of "Muayyadi," the Farlah, Nest, or half-dinar, coined under Sulaymān-Muayyad. A.H. ixth cent. = A.D. xvth.

3 Arab. "Rub'" (plur. "Arba'")—the fourth of a "Wayzad" (the latter being the sixth of an Arbab) [Irābā] = 5 bushels. See vol. I. page 100.

to you on the coming night an the Sovran suffer me to survive?"
Now when it was the next night and that was

The Three Hundred and Seventy-second Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night." She replied :—With love and good will ! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that as regards the mother of the maidens, when the ship broke up under them and she bestrode the bulk of timber, she came upon the Rais in his boat manned by three of the men ; so he took her on board and they ceased not paddling for a space of three days, when they sighted a lofty island which fulfilled their desire, and its summit towered high in air. So they made for it till they drew near it and landed on a low side-shore where they abandoned their boat ; and they ceased not walking through the rest of that day and those that followed, till one day of the days, behold, a dust-cloud suddenly appeared to them spireing up to the skies. They fared for it and after a while it lifted, showing beneath it a host with swords glancing and lance-heads' gleams lancing and war steeds dancing and prancing, and these were ridden by men like unto eagles and the host was under the hands of a Sultan around whom ensigns and banners were flying. And when this King saw the Rais and the sailors and the woman following, he wheeled his charger themwards to learn what tidings they brought and rode up to the strangers and questioned them ; and the castaways informed them that their ship had broken up under them. Now the cause of this host's taking the field was that the King of Al-Irak, the father of the three maidens, after he appointed the ship and saw her set out, felt uneasy at heart, pre-saging evil, and feared with sore fear the shifts of Time. So he went forth, he and his high Officials and his host, and marched adown the longshore till, by decree of the Decreeer, he suddenly and all unexpectedly came upon his Queen who was under charge of the ship's captain. Presently, seeing the cavalcade and its ensigns, the Rais went forward and recognising the King hastened up to him and kissed his stirrup and his feet. The Sultan turned towards him and knew him : so he asked him of his state, and the Rais answered by relating all that had befallen him. Thereupon the King commanded his power to alight in that place and they did so and set up their tents and pavilions. Then the Sultan took

seat in his Shimmannah¹ and bade them bring his Queen and they brought her, and when eye met eye the pair greeted each other fondly and the father asked concerning her three children. She declared that she had no tidings of them after the shipwreck and she knew not whether they were dead or alive. Hereat the King wept with sore weeping, and exclaimed, "Verily we are Allah's and unto Him we are returning!" after which he gave orders to march from that place upon his capital. Accordingly they stinted not faring for a space of four days till they reached the city, and he entered his citadel-palace. But every time and every hour he was engrossed in pondering the affair of the three Princesses, and kept saying, "Would Heaven I wot are they drowned or did they escape the sea; and, if they were saved, Oh, that I knew whether they were scattered or abode in company one with other and whatever else may have betided them!" And he ceased not brooding over the issue of things and kept addressing himself in speech; and neither meat was pleasant to him nor drink. Such were his case and adventure: but as regards the youngest sister whome she was met by the Knight and seated upon the crupper of his steed, he ceased not riding with her till he reached his city and went into his citadel-palace. Now the Knight was the son of a Sultan who had lately deceased, but a usurper had seized the reins of rule in his stead and Time had proved a tyrant to the youth, who had therefore addicted himself to hunting and sporting. Now by the decree of the Decreeer he had ridden forth to the chase where he met the Princess and took her up behind him, and at the end of the ride, when he returned to his mother, he was becharmed by her charms: so he gave her in charge to his parent and honoured her with the highest possible honour and felt for her a growing fondness even as for she for him. And when the girl had tarried with them a month full-told, she increased in beauty and loveliness and symmetrical stature and perfect grace; then the heart of the youth was fulfilled with love of her and on like wise was the soul of the damsel who, in her new affection, forgot her mother and her sisters. But from the moment that maiden entered his Palace the fortunes of the young Knight amended and the world waxed propitious to him, nor less did the hearts of the lieges incline to him: so they held a meeting and said, "There shall be over us no Sovran and no Sultan save the son of our late King; and he who at this present reigneth as hath neither great wealth nor just claim to the sovereignty." Now

¹ A royal pavilion; according to Shakespeare (*Ham. III. 1*) but here it is a corruption of the Pers. "Sevdah" meaning.

all this benefit which accrued to the young King was by the auspicious coming of the Princess. Presently the case was agreed upon by all the citizens of the capital that on the morning of the next day they would make him ruler and depose the usurper.— And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, “How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!” Quoth she, “And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?” Now when it was the next night and that was

The Three Hundred and Seventy-third Night,

Dunyazad said to her, “Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!” She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the citizens in early morning held a meeting whereat were present the Lords of the land and the high officials, and they went in to the usurping Sultan determined to remove and depose him. But he refused and forswore consent, saying, “By Allah, such thing may not be except after battle and slaughter.” Accordingly they fared forth and acquainted the young King, who held the matter grievous and was over-ridden by cark and care: however he said to them, “If there must perforce be fighting and killing, I have treasures sufficient to levy a host.” So saying he went away and disappeared; but presently he brought them the moneys, which they distributed to the troops. Then they repaired to the Maydân, the field of fight outside the city, and on like guise the usurping Sultan rode out with all his power. And when the two opposing hosts were ranged in their forces, each right ready for the fray, the usurper and his men charged home upon the young King, and either side engaged in fierce combat, and sore slaughter befell. But the usurper had the better of the battle, and purposed to seize the young King amidst his many, when, lo and behold! appeared a Knight backing a coal-black mare; and he was armed cap-à-pie in a coat of mail, and he carried a spear and a mace. With these he bore down upon the usurper and shore off his right forearm, so that he fell from his destrier, and the Knight, seeing this, struck him a second stroke with the sword and parted head from body. When his army saw the usurper fall all sought safety in flight

and *sauve qui peut*, but the army of the young King came up with them and caused the scymitar to fall upon them, so that there were saved of them only those to whom length of life was fore-ordained. Hereupon the victors lost no time in gathering the spoils and the horses together: but the young King stood gazing at the Knight and considering his prowess; yet he failed to recognise him, and after an hour or so the stranger disappeared, leaving the conqueror sorely chafed and vexed for that he knew him not and had failed to forgather with him. After this the young King returned from the battle-field with his hand playing behind him and he entered the seat of his power, and was raised by the lieges to the station of his sire. Those who had escaped the slaughter dispersed in all directions and sought safety in flight, and the partizans who had enthroned the young King thronged around him and gave him joy, as also did the general of the city, whose rejoicings were increased thereby. Now the coming of the aforesaid Knight was a wondrous matter. When the rightful King made ready for battle the Princess feared for his life, and being skilled in the practice of every weapon, she escaped the notice of the Queen-dowager, and after donning her war-garb and battle-gear she went forth to the stable and saddled her a mare and mounted her and pushed in between the two armies. And as soon as she saw the usurper charge down upon the young King as one determined to shed his life's blood, she forestalled him and attacked him and tore out the life from between his ribs. Then she returned to her apartment nor did any know of the deed she had done. Presently, when it was eventide, the young King entered the Palace after securing his succession to royalty: but he was still chafed and vexed for that he knew not the Knight. His mother met him and gave him joy of his safety and his accession to the Sultanate, whereto he made reply, "Ah! O my mother, my length of days was from the hand of a horseman who, suddenly appearing, joined us in our hardest stress and aided me in my straitest need and saved me from death." Quoth she, "O my son, hast thou recognised him?" and quoth he, "Twas my best desire to discover him and to stablish him as my Wazir, but this I failed to do." Now when the Princess heard these words she laughed and rejoiced, and still laughing said, "To whom will make thee acquainted with him what wilt thou give?" and said he, "Dost thou know him?" So she replied, "I wot him not," and he rejoined, "Then what is the meaning of those thy words?" when she answered him in these prosaic rhymes¹:

1 Arab. "Musajja'" = rhymed prose: *fur tau Sa'a, roc vol 6, page 211*, and Terminal Essay, vol. viii, § v. So Chaucer:—

In rhyme or elles in *reulinge*.

"O my Lord, may I prove thy sacrifice * Nor exult at thy sorrows thine enemies !

Could unease and disease by others be borne, * The slave should bear load on his lord that lies :

I'll carry whatever makes thee complain * And be my body the first that dies."

When he heard these words he again asked, "Dost thou know him?" and she answered, "He? Verily we wot him not¹"; and repeated the saying to him a second time: withal he by no means understood her. So quoth she, "How canst thou administer the Sultanate and yet fail to comprehend my simple words? For indeed I have made the case clear to thee." Hereupon he fathomed the secret of the saying and flew to her in his joy and clasped her to his bosom and kissed her upon the cheeks. But his mother turned to him and said, "O my son, do not on this wise, for everything hath its time and season";—And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Seventy-fourth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good-will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Sultan's mother said, "O my son, everything hath its time and season; and whoso hurrieth a matter before opportunity befit shall be punished with the loss of it." But he replied, "By Allah, O my mother, thy suspicion be misplaced: I acted thus only on my gratitude to her, for assuredly she is the Knight who came to my aidance and who saved me from death." And his mother excused him. They passed that night in converse, and next day at noontide the King sought the Diwan in order to issue his commandments: but when the assembly filled the room and became as a garden of bloom the Lords of the land said to him, "O King of the Age, 'twere not suitable that thou become Sultan

¹ Arab. "Huwa inná lam na'rifu-h" lit. —He, verily we wot him not: the juxtaposition of the first two pronouns is intended to suggest "I am he."

except thou take to thee a wife: and *Alhamdulillah*!—*praise to the Lord Who hath set thee on the necks of His servants and Who hath restored the realm to thee as successor of thy sire.* There is no help but that thou marry." Quoth he, "To hear is to consent": then he arose without stay or delay, and went in to his mother and related to her what had happened. Quoth she, "O my son, do what becometh thee and Allah prosper thy affairs!" He said to her, "O my mother, retire thou with the maiden and persuade her to marriage, for I want none other and I love not aught save herself," and said she, "With joy and gladness." So he went from her and she arose and was private with the damsel when she addressed her, "O my lady, the King desireth to wed thee and he wanteth none other, and he seeketh not aught save thee." But the Princess, hearing this, exclaimed, "How shall I marry, I who have lost my kith and kin and my dear ones and am driven from my country and my birth-place? This were a proceeding opposed to propriety! But if it need must be and I have the fortune to forgoth with my mother and sisters and father, then and then only it shall take place." The mother replied, "Why this delay, O my daughter? The Lords of the land have stood up against the King in the matter of marriage, and in the absence of espousals we fear for his deposition. Now maidens be many, and their relations long to see each damsel wedded to my son and become a Queen in virtue of her husband's degree: but he wanteth none other and loveth naught save thyself. Accordingly, in thou wouldst take compassion on him and protect him by thy consent from the insistence of the Grandees, deign accept him to mate." Nor did the Sultan's mother cease to speak soothing words to the maiden and to gentle her with soft language, until her mind was made up and she gave consent.¹ Upon this they began to prepare for the ceremony forthright, and summoned the Kazi and witnesses who duly knotted the knot of wedlock and by eventide the glad tidings of the espousals were bruited abroad. The King bade spread bride-feasts and banqueting tables and invited his high Officials and the Grandees of the kingdom and he went in to the maiden that very night and the rejoicings grew in gladness and all sorrows ceased to deal sadness. Then he proclaimed through the capital and all the burghs that the lieges should decorate the streets with rare tapestries and multiform in hue and the Sultanate. Accordingly, they adorned the thoroughfares in the

1. In Moslem tales desecry compels the maiden, however loath she may be to love, to show extreme unwillingness: and this story is completed (c. 1040 and 1041 night decxxxxix.).

city and its suburbs for forty days, and the rejoicings increased when the King fed the widows and the Fakirs and the mesquin and scattered gold and robed and gifted and largessed till all the days of decoration were gone by. On this wise the sky of his estate grew clear by the loyalty of the lieges, and he gave orders to deal justice after the fashion of the older Sultans, to wit, the Chosroës and the Cæsars; and this condition endured for three years, during which Almighty Allah blessed him by the Princess with two men-children as they were moons. Such was the case with the youngest Princess: but as regards the cadette, the second sister,—And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, “How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!” Quoth she, “And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?” Now when it was the next night and that was

The Three Hundred and Seventy-fifth Night,

Dunyazad said to her, “Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!” She replied:—With love and good-will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that as regards the case of the cadette, the second damsel, when she was adopted to daughter by the ancient dame she fell to spinning with her and living by the work of their hands. Now there chanced to govern that city a Báshá¹ who had sickened with a sore sickness till he was

¹ The Arab. form (our old “bashaw”) of the Turk. “Pasha,” which the French and many English write Pacha, thus confusing the vulgar who called Ibrahim Pacha “Abraham Parker.” The origin of the word is much debated, and the most fanciful derivations have been proposed. Some have taken it from the Sansk. “Paksha”=a wing: Fuerst from Pers. Paigah=rank, dignity; Von Hammer (History) from Pái-Sháh=foot of the king; many from “Padisháh”=the Sovran, and Mr. E. J. W. Gibb suspects a connection with the Turk. “Básh”=a head. He writes to me that the oldest forms are “Bashah” and “Báshah”; and takes the following quotation from Colonel Jevád Bey, author of an excellent work on the Janissaries published a few years ago. “As it was the custom of the (ancient) Turks to call the eldest son ‘Páshá,’ the same style was given to his son Alá al-Din (Aladdin) by Osmán Gházi, the founder of the Empire; and he kept his heir at home and beside him, whilst he employed the cadet Orkhan Bey as his commander-in-chief. When Orkhan Gházi ascended the throne he conferred the title of Páshá upon his son Sulayman. Presently reigned Murád (Amurath), who spying signs of disaffection in his first-born Sâwúji Bey about the middle of his reign created Kára Khalil (his Kási-Askar or High Chancellor) Wazir with the

near unto death; and the wise men and leeches had compounded for him of medicines a mighty matter which, however, availed him naught. At last the tidings came to the ears of the Princess who lived with the old woman and she said to her, "O my mother, I desire to prepare a tasse of broth and do thou bear it to the Basha and let him drink of it; haply will Almighty Allah vouchsafe him a cure whereby we shall gain some good." Said the other, "O my daughter, and how shall I obtain admittance and who shall set the broth before him?" The maiden replied, "O my mother at the Gate of Allah Almighty!" and the dame rejoined, "Do thou whatso thou wilt." So the damsel arose and cooked a tasse of broth and mingled with it sundry hot spices such as pimento,² and she had certain leaflets taken from the so-called Wind-tree,³ whereof she inserted a small portion, deftly mingling the ingredients. Then the old woman took it and set forth and walked till she reached the Basha's mansion, where the servants and eunuchs met her and asked her of what was with her. She answered, "This is a tasse of broth which I have brought for the Basha that he drink of it as much as he may fancy: haply Almighty Allah shall vouchsafe healing to him." They went in and reported that to the Basha, who exclaimed, "Bring her to me hither." Accordingly, they led her within and she offered to him the tasse of broth, whereupon he rose and sat upright and removed the cover from the cup, which sent forth a pleasant savour: so he took it and sipped of it a spoonful and a second and a third, when his heart opened to her and he drank of it till he could no more. Now this was in the forenoon and, after finishing the soup, he gave the old woman a somewhat of dinars which she took and returned therewith to the damsel rejoicing, and handed to her the gold pieces. But the Basha immediately after drinking the broth felt drowsy and he slept a restful sleep till mid-afternoon and when he awoke health had returned to his frame beginning from the time he drank. So he asked after the ancient dame and sent her word to prepare for him another tasse of broth like the first: but they told him

title Kazy al-Din Pasha; thus making him, as it were, an adopted son. After this the word passed into the category of official titles and came to be conferred upon those who received high office." Colonel Frevd Beylun quotes (or adapts) of his country the "History of Moazzim Pasha," and the "Triumphs of Wladimir" = Victories of Events. I may note that the old title has been fairly common in Egypt as well as in Turkey: in 1851 Pashas could be numbered on a man's fingers, now they are innumerable and of no account.

1 Arabic "Ala taht 'Ilah" for the Town of the Lord, *gratia, etc.*, a very popular phrase.

2 Arabic "Babbar," often used for hot spices generally.

3 In the text *Shu'arat Kh.*

that none knew her dwelling-place. Now when the old woman returned home the maiden asked her whether the broth had pleased the Basha or not; and she said that it was very much to his liking; so the girl got ready a second portion, but without all the stronger ingredients¹ of the first. Then she gave it to the dame who took it and went forth with it and whilst the Basha was asking for her, behold, up she came and the servants took her and led her in to the Governor. On seeing her he rose and sat upright and called for other food and when it was brought he ate his sufficiency, albeit for a length of time he could neither rise nor walk. But from the hour he drank all the broth he sniffed the scent of health and he could move about as he moved when hale and hearty. So he asked the old dame, saying, "Didst thou cook this broth?" and she answered, "O my lord, my daughter made it and sent me with it to thee." He exclaimed, "By Allah this maiden cannot be thy daughter, O old woman; and she can be naught save the daughter of Kings. But bid her every day at morning-tide cook me a tasse of the same broth." The other replied, "To hear is to obey," and returned home with this message to the damsel who did as the Basha bade the first day, and the second to the seventh day. And the Basha waxed stronger every day, and when the week was ended he took horse and rode to his pleasure-garden. He increased continually in force and vigour till, one day of the days, he sent for the dame and questioned her concerning the damsel who lived with her; so she acquainted him with her case and what there was in her of beauty and loveliness and perfect grace. Thereupon the Basha fell in love with the girl by hearsay and without eye-seeing":—And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Seventy-sixth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love

¹ Arab. "Ma'adin" = minerals, here mentioned for the first time.

² For the ear conceiving love before the eye (the basis of half these love-stories), see vol. ii., night cxxix.

and good-will ! It hath reached me, O auspicious King, the director, the right-guiding, lord of the reele which is benefiting and of deeds fair-seeming and worthy celebrating, that the Basha fell in love with the girl by hearsay and without eye-seeing ; so he changed his habit and donning a dress of Darwaysh cut left his mansion and threaded the streets, passing from house to house until he reached that of the old woman. He then knocked at the entrance and she came behind it and asked, "Who's at the door?" "A Darwaysh and a stranger," answered he, "who knoweth no man in this town and who is sore an-hungered." Now the ancient dame was by nature niggardly and she had lief put him off, but the damsel said to her, "Turn him not away," and quoting 'Honour to the foreigner is a duty,' said, "So do thou let him in." She admitted him and seated him, when the maiden brought him a somewhat of food and stood before him in his service. He ate one time, and ten times he gazed at the girl, until he had eaten his sufficiency, when he washed his hands, and rising, left the house and went his ways. But his heart flamed with love of the Princess and he was deeply enamoured of her, and he ceased not walking until he reached his mansion, whence he sent for the old woman. And when they brought her, he produced a mint of money and a sumptuous dress in which he requested and prayed her to attire the damsel : then the old woman took it and returned to her protégée, saying to herself, "By Allah, if the girl accept the Basha and marry him she will prove sensible as fortunate ; but as she be not content so to do I will turn her out of my door." When she went in she gave her the dress and bade her don it, but the damsel refused till the old woman coaxed her and persuaded her to try it on. Now when the dame left the Basha, he privily assumed a woman's habit and followed in her footsteps, and at last he entered the house close behind her and beheld the Princess in the sumptuous dress. Then the fire of his desire flamed higher in his heart, and he lacked patience to part from her, so he returned to his mansion with mind preoccupied and vitals yearning. Thither he summoned the old woman, and asked her to demand the girl in marriage, and was instant with her, and cried, "No help but this must be." Accordingly, she returned home, and acquainted the girl with what had taken place, adding, "O my daughter, verily the Basha loveth thee, and his wish is to wed thee. He hath been a benefactor to us, and thou wilt never meet his like. for that he is deeply enamoured of thee, and the byword saith, 'Reward of lover is return of love.'" And the ancient dame ceased not gentling her and plying her with friendly words till she was soothed

and gave consent. Then she returned to the Basha and informed him of her success, so he joyed with exceeding joy, and without stay or delay bade slaughter beeves and prepare bridal feasts and spread banquets whereto he invited the notables of his Government: after which he summoned the Kazi, who tied the knot, and he went in to her that night. And of the abundance of his love he fared not forth from her till seven days had sped; and he ceased not to cohabit with her for a span of five years during which Allah vouchsafed to him a man-child by her and two daughters. Such was the case with the cadette Princess; but as regards the eldest sister, when she entered the city in youth's attire she was accosted by the Kunáfah-baker, and was hired for a daily wage of a Mídi of silver besides her meat and drink in his house. Now 'twas the practice of that man every day to buy half a quartern of flour, and thereof make his vermicelli; but when the so-seeming Youth came to him he would buy and work up three quarterns; and all the folk who bought Kunafah of him would flock to his shop with the view of gazing upon the beauty and loveliness of the Youth and said, "Exalted be He Who created and perfected what He wrought in the creation of this young man!" Now by the decree of the Decreeer the baker's shop faced the latticed-windows of the Sultan's Palace, and one day of the days the King's daughter chanced to look out at the window, and she saw the Youth standing with sleeves tucked up from arms which shone like ingots¹ of silver. Hereat the Princess fell in love with the Youth, —And Shahrazad perceived the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Seventy-seventh Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good-will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds

¹ According to Dr. Steingass, "Mirwad" = the iron axle of a pulley or a wheel for drawing water or lifting loads, hence possibly a bar of metal, an ingot. But he is more inclined to take it in its usual sense of "Kohl-pencil." Here "Mirwád" is the broader form like "Miftah" for "Miftah," much used in Syria.

fair-seeming and worthy celebrating, that when the Sultan's daughter looked out at the window she fell in love with the Youth, and she knew not how to act that she might forgather with him: so desire afflicted her and extreme fondness, and presently she took to her pillow all for her affection to that young man. Thereupon her nurse went in to her and found her lying upon her carpet bed a moaning and a-groaning "Ah!" So she exclaimed, "Thy safety from all whereof thou hast to complain!" Then she took her hand and felt her pulse, but could find in it no symptoms of sickness bodily, whereupon she said, "O my lady, thou hast no unease save what eyesight hath brought thee." She replied, "O my mother, do thou keep sacred my secret, and if thy hand can reach so far as to bring me my desire, prithee do so"; and the nurse rejoined, "O my lady, like me who can keep a secret? therefore confide to me thy longing and Allah vouchsafe thee thy dearest hope." Said the Princess, "O my mother, my heart is lost to the young man who worketh in the vermicelli-baker's shop and if I fail to be united with him I shall die of grief." The nurse replied, "By Allah, O my lady, he is the fairest of his age and indeed I lately passed by him as his sleeves were tucked up above his fore-arms and he ravished my wits: I longed to accost him, but shame overcame me in presence of those who were round him, some buying Kunafah and others gazing on his beauty and loveliness, his symmetric stature and his perfect grace. But I, O my lady, will do thee a service and cause thee forgather with him ere long." Herewith the heart of the Princess was solaced, and she promised the nurse all good. Then the old woman left her and fell to devising how she should act in order to bring about a meeting between her and the Youth, or carry him into the Palace. So she went to the baker's shop and bringing out an Ashrafi¹ said to him, "Take, O Master, this gold piece and make me a platter² of vermicelli meet for the best and send it for me by this youth who shall bring it to my home that be near hand: I cannot carry it myself." Quoth the baker in his mind, "By Allah, good pay is this gold piece and a Kunafah is worth ten silverlings: so all the rest is pure profit." And he replied, "On my head and eyes be it, O my lady"; and taking the ashrafi made her a plate of vermicelli and bade his servant bear it to her house. So he took it up

1 For the Ashrafi, a gold coin of variable value, see p. 106, note. It is still coined; the Calcutta ashrafi worth £1 11s. 8d. is with tolerable success the one better than the English standard, and the Regulations of May, 1793, made it weigh 190.804 grs. Troy.

2 In text "Anjar" = a flat platter; Pers.

and accompanied the nurse till she reached the Princess's palace when she went in and seated the Youth in an out-of-the-way closet. Then she repaired to her nurseling and said, "Rise up, O my lady, for I have brought thee thy desire." The Princess sprang to her feet in a hurry and flurry, and fared till she came to the closet; then going in, she found the Youth who had set down the Kunafah and who was standing in expectation of the nurse's return that he and she might wend homewards. And suddenly the Sultan's daughter came in and bade the Youth be seated beside her, and when he took seat she clasped him to her bosom of her longing for him and fell to kissing him on the cheeks and mouth, ever believing him to be a male masculant, till her hot desire for him was quenched. Then she gave to him twenty golden dinars and said to him, "O my lord and coolth of my eyes, do thou come hither every day that we may take our pleasure, I and thou." He said, "To hear is to obey"; and went forth from her hardly believing in his safety, for he had learnt that she was the Sultan's daughter, and he walked till he reached the shop of his employer, to whom he gave the twenty dinars. Now when the baker saw the gold, affright and terror entered his heart and he asked his servant whence the money came; and, when told of the adventure, his horror and dismay increased and he said to himself, "An this case of ours continue, either the Sultan will hear that this youth practiseth upon his daughter, or she will prove in the family-way and 'twill end in our deaths and the ruin of our country. The lad must quit this evil path." Thereupon quoth he to the Youth, "From this time forwards do thou cease faring forth thereto"; whereat quoth the other, "I may not prevent myself from going, and I dread death an I go not." So the man cried, "Do whatso may seem good to thee." Accordingly, the Princess in male attire fell to going every morning and meeting the Sultan's daughter, till one day of the days she went in and the twain sat down and laughed and enjoyed themselves, when lo and behold! the King entered. And as soon as he espied the Youth and saw him seated beside his daughter, he commanded him be arrested and they arrested him:—And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Seventy-eighth Night,

Dunyazad said to her, "Allah upon thee, O my sister, art thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied. ---With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that when the Sultan entered and saw the Youth sitting beside his daughter he commanded him to be arrested and they arrested him: they also seized the Princess and bound her forearms to her sides with straitest bonds. Then the King summoned the Lankaman and bade him smite off both their heads; so he took them and went down with them to the place of execution. But when the tidings reached the Kufafani he shut up shop without stay and delay and fled. Presently the Sultan said in his mind, "Fain would I question the Youth touching his object in entering hither, and ask him who conducted him to my daughter and how he won access to her." Accordingly he sent to bring back the twain and imprisoned them till night-fall: then he went in to his Harem and caused his daughter's person to be examined, and when they inspected her she proved to be a pure maid. This made the King marvel, for he supposed that the Youth must have undone her virginity; so he sent for him to the presence, and when he came he considered him and found him fairer even than his daughter: nay, far exceeding her in beauty and loveliness. So he cried, "By Allah this be a wondrous business! Verily my daughter hath excuse for loving this Youth nor to my judgment doth she even him in charms: not the less this affair is a shame to us and the foulest of stains, and needs must the twain be done to death to-morrow morning!" Herewith he commanded the jailor to take the youth and to keep him beside him and he shut up the girl with her nurse. The jailor forthwith led his charge to the jail, but it so happened that its portal was low; and, when the Youth was ordered to pass through it, he bent his brow downwards for easier entrance, when his turband struck against the lintel and fell from his head. The jailor turned to look at him, and behold, his hair was braided and the plaits being loosed gleamed like an ingot of gold. He felt assured that the Youth was a maiden, so he returned to the King in all haste and hurry and cried, "Pardon O our lord the Sultan!" "Allah pardon us and thee"; replied the King; and the man rejoined, "O King of the Age, yonder

Youth is no boy; nay, he be a virgin girl." Quoth the Sultan, "What sayest thou?" and quoth the other, "By the truth of Him who made thee ruler of the necks of His worshippers, O King of the Age, verily this is a maiden." So he bade the prison-keeper bring her and set her in his presence, and he returned with her right soon, but now she paced daintily as the gazelle and veiled her face, because she saw that the jailor had discovered her sex. The King then commanded them carry her to the Harem whither he followed her, and presently, having summoned his daughter, he questioned her concerning the cause of her union with the so-seeming Youth. Herewith she related all that had happened with perfect truth: he also put questions to the Princess in man's habit, but she stood abashed before him and was dumb, unable to utter a single word. As soon as it was morning, the Sultan asked of the place where the Youth had dwelt, and they told him that he lodged with a Kunáfah-baker, and the King bade fetch the man, when they reported that he had fled. However, the Sultan was instant in finding him, so they went forth and sought him for two days, when they secured him and set him between the royal hands. He enquired into the Youth's case, and the other replied, "By Allah, O King of the Age, between me and him were no questionings, and I wot not whence may be his origin." The Monarch rejoined, "O man, thou hast my plighted word for safety, so continue thy business as before, and now gang thy gait." Then he turned to the maiden and repeated his enquiries, when she made answer, saying, "O my lord, my tale is wondrous and my adventures marvellous." "And what may they be?" he asked her.—And Shahrazad was surprised by the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Seventy-ninth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good-will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Princess said to the Sultan, "In very sooth my tale is passing strange": and

he besought her to recount it. So she began to disclose the whole of her history and the adventures which had befallen her and her sisters and their mother, especially of the shipwreck in middlemost ocean and of her coming to land, after which she told the affair of the Wazir burnt by her sire, that traitor who had separated children from father and, brief, all that had befallen them from first to last. Hearing her soft speech and her strange story the Sultan marvelled, and his heart inclined herwards; then he gave her in charge to the Palace women and conferred upon her favours and benefits. But when he looked upon her beauty and loveliness, her brilliancy and perfect grace, he fell deeply in love with her, and his daughter, hearing the accidents which had happened to the Princess's father, cried, "By Allah, the story of this damsel should be chronicled in a book, that it become the talk of posterity, and be quoted as an instance of the omnipotence of Allah Almighty: for He it is Who parteth and scattereth and reunith." So saying she took her and carried her to her own apartment, where she entreated her honourably, and the maiden, after she had spent a month in the Palace, showed charms grown two-fold and even more. At last one day of the days, as she sat beside the King's daughter in her chamber about eventide, when the sun was hot after a sultry summer day and her cheeks had flushed rosy red, behold the Sultan entered, passing through the room on his way to the Harem, and his glance undesignedly¹ fell upon the Princess who was in home gear, and he looked a look of eyes that cost him a thousand sighs. So he was astounded and stood motionless, knowing not whether to go or to come: and when his daughter sighted him in such plight she went up to him and said, "What hath betided thee and brought thee to this condition?" Quoth he, "By Allah, this girl hath stolen my senses from my soul: I am fondly enamoured of her and if thou aid me not by asking her in marriage and I fail to wed her 'twill make my wits go clean bewildered." Thereupon the King's daughter returned to the damsel, and drawing near her, said, "O my lady and light of my eyes, indeed my father hath seen thee in thy deshaille and he hath hung² all his hopes upon thee, so do not thou contrary my words nor the counsel I am about to offer thee." "And what may that be, O my lady?" asked she: and the other answered, "My wish is to marry thee to my sire and thou be to him wife and he be to thee man." But when the maiden heard

1 In text "Ghayr Wa'id," or "Min ghayr Wa'id," Lat. without previous agreement: much used in this text for suddenly, unexpectedly, without warning.

2 The reader will have remarked the use of the Arabic "Ahd" "to hang," which with its branches greatly resembles the Lat. *pendere*.

these words she wept with bitter weeping till she sobbed aloud and cried, "Time hath mastered us and decreed separation: I know nothing of my mother and sisters and father, an they be dead or on life, and whether they were drowned or came to ground; then how should I enjoy a bridal fête when they may be in mortal sadness and sorrow?" But the other ceased not to soothe her and array fair words against her and show her fondly friendship till her soul consented to wedlock. Presently the other brought out to her what habit befitted the occasion, still comforting her heart with pleasant converse,¹ after which she carried the tidings to her sire. So he sent forthright to summon his Lords of the reign and Grandees of the realm, and the knot was tied between them twain; and, going in unto her that night, he found her a hoard wherefrom the spell had freshly been dispelled; and of his longing for her and his desire to her he abode with her two se'nnights, never going forth from her or by night or by day. Hereat the dignitaries of his empire were sore vexed for that their Sultan ceased to appear at the Diwan and deal commandment between man and man, and his daughter went in and acquainted him therewith. He asked her how long he had absented himself, and she answered, saying, "Knowest thou how long thou hast tarried in the Palace?" whereto he replied, "Nay." "Fourteen whole days," cried she; whereupon he exclaimed, "By Allah, O my daughter. I thought to myself that I had spent with her two days and no more." And his daughter wondered to hear his words. Such was the case of the cadette Princess; but as regards the King, the father of the damsel, when he forgathered with the mother of his three daughters and she told him of the shipwreck and the loss of her children he determined to travel in search of the three damsels, he and the Wazir habited as Darwayshes.——And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night, an the Sovran suffer me to survive?" Now when it was the next night, and that was

The Three Hundred and Eightieth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short

¹ Arab. "Min al-Malâbis," plur. of "Malbas"—anything pleasant or enjoyable; as the plural of "Milbas"—dress, garment, it cannot here apply.

the watching of this our latter night!" She replied:—"With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy-celebrating, that the Sultan resolved to travel in search of his children (the three damsels), he and his Wazir habited as Darwayshes. So leaving the government in charge of his wife, he went forth and the twain in their search first visited the cities on the seaboard beginning with the nearest; but they knew not what was concealed from them in the world of the future. They stinted not travelling for the space of a month till they came to a city whose Sultan had a place high Al-Dijlah, whereupon he had built a Palace. The Darwayshes made for it and found the King sitting in his Kiosque² accompanied by two little lads, the elder eight years old and the second six. They drew near to him and saluting him offered their services and blessed him, wishing him length of life as is the fashion when addressing royalties; and he returned their greetings and made them draw near and showed them kindness; also, when it was eventide he bade his men serve them with somewhat of food. On the next day the King fared forth to Tigris-bank and sat in his Kiosque together with the two boys. Now the Darwayshes had hired them a cell in the Khan whence it was their daily wont to issue forth and wander about the city asking for what they sought; and this day they again came to the place wherein sat the Sultan, and they marvelled at the fair ordinance of the Palace. They continued to visit it every day till one day of the days the two went out, according to their custom, and when entering the Palace one of the King's children, which was the younger, came up to them and fell to considering them as if he had forgotten his own existence. This continued till the Darwayshes retired to their cell in the caravanserai whither the boy followed them to carry out the Secret Purpose existing in the All-knowledge of Allah. And when the two sat down, the Sultan's son went in to them and fell to gazing upon them and solacing himself with the sight, when the elder Darwaysh clasped him to his bosom and fell to kissing his cheeks, marvelling at his semblance and at his beauty; and the boy in his turn forgot his father and his mother and took to the old man. Now whenas night fell the Sultan retired homewards, fancying that his boy

1 *i.e.*, "The Tigris" (Hid-dekel), with which the Egyptian writer seems to be imperfectly acquainted. See nights xvm. and lxxxviii.

2 The word, as usual misapplied in the West, is to be traced through the Turk. Kiosk (from Kyushk) to the Pers. "Kushk"—an officer's chamber.

had foregone him to his mother while the Sultánah fancied that her child was with his father; and this endured till such time as the King had entered the Harem. But only the elder child was found there, so the Sultan asked, "Where is the second boy?" and the Queen answered, "Day by day thou takest them with thee to Tigris-bank and thou bringest them back; but to-day only the elder hath returned." Thereupon they sought him but found him not, and the mother buffeted her face in grief for her child and the father lost his right senses. Then the high officials fared forth to search for their King's son and sought him from early night to the dawn of day, but not finding him they deemed that he had been drowned in Tigris-water. So they summoned all the fishermen and divers and caused them to drag the river for a space of four days. All this time and the boy abode with the Darwayshes, who kept saying to him, "Go to thy father and thy mother"; but he would not obey them and he would sit with the Fakirs, upon whom all his thoughts were fixed while theirs were fixed upon him. This lasted till the fifth day when the door-keeper unsummoned entered the cell and found the Sultan's son sitting with the old men; so he went out hurriedly, and repairing to the King cried, "O my Sovran, thy boy is with those Darwayshes who were wont daily to visit thee." Now when the Sultan heard the porter's words, he called aloud to his Eunuchs and Chamberlains and gave them his orders; when they ran a race, as it were, till they entered upon the holy men and carried them from their cell together with the boy and set all four¹ before the Sultan. The King exclaimed, "Verily these Darwayshes must be spies and their object was to carry off my boy"; so he took up his child and clasped him to his bosom and kissed him again and again of his yearning fondness to him, and presently he sent him to his mother who was well-nigh frantic. Then he committed the two Fakirs (with commands to decapitate them) to the Linkman, who took them and bound their hands and bared their heads and fell to crying, "This be his reward and the least of awards who turneth traitor and kidnappeth the sons of

¹ Four including the door-keeper. The Darwayshes were suspected of kidnapping, a practice common in the East, especially with holy men. I have noticed in my *Pilgrimage* (vols. ii. 273, iii. 327), that both at Meccah and at Al-Madinah the cheeks of babes are decorated with the locally called "*Masháli*"=three parallel gashes drawn by the barber with the razor down the fleshy portion of each cheek, from the exterior angles of the eyes almost to the corners of the mouth. According to the citizens, this "*Tashrit*" is a modern practice distinctly opposed to the doctrine of Al-Islam; but, like the tattooing of girls, it is intended to save the children from being carried off, for good luck, by kidnapping pilgrims, especially Persians.

the Kings"; and as he cried, all the citizens great and small flocked to the spectacle. But when the boy heard the proclamation he went forth in haste till he stood before the elder Darwaysh, who was still kneeling upon the rug of blood, and threw himself upon him at full length till the Grandees of his father forcibly removed him. Then the executioner stepped forward purposing to strike the necks of the two old men, and he raised his sword-hand till the dark hue of his arm-pit showed,¹ and he would have dealt the blow, when the boy again made for the elder Fakir and threw himself upon him not only once, but twice and thrice, preventing the Swordsman's stroke, and abode clinging to the old man. The Sultan cried, "This Darwaysh is a Sorcerer!" But when the tidings reached the Sultanah, the boy's mother, she exclaimed, "O King, needs must this Darwaysh have a strange tale to tell, for the boy is wholly absorbed in him. So it is not possible to slay him on this wise till thou summon him to the presence and question him. I also will listen to him behind the curtain, and thus none shall hear him save our two selves." The King did her bidding, and commanded the old man to be brought. So they took him from under the sword and set him before the King—And Shahrazad was surprised by the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Eighty-first Night.

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good-will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that at the King's bidding they took up the Fakir who was still kneeling under the glaive, and set him before the King who bade him be seated. And when he sat him down, the Sultan commanded all who were in the presence of Eunuchs and Chamberlains to withdraw, and

¹ The hair being shaven or plucked and showing the darker skin. In the case of the axilla-pile, vellication is the popular process: see night *fourccxxvii*. Europeans who do not adopt this essential part of cleanliness in hot countries are looked upon as impure by Moslems.

they withdrew leaving the Sovran with the old religious. But the second Darwaysh still knelt in his bonds under the sword of the Sworder who, standing over against his head, kept looking for the royal signal to strike. Then cried the King, "O Mendicant, what drove thee to take my son, the core of my heart?" He replied, "By Allah, O King, I took him not for mine own pleasure; but he would not go from me and I threatened him, withal he showed no fear till this destiny descended upon us." Now when the Sultan heard these words his heart softened to the old man and he pitied him, while the Sultanah, who sat behind the curtain fell to weeping aloud. Presently the King said, "O Darwaysh, relate to us thy history, for needs must it be a singular"; but the old man began to shed tears and said, "O King of the Age, I have a marvellous adventure, which were it graven with needle-gravers upon the eye-corners were a warning to whoso would be warned." The Sultan was surprised and replied, "What then may be thy history, O Mendicant?" and the other rejoined, "O King of the Age, I will recount it to thee.¹" Accordingly he told him of his kingship and the Wazir tempting his wife and of her slaying the nurse, the slave-girls, and the eunuch; but when he came to this point the Sultanah ran out in haste and hurry from behind the curtain and rushing up to the Darwaysh threw herself upon his bosom. The King seeing this marvelled, and in a fury of jealousy clapped hand to hilt, crying to the Fakir, "This be most unseemly behaviour!" But the Queen replied, "Hold thy hand, by Allah, he is my father and I am his loving daughter"; and she wept and laughed alternately² all of the excess of her joy. Hereat the King wondered and bade release the second religious and exclaimed, "Sooth he spake who said :—

Allah joineth the parted when think the twain * With firmest thought
ne'er to meet again."

Then the Sultanah began recounting to him the history of her sire and specially what befell him from his Wazir; and he, when he heard her words, felt assured of their truth. Presently he bade them change the habits of her father and of his Wazir and dress them with the dress of Kings; and he set apart for them an apartment, and allotted to them rations of meat and drink; so extolled be He who disuniteth and reunith! Now the Sultanah in question was the youngest daughter of the old King who had been met by

¹ Here a little abbreviation has been found necessary: "of no avail is a twice-told tale."

² The nearest approach in Eastern tales to Western hysterics.

the Knight when out hunting, the same that owed all his fair fortunes to her auspicious coming. Accordingly the father was assured of having found the lost one and was delighted to raise her high degree; but after tarrying with her for a time he asked permission of his son-in-law to set out in quest of her two sisters and he supplicated Almighty Allah to reunite him with the other twain as with this first one. Thereupon quoth the Sultan, "It may not be save that I accompany thee, for otherwise haply some mishap of the world may happen to thee." Then the three sat down in council debating what they should do, and in fine they agreed to travel, taking with them some of the Lords of the land and Chamberlains and Nabobs. They made ready and after three days they marched out of the city—And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Eighty-second Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the old King marched forth the city accompanied by his son-in-law and his Wazir, after the Sultan had supplied his own place by a Vice-regent who would carry out his commandments. Then they turned to travelling in quest of the two lost daughters and stinted not their wayfare for a space of twenty days, when they drew near a city lofty of base, and, finding a spacious camping plain, thereon pitched their tents. The time was set of sun, so the cooks applied themselves to getting ready the evening meal and when supper was served up all ate what sufficed them, and it was but little because of the travails of travel, and they nighted in that site until morn was high. Now the ruler of that city was a Sultan mighty of might, potent of power, and exceeding in energy; and he was surprised to hear a Chamberlain report to him, saying, "O King of the Age, after an eventless night, early this morning we

found outside thy capital tents and pavilions with standards and banners planted over against them, and all this after the fashion of the Kings." The Sovran replied, "There is no help but that to these creations of Allah some requirement is here: however, we will learn their tidings." So he took horse with his *Grande*es and made for the ensigns and colours, and drawing near, he noted gravity and majesty in the array and eunuchs and followers and serving-men standing ready to do duty. Then he dismounted and walked till he approached the bystanders, whom he greeted with the *salam*. They *salam'd* in return and received him with most honourable reception and highmost respect till they had introduced him into the royal *Shahmiyánah*; when the two Kings rose to him and welcomed him and he wished them long life in such language as is spoken by *Royalties*; and all sat down to converse one with other. Now the Lord of the city had warned his people before he fared forth that dinner must be prepared; so when it was mid-forenoon the *Farrásh-folk*¹ spread the tables with trays of food and the guests came forward, one and all, and enjoyed their meal and were gladdened. Then the dishes were carried away for the servants and talk went round till sunset, at which time the King again ordered food to be brought and all supped till they had their sufficiency. But the Sultan kept wondering in his mind coming to us!" and when night fell the strangers prayed him to and saying, "Would Heaven I wot the cause of these two Kings return home and to revisit them next morning. So he farewelled them and fared forth. This lasted three days, during which time he honoured them with all honour, and on the fourth he got ready for them a banquet and invited them to his Palace. They mounted and repaired thither, when he set before them food; and as soon as they had fed, the trays were removed and coffee and confections and sherbets were served up and they sat talking and enjoying themselves till supper-tide, when they sought permission to hie campwards. But the Sultan of the city sware them to pass the night with him; so they returned to their session till the father of the damsels said, "Let each of us tell a tale that our waking hours may be the more pleasant." "Yes," they replied, and all agreed in wishing that the Sultan of the city would begin. Now by the decree of the Decreeer the lattice-window of the Queen opened upon the place of session and she could see them and hear every word they said. He began, "By Allah I have to relate an adventure

¹ A tent-pitcher, body-servant, etc. See night *dexxxviii*. The word is still popular in Persia.

which befell me and 'tis one of the wonders of our times." Quoth they, "And what may it be?"—And Shahrazad was surprised by the dawn of day and fell silent and ceased saying her promised say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Eighty third Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Sultan of the city said, "In such a year I had a malady which none availed to medicine until at last an old woman came to me bearing a tase of broth, which when I drank caused health to return to me. So I bade her bring me a cupful every day, and I drank it till after a time I chanced to ask her who made that broth, and she answered that it was her daughter. And one day I assumed a disguise and went to the ancient dame's house, and there saw the girl, who was a model of beauty and loveliness, brilliancy, symmetric stature and perfect grace, and seeing her I lost my heart to her, and asked her to wife. She answered:—How can I wed; I separated from my sisters and parents and all unknowing what hath become of them?" Now when the father of the damsels heard these words tears rolled down his cheeks in rills, and he remembered his two lost girls and wept and moaned and complained, the Sultan looking on in astonishment the while; and when he went to his Queen he found her lying in a fainting fit. Hereupon he cried out her name and seated her, and she, on coming to, exclaimed, "By Allah, he who wept before you is my very father: by Him who created me I have no doubt thereof!" So the Sultan went down to his father-in-law, and led him up to the Harem, and the daughter rose and met him and they threw their arms round each other's necks, and fondly greeted each other. After this the old King passed the night relating to her who had befallen him while she recounted to him whatso hath befallen her, from first to last, whereupon their rejoicings increased and the

father thanked Almighty Allah for having found two of his three children. The old King and his sons-in-law and his Wazir ceased not to enjoy themselves in the city, eating and drinking¹ and making merry for a space of two days, when the father asked aidance of his daughters' husbands to seek his third child that the general joy might be perfected. This request they granted and resolved to journey with him; so they made their preparations for travel and issued forth the city, together with sundry Lords of the land and high Dignitaries, all taking with them what was required of rations. Then travelling together in a body they faced the march. This was their case; but as regards the third daughter (she who in man's attire had served the Kunáfah-baker), after being married to the Sultan his love for her and desire to her only increased and she cohabited with him for a length of time. But one day of the days she called to mind her parents and her kith and kin and her native country. So she wept with sorest weeping till she swooned away, and when she recovered she rose without stay or delay, and, taking two suits of Mameluke's habits, patiently awaited the fall of night. Presently she donned one of the dresses and went down to the stables, where, finding all the grooms asleep, she saddled her a stallion of the noblest strain, and, clinging to the near side, mounted him. Then, having supplicated the veiling of the Veiler, she fared under cover of the gloom for her own land, all unweeting the way, and when night gave place to day she saw herself amidst mountains and sands; nor did she know what she should do. However, she found on a hill-flank some remnants of the late rain, which she drank: then, loosing the girths of her horse, she gave him also to drink, and she was about to take her rest in that place, when, lo and behold! a lion big of bulk and mighty of might drew near her and he was lashing his tail² and roaring thunderously. —And Shahrazad was surprised by the dawn of day and fell silent and ceased to say her permitted say. Then quoth her sister Dunyazad, "How sweet is thy story, O sister mine, and how enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night an the Sovran suffer me to survive?" Now when it was the next night and that was

¹ The amount of eating and drinking in this tale is phenomenal; but, I repeat, Arabs enjoy reading of "meat and drink" almost as much as Englishmen.

² Arab writers always insist upon the symptom of rage which distinguishes the felines from the canines; but they do not believe that the end of the tail has a sting.

The Three Hundred and Eighty-fourth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied:—With love and good will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that when the lion advanced to spring upon the Princess who was habited as a Mameluke, and rushed to rend her in pieces, she, seeing her imminent peril, sprang up in haste and bared her blade and met him brand in hand, saying, "Or he will slay me or I slay him." But as she was hearty of heart she advanced till the two met and fell to fight and struck at each other, but the lion waxed furious and gnashed his tusks, now retreating and now circuiting around her and then returning to front his foe purposing to claw her, when she heartened her heart and without giving ground she swayed her sabre with all the force of her forearm and struck the beast between the eyes and the blade came out gleaming between his thighs and he sank on earth life-forsore and weltering in his gore. Presently she wiped her scymitar and returned it to its sheath: then, drawing a whistle she came up to the carcass intending to skin it for her own use, when behold, there towered from afar two dust-clouds, one from the right and the other from the left, whereat she withdrew from flaying the lion's fell and applied herself to looking out. Now by the decree of the Decreeer the first dust-cloud approaching her was that raised by the host of her father and his sons-in-law who, when they drew near, all stood to gaze upon her and consider her, saying in wonderment one to other, "How can this white slave (and he a mere lad) have slain this lion single-handed? Wallahi, had that beast charged down upon us he had scattered us far and wide, and haply he had torn one of us to pieces. By Allah, this matter is marvellous!" But the Mameluke looked mainly at the old King whom he knew to be his sire for his heart went forth to him. Meanwhile the second dust-cloud approached until those beneath it met the others who had foregone them, and behold, under it was the husband of the disguised Princess and his many. Now the cause of this king marching forth and coming thither was this. When he entered the Palace intending for the Harem, he found not his Queen, and he fared forth to seek her and presently by the decree of the Decreeer the two hosts met at the place where the lion had been killed. The Sultan gazed upon the Mameluke and

marvelled at his slaying the monster and said to himself, "Now were this white slave mine I would share with him my good and stablish him in my kingdom." Herewith the Mameluke came forward and flayed the lion of his fell and gutted him; then, lighting a fire he roasted somewhat of his flesh until it was sufficiently cooked, all gazing upon him the while and marvelling at the heartiness of his heart. And when the meat was ready, he carved it and setting it upon a *Sufrah*¹ of leather said to all present, "Bismillah, eat, in the name of Allah, what Fate hath given to you!" Thereupon all came forward and fell to eating of the lion's flesh except the Princess's husband, who was not pleased to join them and said, "By Allah, I will not eat of this food until I learn the case of this youth."² Now the Princess had recognised her spouse from the moment of his coming, but she was concealed from him by her Mameluke's clothing; and he disappeared time after time, then returned to gaze upon the white slave, eyeing now his eyes now his sides and now the turn of his neck and saying privily in his mind, "Laud to the Lord who created and fashioned him! By Allah this Mameluke is the counterpart of my wife in eyes and nose, and all his form and features are made likest-like unto hers. So extolled be He Who hath none similar and no equal!" He was drowned in this thought, but all the rest ate till they had eaten enough; then they sat down to pass the rest of their day and their night in that stead. When it was dawn each and every craved leave to depart upon his own business; but the Princess's husband asked permission to wander in quest of her, while the old King, the father of the damsels, determined to go forth with his two sons-in-law and find the third and last of his lost daughters. Then the Mameluke said to them, "O my lords, sit we down, I and you, for the rest of the day in this place and to-morrow I will travel with you." Now the Princess for the length of her wanderings (which began too when she was a little one) had forgotten the semblance of her sire; but when she looked upon the old King her heart yearned unto him and she fell to talking with him, while he on his part whenever he gazed at her felt a like longing and sought speech of her. So the first who consented to the Mameluke's proposal was the sire, whose desire was naught save to sit beside her; then the rest also agreed to pass the day reposing in that place, for that it was a pleasant mead and a spacious, garnished

¹ The circular leather which acts alternately provision bag and table-cloth. See nights xviii., ccclix., dcccxiv., and dcccxxxiii.

² He refused because he suspected some trick, and would not be on terms of bread and salt with the stranger.

with green grass and bright with bourgeon and blossom. So they took seat there till sundown, when each brought out what victual he had and all ate their fill and then fell to conversing, and presently said the Princess, "O my lords, let each of you tell us a tale which he deemeth strange." Her father broke in saying, "Verily this rede be right and the first to recount will be I, for indeed mine is a rare adventure." Then he began his history telling them that he was born a King and that such-and-such things had befallen him and so forth until the end of his tale; and the Princess hearing his words was certified that he was her sire. So presently she said, "And I too have a strange history."—And Shahrazad was surprised by the dawn of day and fell silent and ceased saying her permitted say. Then quoth her sister Dunyazad, "How sweet and tasteful is thy tale, O sister mine, and enjoyable and delectable!" Quoth she, "And where is this compared with that I would relate to you on the coming night, an the Sovran suffer me to survive?" Now when it was the next night and that was

The Three Hundred and Eighty fifth Night,

Dunyazad said to her, "Allah upon thee, O my sister, an thou be other than sleepy, finish for us thy tale that we may cut short the watching of this our latter night!" She replied.—With love and good-will! It hath reached me, O auspicious King, the director, the right-guiding, lord of the rede which is benefiting and of deeds fair-seeming and worthy celebrating, that the Princess in Mameluke's habit said, "And I too have a strange history." Then she fell to relating all that had betided her from the very beginning to that which hath before been described; and when her father heard it he felt assured that she was his daughter. So he arose and threw himself upon her and embraced her, and after, he veiled her face with a kerchief which was with him, and her husband exclaimed, "Would to Heaven that I also could forgather with my wife." Quoth she, "Inshallah, and that soon," and she inclined to him after kindly fashion and said to herself, "Indeed this be my true husband." Herewith all resolved to march from that stead and they departed, the Princess's spouse still unknowing that she was his wife; and they stinted not faring till they entered the Sultan's city and all made for the Palace. Then the Princess slipped privily into the harem without the knowledge of her mate and changed her semblance, when her father said to her husband, "Hie thee to the women's apartment: haply Allah may show to

thee thy wife." So he went in and found her sitting in her own apartment, and he marvelled as he espied her, and drew near her and threw his arms around her neck of his fond love to her, and asked her concerning her absence. Thereupon she told him the truth, saying, "I went forth seeking my sire and habited in a Mameluke's habit, and 'twas I slew the lion and roasted his flesh over the fire, but thou wouldst not eat thereof." At these words the Sultan rejoiced, and his rejoicings increased and all were in the highmost of joy and jolliment, he and her father, with the two other sons-in-law, and this endured for a long while. But at last all deemed it suitable to revisit their countries and capitals, and each farewelled his friends and the whole party returned safe and sound to their own homes.¹

¹ The story contains excellent material, but the writer or the copier has "scamped" it in two crucial points, the meeting of the bereaved Sultan and his wife (night cclxxvii.), and the finale where we miss the pathetic conclusions of the Mac. and Bresl. Edits. Also a comparison of this hurried dénouement with the artistic tableau of "King Omar bin al-Nu'uman," where all the actors are mustered upon the stage before the curtain falls, measures the difference between this MS. and the printed texts, showing the superior polish and finish of the latter.

NOTES ON SOME OF THE STORIES FROM THE
WORTLEY-MONTAGUE MS. CONTAINED
IN VOL. X.¹

BY W. F. KIRBY.

STORY OF THE SULTAN OF AL-YAMAN AND HIS
THREE SONS (ff. 351-360).

P. 356.—The hippopotamus has also been observed, at the Zoological Gardens, to scatter his dung in the manner described.

P. 359.—It is evident from the importance which the author attaches to good birth and heredity, that he would hardly approve of the Socialistic custom, so prevalent in the East, of raising men of low birth to important offices of State.

THE STORY OF THE THREE SHARPERS (ff. 361-373).

P. 361.—In quoting the titles of this and other tales of the Wortley Montague MS., in which the word *Ja'idi* frequently occurs, Scott often wrote "labourer" or "artisan" instead of "sharpener." The term "sharpener" is hardly applicable here, for the fellows appear really to have possessed the knowledge to which they laid claim. The "sharpeners" in this story differ much from such impostors as the Illiterate School-master (No 93, night ccccliii.) who escapes from his dilemma by his ready wit, or from European pretenders of the type of Grimm's Dr. Knowall, who escapes from his difficulties by mere accident; or again from our old friend Ma'aruf (No. 169), whose impudent pretensions and impostures are aided by astounding good luck.

P. 364.—This test was similar to that given to Ma'aruf (vol. viii. p. 16), but there is nothing in the latter passage to show whether Ma'aruf had any real knowledge of gems or not. In the present story, the incident of the worm recalls the well-known incident of Solomon ordering worms to pierce gems for Bilkees, the Queen of Sheba.

P. 364.—English schoolboys sometimes play the "trumping game."

¹ Further notes illustrative of this and the succeeding volumes will be found in the Bibliography in vol. xii. I frequently refer to tales by their numbers in the Table in my Appendix in vol. viii. ante

Two boys have their wrists and ankles tied together, and their arms are passed over their knees, and a stick thrust over the arms and under the knees, and they are then placed opposite each other on the ground, and endeavour to turn each other over with their toes.

P. 366, note.—Can the word *Kashmar* be a corruption of *Kashmiri*?

HISTORY OF MOHAMMED, SULTAN OF CAIRO

(pp. 375-384).

P. 375.—A few years ago, a travelling menagerie exhibited a pair of dog-faced baboons in Dublin as "two monstrous gorillas!"

P. 377.—Ma'aruf's jewel has been already referred to. The present incident more resembles the demand made by the king and the wazir from Aladdin and his mother, though that was far more extravagant.

Pp. 378-79.—A more terrible form of these wedding *disillusions*, is when the bridegroom is entrapped into marriage by an evil magician, and wakes in the morning to find the phantom of a murdered body in the place of his phantom bride, and to be immediately charged with the crime. Compare the story of Naerdan and Guzulbec (Caylus' *Oriental Tales*; Weber, ii. pp. 632-637) and that of Monia Emin (Gibb's *Story of Jewád*, pp. 36, 75), mentioned in my Appendix in vol. viii.

Pp. 380-81.—There is a Western story (one of the latest versions of which may be found in Moore's *Juvenile Poems* under the title of "The Ring") in which a bridegroom on his wedding-day places the ring by accident on the finger of a statue of Venus; the finger closes on it, and Venus afterwards interposes continually between him and his bride, claiming him as her husband on the strength of the ring. The unfortunate husband applies to a magician, who sends him by night to a meeting of cross-roads, where a procession, similar to that described in the text, passes by. He presents the magician's letters to the King (the devil in the mediæval versions of the story) who requires Venus to surrender the ring, and with it her claim to the husband.

One of the most curious stories of these royal processions is, perhaps, the Lithuanian (or rather Samoghitian) story of

THE KING OF THE RATS.¹

Once upon a time a rich farmer lived in a village near Korzian, who was in the habit of going into the wood late in the evening. One evening he went back again into the wood very late, when he distinctly heard the name *Zurkielis* shouted. He followed the voice, but could not discover whence the sound proceeded.

On the next evening the farmer went again into the wood, and did not wait long before he heard the cry repeated, but this time much louder and more distinctly. On the third evening the farmer went again

¹ Veckenstedt, *Mythen, Sagen und Legenden der Zamaiten*, ii. pp. 160, 162.

to the wood; but this time on Valpurgis-night—the Witches' Salsdæth. Suddenly he saw a light appear in the distance; then more lights shone out, and the light grew stronger and stronger; and presently the farmer saw a strange procession advancing, and passing by him. In front of the procession ran a great number of mice of all sorts, each of whom carried a jewel in his mouth which shone brighter than the sun. After these came a golden chariot, drawn by a lion, a bear, and two wolves. The chariot shone like fire, and, instead of nails, it was studded with dazzling jewels. In the chariot sat the King of the Rats and his consort, both clad in golden raiment. The King of the Rats wore a golden crown on his head, and his consort marshalled the procession. After the chariot followed a vast procession of rats, each of whom carried a torch, and the sparks which flew from the torches fell to the earth as jewels. Some of the rats were shouting "Zurkielis" incessantly; and whenever a rat uttered this cry, a piece of gold fell from his mouth. The procession was followed by a great number of fantastic forms, which collected the gold from the ground, and put it into large sacks. When the farmer saw this he also gathered together as much of the gold and jewels as he could reach. Presently a cock crew, and everything vanished. The farmer returned to his house, but the gold and jewels gave him a very tangible proof that the adventure had not been a dream.

A year passed by, and on the next Valpurgis-night the farmer went back to the wood, and everything happened as on the year before. The farmer became immensely rich from the gold and jewels which he collected; and on the third anniversary of the Valpurgis-night he did not go to the wood, but remained quietly at home. He was quite rich enough, and he was afraid that some harm might happen to him in the wood. But on the following morning a rat appeared, and addressed him as follows: "You took the gold and jewels, but this year you did not think it needful to pay our king and his consort the honour due to them by appearing before them during the procession in the wood; and henceforth it will go ill with you."

Having thus spoken, the rat disappeared; but shortly afterwards such a host of rats took up their abode in the farmer's house that it was impossible for him to defend himself against them. The rats gnawed everything in the house, and whatever was brought into it. In time the farmer was reduced to beggary, and died in wretchedness.

THE STORY OF THE SECOND LUNATIC (ff. 368-404).

This is a variant of "Woman's Craft" (No. 184 of our Table), or "Woman's Wiles," (vol. ix., pp. 341-348). Mr. L. C. Smithers tells me that an English version of this story, based upon Langels' translation (cf. my Appendix in vol. viii., sub "Shudrad the Sailor") appeared in the *Literary Souvenir* for 1831, under the title of "Woman's Wit."

Pp. 400, 405.—Concerning the Shiḵḵ and the Nesnás, Lane writes (1001 Nights, i., Introd. note 21): "The Shiḵḵ is another demoniacal creature, having the form of half a human being (like a man divided longitudinally); and it is believed that the Nesnás is the offspring of a Shiḵḵ and of a human being. The Shiḵḵ appears to travellers; and it was a demon of this kind who killed, and was killed by, 'Alḵamah, the son of Ṣafwán, the son of Umeiyeh, of whom it is well known that he was killed by a Jinnee. So says El-Kazweenee.

"The Nesnás (above-mentioned) is described as resembling half a human being, having half a head, half a body, one arm, and one leg, with which it hops with much agility; as being found in the woods of El-Yemen, and being endowed with speech; 'but God,' it is added, 'is all-knowing.' (El-Kazweenee in the khatimeh of his work.) It is said that it is found in Ḥaḍramót as well as El-Yemen; and that one was brought alive to El-Mutawekkil; it resembled a man in form, excepting that it had but half a face, which was in its breast, and a tail like that of a sheep. The people of Ḥaḍramót, it is added, eat it; and its flesh is sweet. It is only generated in their country. A man who went there asserted that he saw a captured Nesnás, which cried out for mercy, conjuring him by God and by himself. (Mi-rát ez-Zemán.) A race of people whose head is in the breast is described as inhabiting an island called Jábeh (supposed to be Java) in the Sea of El-Hind or India; and a kind of Nesnás is also described as inhabiting the Island of Ráïj, in the Sea of Eṣ-Ṣeen, or China, and having wings like those of the bat. (Ibn El-Wardee.)" Compare also an incident in the story of Janshah (Night di.) and the description of the giant Haluka in Forbes' translation of the Persian Romance of Hatim Tai (p. 47): "In the course of an hour the giant was so near as to be distinctly seen in shape like an immense dome. He had neither hands nor feet, but a tremendous mouth, situated in the midst of his body. He advanced with an evolving motion, and from his jaws issued volumes of flame and clouds of smoke." When his reflection was shown him in a mirror, he burst with rage.

I may add that a long-tailed species of African monkey (*Cercopithecus Pyrrhonotus*) is now known to naturalists as the Nesnás.

STORY OF THE BROKE-BACK SCHOOLMASTER

(pp. 420-422).

I once heard a tale of two Irishmen, one of whom lowered the other over a cliff, probably in search of the nests of sea-fowl. Presently the man at the top called out, "Hold hard while I spit on my hands," so he loosed the rope for that purpose, and his companion incontinently disappeared with it.

STORY OF THE SPLIT-MOUTHED SCHOOLMASTER

(pp. 422-424).

In Scott's "Story of the Wry-mouthed Schoolmaster" (*Arabian Nights*, vi. pp. 74-75) the schoolmaster crams a boiling egg into his mouth, which the boy smashes.

*NIGHT ADVENTURE OF SULTAN MOHAMMED OF
CAIRO* (pp. 416-431).

P. 426.—Scott (vi. p. 403) makes the proclamation read, "Whoever presumes after the first watch of the night to have a lamp lighted in his house, shall have his head struck off, his goods confiscated, his house razed to the ground, and his women dishonoured." A proclamation in such terms under the circumstances (though not meant seriously) would be incredible, even in the East.

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